

'Abd Al Mâlik Ibn Hishâm
(D.213 H.)

THE PROPHETIC BIOGRAPHY

Sîrah of Ibnu Hishâm

السيرة النبوية
لابن هشام
دار الكتب العلمية

Translated by
Dr. Muhammad Mahdi Al-Sharif

The first complete translation

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Title : THE PROPHETIC BIOGRAPHY
Sirah of Ibnu Hishâm

الكتاب : السيرة النبوية
لابن هشام

Classification: Prophetic biography

التصنيف : سيرة نبوية

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(ت ٢١٣هـ)

Translator : Dr. Muhammed Mahdi Al-Sharif

المترجم : د. محمد مهدي الشريف

Publisher : Dar Al-Kotob Al-Ilmiyah - Beirut

الناشر : دار الكتب العلمية - بيروت

Pages	704	عدد الصفحات
Size	17 x 24 cm	قياس الصفحات
Year	2013 A.D. -1434 H.	سنة الطباعة
Printed in : Lebanon		بلد الطباعة : لبنان
Edition : 1 st		الطبعة : الأولى

Dar Al-Kotob
Al-ilmiyah

Est. by Mohamad Ali Baydoun
1971 Beirut - Lebanon

Aramoun, al-Quebbah,
Dar Al-Kotob Al-ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax: +961 5 804813
P.o.Box: 11-9424 Beirut-Lebanon,
Riyad al-Soloh Beirut 1107 2290

عرمون، القبة، مبنى دار الكتب العلمية
هاتف: +٩٦١ ٥ ٨٠٤٨١٠/١١/١٢
فاكس: +٩٦١ ٥ ٨٠٤٨١٣
ص.ب: ١١-٩٤٢٤ ١١ بيروت-لبنان
رياض الصلح-بيروت ١١٠٧٢٢٩٠

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ISBN-13: 978-2-7451-7811-4

ISBN-10: 2-7451-7811-3

90000

9 782745 178114

http://www.al-ilmiyah.com info@al-ilmiyah.com sales@al-ilmiyah.com baydoun@al-ilmiyah.com

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In the Name of Allâh, the Most Gracious, the Most Merciful

INTRODUCTION

No doubt, history is an observation of the movement of mankind on earth, which manifests itself in the conflict. However, this conflict between the human beings is as old as a short while after the descent of Âdam [peace be upon him] on earth, where a dispute broke up between his two sons, Cain and Abel, which ended with the former murdering the latter.

Since history is the human archive, by which the peoples preserve their news, events, incidents and stories, man, from among all the creatures on earth, is the only being that has a history to preserve him, and from which he takes lessons for his present and future, as evidenced from the great development in the methods of keeping his history across time.

In the beginning, the primitive man depended on memory in relating narrations mixed with myths and superstitions reflecting the topic of his story esp. about his ancestors.

Then, in a later stage, he started to record those stories in general, and the glories and deeds among them in particular through drawings and engravings. With the discovery of writing, this record took the form of writing down the events and incidents.

But, unfortunately, it seems that the Arabs, during the pre-Islamic days, in spite of their glories and deeds, news and days, paid no attention to the importance of history in this concept we know, regardless of some historical remnants handed down to us, which go back to a short time before the rise of Islam, in the form of relating genealogies which preserved for us some of their events and stories.

Despite the fact that the early Muslims knew the benefit of history in preserving their glories and deeds, they were busy with making this glory rather than writing it down, and ignored the history of their pre-Islamic days, and regarded it with the eye of contempt and moral and religious degradation, not worthy of being recorded. The Companions also were engaged in the conquests and spreading Islam from collecting news and writing down the history in general.

After the foundation and expansion of the Islamic state, the spread of Islam and stability of Muslims, they had a time for reflection on their long history, and group of the first generation of Tabi'is began to heed about the necessity of recording it. As well as the Noble Qur'an was the center of all linguistic, literary and religious studies, which contributed in the foundation of such sciences as linguistics, philology, phonology, phonetics, poetics, jurisprudence, theology, and even philosophy, the Prophet Muhammad [peace be upon him] was also the focus of all events and activities which constituted the historical material upon which all Muslim historians and historiographers depended in their compositions and studies, which gave birth to such sciences as history, chronology, Hadith narration and terminology, evaluation of narrators, and others. All this, without doubt, contributed in the development of Arab and Islamic civilization and progress of sciences and arts.

At first, they mainly depended, in the collection of their material, on asking the Companions and others about the different events and days they attended during the era of The Messenger of Allāh [peace be upon him]. It was not before the Abbasid age that the first and the simplest manifestations of this emerged. But the question to raise here is: what is intended by Sīrah? Is it a kind of history?

The term Sīrah could be translated literally as biography. But in Arabic it has a different shade: it is specific to the life of the Messenger of Allāh [peace be upon him], beginning not only from his birth, but even from the time prior to him when all social, economic, political, moral and religious conditions required that a new religion should appear on earth at the hands of a new Prophet sent by Allāh to all the worlds. That is, the religion of Islam at the hands of Muhammad [peace be upon him] the last Prophet and Messenger.

It also gives an account of his life as a human being: his birth, upbringing, surroundings, acquaintances, social status, dealings with the people, contributions, effects, and so till his death.

It depicts his life as a Prophet and Messenger sent from Allāh as a source of mercy to mankind: his attributes and qualities which entitled him to be the last Prophet and carry the last Message, the portents of his Prophethood, how he received the Divine revelation, how he began his Da'wah to Islam, the methodology he adopted in dealing with the polytheists to invite them to what seemed to them to be a new religion which neither they nor their forefathers had never known, regardless of the fact that his invitation was indeed not to a new religion in so much as an attempt to bring them back to the religion of their father Abraham [peace

be upon him]: the true religion of monotheism which all the Prophets and Messengers before him were sent with and invited their peoples to, with the difference that each Prophet and Messenger was sent to his people solely whereas Muhammad, being the last Prophet, was sent to all the worlds.

It sheds light on the severe trouble he suffered and the great harm he received from his people simply because he invited them to leave the worship of idols for the worship of Allâh the One, and the submission to the creature for the submission to the Creator, and did his best to take them out of the darkness of ignorance and falsehood to the light of knowledge and truth; and how he patiently and firmly persevered just to convey the message of Allâh Almighty and make superior His word, even were this to cost him life.

It refers to the struggles and battles he fought against his opponents in defense of the religion of Allâh: not to invade others or spread the religion at the point of sword as falsely alleged, but rather to stand against the mischievous tyrants and obstinate leaders who not only attacked the Muslims and did hostilities against them to destroy them and their religion entirely, but also kept their peoples off receiving the word of Allâh.

Finally, it points out the laws and precepts he stipulated in word and deed which address all affairs of material and spiritual life, and how he himself applied them in order to be a good example for others to follow.

The term *Sîrah*, with this connotation, thus transcends the concept of biography. It is the history of a whole ummah more than of a person, of an entire community more than of an individual. It is a history of a religion which, by virtue of its comprehensive nature that qualifies it to be a method of life more than merely a set of rites and ceremonies of worship, excels all the other religions. It is the history of a civilization proved to be one of the greatest in the world.

We may wonder: how were the Muslims guided to write down the *Sîrah* of the Prophet [peace be upon him]?

It dates back to the time they started to think about collecting the Book of Allâh Almighty, the Noble Qur'an, in a Mus-haf in 11 A.H. = 633 A.D., exactly after the battle of Yamâmah, in which the Muslims suffered heavy casualties and a lot of reciters and keepers of the Qur'an fell martyrs. 'Umar Ibn Al-Khattâb went to Abu Bakr As-Siddîq and said to him: "The people have suffered heavy casualties on the day of (the battle of) Yamâmah, and I am afraid that there will be more casualties among the reciters (who memorize the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that

you should collect the Qur'an." Abu Bakr said to him: "How can I do something which The Messenger of Allâh [peace be upon him] did not do?" 'Umar said: "By Allâh, it is (really) a good thing." So 'Umar kept on pressing in an attempt to persuade him to accept his proposal, till Allâh opened his breast for it and he approved.

The aim of this collection was to gather the Noble Qur'an from the breasts and memories of men in one book which remained with Abu Bakr till he died, and then with 'Umar till he died and then it moved to Hafsa Bint 'Umar. But the goal of the second collection which took place in the era of 'Uthmân Ibn 'Affân was to make only one version of the Qur'an in one standard Mus-haf to be imposed upon all the Muslims in the different regions and provinces.

Later on, after the Qur'an had been well-established, and there was no way for any distortion to affect it, the first generation of Tâbi'is, in their endeavor to explain the Noble Qur'an and link each Holy Verse with its occasion and context of events, and systematize the governing laws and regulations of the religion, They tended to collect the Prophetic Hadîths, thereupon they found themselves gradually involved in a process of writing down the life story of Islam from its very dawn centered on its Prophet and Messenger [peace be upon him] in what was afterwards known as the Sîrah.

They seemed to have done so depending on the historical references in the Qur'an as regards the accounts it gives, in brief, of the previous nations like the children of Israel, the beginning of creation, the sending of the Prophets to guide the people on earth and the harm they received in the way of conveying the message of Allâh, in addition to the short chronicles about the Da'wah to Islam and its accompanying events and occasions.

The narration of Sîrah, anyway, started at a very early time shortly after the death of The Messenger of Allâh [peace be upon him] and many scholars undertook this glorious task, from among whom a mention may be made of Ibân Ibn 'Uthmân Ibn 'Affân (20-86/106 A.H. = 642-706-725 A.D.), 'Urwah Ibn Az-Zubayr (26-94 A.H. = 648-714 A.D.), Sharahbîl Ibn Sa'd (about 23-123 A.H. = 645-742 A.H.), Wahb Ibn Munabbah (34 A.H. = 655 A.D.-unknown), 'Abdullâh Ibn Abu Bakr Ibn Muhammad Ibn Hazm (d. nearly 130-135 A.H. = 748-753 A.H.), 'Âsim Ibn 'Umar Ibn Qatâdah (d. 119 A.H. = 738 A.D.), Az-Zuhri: Muhammad Ibn Muslim Ibn 'Ubaydullâh Ibn 'Abdullâh Ibn Shihâb (51-124 A.H. = 672-752 A.H.), whose three disciples, Mûsa Ibn 'Uqbah (before 55-141 A.H. = 676-759 A.D.), Ma'mar Ibn Râshid (96-154 A.H. = 715-772 A.D.), and Muhammad Ibn Ishâq (85-151 A.H. = 705-769 A.H.) are the pioneering writers of the Prophetic Sîrah.

The second generation of *Sîrah* writers include Abu Ma'shar As-Sindi, Muhammad Ibn Sa'd, the author of *At-Tabaqât Al-Kubra* and Muhammad Ibn 'Umar Al-Wâqidi (130-207 A.H. = 748-823 A.H.).

Al-Wâqidi's *Maghâzi* is the first book written in *Sîrah* and handed down to us in full, because even the *Sîrah* of Ibn Ishâq has not come down to us in its original version, and we know it only through the version of 'Abd-Al-Malik Ibn Hishâm (d. 218 A.H. = 834 A.H.). But since it is mainly focused on the era of Madînah which witnessed the real foundation of the Islamic state with its laws, rulings, legislations, regulations, battle-fields and military expeditions, peace treaties, pacts and agreements on the exclusion of the Makkan period, it could not be regarded a complete Prophetic *Sîrah*. It is, rather, closer to a juristic narration concerned with Hadîth than to a history. Its value goes back to its being more comprehensive than Ibn Ishâq's *Sîrah* with regard to the Madînian period.

From among the *Sîrah* commentators a mention may be made of 'Abd-Ar-Rahmân As-Suhayli (508-581 A.H. = 1115-1196 A.D.), the author of *Ar-Rawd Al-Ânif* which he extracted from more than 120 historical compositions.

As-*Sîrah An-Nabawiyyah* of Ibn Hishâm which we are introducing to the foreign reader was originally written by Muhammad Ibn Ishâq before it was abridged, refined and transmitted to us by 'Abd-Al-Malik Ibn Hishâm. Unfortunately, as I have already mentioned, the original work of Ibn Ishâq did not come down to us except for some parts the manuscripts of which exist in both Tunis and Damascus.

Muhammad Ibn Ishâq Ibn Yasâr Ibn Khiyâr was born in Medina in about 85 A.H. = 705 A.D., and cared much for the study of Hadîth and history of The Messenger of Allâh [peace be upon him] at a very early age. In 115 A.H. = 734 A.D., he left Madînah for Egypt where he lived many years before he returned to Madînah once again and then went to Iraq after the foundation of the Abbasid caliphate in 132 A.H. = 750 A.D., and got connected with Al-'Abbâs Ibn Muhammad, the governor of Al-Jazîrah in 142 A.H. = 760 A.D., and then met Abu Ja'far Al-Mansûr in Hîrah between 142-146 A.H. = 760-763 A.D., during which he wrote his *Sîrah* seemingly by command of the Abbasid caliph who had already asked him to compose a history of the world from the beginning of creation till their days.

The 30 years he lived in Madînah enabled him to collect much Hadîth and narrations from its scholars like Anas Ibn Mâlik, Sa'îd Ibn Al-Musayyab, Al-Qâsim Ibn Muhammad Ibn Abu Bakr As-Siddîq, Ibân Ibn 'Uthmân Ibn 'Affân, Muhammad Ibn 'Ali Ibn Al-Husayn Ibn 'Ali Ibn Abu

Tâlib, Abu Salamah Ibn 'Abd-Ar-Rahman Ibn 'Awf, 'Abd-Ar-Rahmân Ibn Al-Hurmuz Al-A'raj, Nâfi', the freedman of 'Abdullâh Ibn 'Umar, Muhammad Ibn Muslim Ibn Shihâb Az-Zuhri, 'Âsim Ibn 'Umar Ibn Qatâdah, 'Abdullâh Ibn Abu Bakr, Yazîd Ibn Rûmân, and others. He, more often, took from non-Muslims the news and stories pertaining to the Jews, Christians or even Persians, through Yazîd Ibn Abu Zubayd who transmitted from Wahb Ibn Munabbah the Israelite tales.

Of course the Prophetic Sîrah of Ibn Ishâq came down to us through the narrations of his disciples, the most famous of which is the version of Ziyâd Ibn 'Abdullâh Al-Bakâ'i (d. 183 A.H. = 800 A.D.), on which Ibn Hishâm depends in his Sîrah. It is more reliable, according to As-Sakhâwi, than that of Yûnus Ibn Bukayr Ash-Shaybâni (d. 199 A.H. = 815 A.D.) on which As-Suhayli depends much in his Rawd and Ibn Al-Athîr in his Usd Al-Ghâbah. A mention also may be made of the version of Salamah Ibn Al-Fadl (d. 191 A.H. = 807 A.D.) on which At-Tabari relies in his history.

He died in 151 A.H. = 768 A.D, and was buried in Baghdad.

According to Al-Khatîb Al-Baghdâdi, Ibn Ishâq entered upon Al-Mansûr, who was carrying his son Al-Mahdi, Al-Mansûr asked Ibn Ishâq whether he had known this baby, and he told him that he was his son and crown prince. Al-Mansûr asked him to go and make a valuable book for the child. Ibn Ishâq went and composed his history. When he presented it to Al-Mansûr, he told him that it should be abridged, because it was too long to read, and he did accordingly and the large composition then was kept in the caliph's palace's bookstore.

As for Ibn Hisham: he is 'Abd-Al-Malik Ibn Hishâm Ibn Ayyûb Al-Himyari Al-Mu'âfiri Al-Basri. He was born in Basrah, but the date of his birth is unknown, and lived there sometime. Then, he went to Egypt, where he met with Ash-Shâfi'i and many Egyptian scholars and learned from them. It was he who gathered, abridged and refined by addition in some places and omission in others the Sîrah of The Messenger of Allâh [peace be upon him] from the book of Ibn Ishâq. Beside his abridgement of Ibn Ishâq's Prophetic Sîrah, he wrote a book of Himyar's ancestry and kings, and another one in which he explained the problematic poetry of the Sîrah. He died in Al-Fustât of Egypt in 218 A.H. = 834 A.D.

In his methodology, Ibn Ishâq combined the general structure of Sîrah composition set by Muhammad Ibn Muslim Az-Zuhri, and the year-based chronological sequence of events made by 'Abdullâh Ibn Abu Bakr, given that the writings of both did not come down to us except for some pieces scattered in the different books. The Sîrah of Ibn Ishâq could be divided into two main parts, as far as the methodology is concerned:

The first deals with the pre-Islamic period till the Prophetic birth: the stories and news of this part are brought without any Isnâd. He transmits from the narrations of Wahb Ibn Munabbah and Ibn ‘Abbâs and the Israelite tales, and the history of Yemen before Islam in which he was under the influence of the folk tales of the people of Scripture, and, sometimes, the Qur’anic narrative of the Arabs before Islam, esp. those of Yemen, imbuing his tales with the Arabic poetry by way of documentation to compensate the lack of Isnâd. In general, his method in this part is closer to storytelling than to history.

Therefore, the lack of Isnâd here may go back to the fact that the emphasis on the necessity of mentioning the chains of narrators was not known at the time of Ibn Ishâq as much as it came to be later. Many of the news and stories were transmitted without Isnâd in general even by many of Ibn Ishâq’s contemporaries, depending on their being famous among the transmitters. But even in those unreported narrations, he mentions them reservedly as shown in his expressions which recur more often: “it is alleged/as they pretend”, “and Allâh knows best which of both narrations is true,” etc.

The other part deals with the Prophetic birth, mission, Da’wah in Makkah, Hijrah to Madînah, up to his death:

In this part he seems to be concerned with Isnâd, perhaps because the historical material of Hadîths, sources and documents pertinent to this period was available to him in abundance. Some of those documents were brought by him uniquely such as the Prophet’s peace treaties with some Arab tribes and lists of the early believers, the Muhâjirûn to Abyssinia, the first Muslims among the Ansâr, the participants in ‘Aqabah pledge and the participants and martyrs in such battles as Badr and others. He sought the aid of the narrations of his Madînian misters like Az-Zuhri, ‘Âsim Ibn ‘Umar Ibn Qatâdah, ‘Abdullâh Ibn Abu Bakr, Yazîd Ibn Rûmân, Hishâm Ibn ‘Urwah, ‘Urwah Ibn Az-Zubayr and others. Additionally, he transmitted from the relatives of those who were involved in the events. He, more often, begins each event with a summary of its contents followed by the collective story which describes the incident in detail, and the individuals narrations relating to it from other sources. Then he concludes the event with the poems composed in connection with it.

It is known that Ibn Ishâq’s book is not similar, in size and narration, to that handed down to us from Ibn Hishâm. The latter has done many amendments such as abridging many parts, criticizing and preferring some narrations, seen by him more reliable, to others. He, however, tells us about some features of his methodology. Undoubtedly he is honestly

faithful to the composition of Ibn Ishâq. Every word, comment, explanation, omission or addition made by Ibn Hisham himself is declared. The main goal of writing this book was to abridge Ibn Ishâq's. He omitted the news of people before Ishmael [peace be upon him], the tales of his sons, and lots of unverifiable poetry. Those revisions could easily be observed with a simple comparison between the work of Ibn Hishâm narrated from Ziyâd Ibn 'Abdullâh Al-Bakâ'i and the narration of Yûnus Ibn Bukayr Ash-Shaybânî. Anyone goes through his book can see that he is as careful and honest as an Islamic scholar and historian.

This *Sîrah* raised the attention of many Muslim scholars who were interested in explaining and criticizing it. One of those is *Ar-Rawd Al-Ânif* made by 'Abd-Ar-Rahmân As-Suhayli (508-581 A.H. = 1115-1196 A.D.) who explained it elaborately. Abu Dharr Al-Khashni treated Ibn Hishâm's book with criticism and explanation of the problematic vocabulary and poetry. In about 805 A.H. = 1403 A.D., Badr Ad-Dîn Ibn Muhammad Al-'Aynî made an explanation of it called *Kashf Al-Lithâm 'An Sîrat Ibn Hishâm* (Removing the Veil from Ibn Hisham's Prophetic *Sîrah*).

On the other hand, there are many abridgements of this *Sîrah*, of which the one made by Burhân Ad-Dîn Ibn Muhammad, known as *Al-Murahhal Ash-Shâfi'i*, is the most important. It is called *Adh-Dhakhîrah Fî Mukhtasar As-Sîra* (The Ammunition in The Brief *Sîrah*) which he completed in 611 A.H. = 1215 A.D., and a century later it was abridged by Abu Al-'Abbâs Ahmad Ibn Ibrâhîm Al-Wâsiti in a book called *Mukhtasar Sîrat Ibn Hishâm*. Other composers found it wonderful to versify it. A mention may be made here of Abu Muhammad 'Abd-Al-'Azîz Ad-Durîni (d. 663 A.H. = 1265 A.D.), and Abu Bakr Muhammad Ibn Ibrâhîm, known as Ibn Ash-Shahîd (d. 793 A.H. = 1391 A.D.) who called his composition *Al-Fath Al-Qarîb Fî Sîrat Al-Habîb* (The Near Opening in The *Sîrah* of The Beloved). It contains fourteen thousand poetic verses.

I am pleased to introduce to the reader the translation of the full text of *As-Sîrah An-Nabawiyyah* of Ibn Hishâm in English, for the first time to the best of my knowledge. Many translations have been made but only of its abridged form. Nothing is omitted from the text barring the poems although brief references are made to the most important of them in as much as serves the topic in issue, and the lists of names of the participants, martyrs and captives of the battles and military expeditions. It is not important for the reader to know that so and so, and so and so took part or fell as martyrs in such and such battle: it is more beneficial to learn the number of those participants, martyrs and captives.

Another point should be made here too: after Ibn Hishâm relates the

battles led by The Messenger of Allâh [peace be upon him] and the military expeditions he dispatched with their exact dates, the year of delegations and then the farewell Hajj, he returns to talk about other military expeditions without mentioning their dates. But since it seems from the context of events that almost all of them took place before the conquest of Makkah, I saw it better to move them forward to the part of the battles and military expeditions just before the conquest of Makkah.

I expect that the reader will avail himself of this opportunity to read the history of The Prophet Muhammad [peace be upon him] direct in its source instead of going to intermediary references which may or may not succeed to present a correct image of his life and morality which dazzled all non-Muslims who came in touch with it.

M. M. Al-Sharif

Cairo 2012

In the Name of Allâh, the Most Gracious, the Most Merciful

PART I

THE ARABS BEFORE THE PROPHET

All perfect praise be to Allâh, the Lord of the worlds; and may Allâh send blessing and peace upon The Messenger of Allâh, and all his family.

The Odorous Lineage from Muhammad to Âdam [peace be upon him]

That is the book of the biography of The Messenger of Allâh [peace be upon him]: Muhammad Ibn ‘Abdullâh Ibn ‘Abd-Al-Muttalib (whose name is Shaybah) Ibn Hâshim (whose name is ‘Amr) Ibn ‘Abd Manâf (whose name is Al-Mughîrah) Ibn Qusayy (whose name is Zayd) Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy Ibn Ghâlib Ibn Fihr Ibn Mâlik Ibn An-Nadr Ibn Kinânah Ibn Khuzaymah Ibn Mudrikah (whose name is ‘Âmir) Ibn Ilyâs Ibn Mudar Ibn Nizâr Ibn Ma‘add Ibn ‘Adnân Ibn Udd (or Udad) Ibn Muqawwim Ibn Nâhûr Ibn Tayrah Ibn Ya‘rub Ibn Yashjub Ibn Nâbit Ibn Ismâ‘îl (Ishmael) Ibn Ibrâhîm (Abraham), the intimate friend of (Allâh) the Most Gracious [Peace be upon them], Ibn Tarih (Âzar) Ibn Nâhûr Ibn Sarugh (or Asrugh) Ibn Ra‘u (or Arghu) Ibn Fâlahk Ibn ‘âybar (or ‘âbir) Ibn Shâlahk Ibn Arfakhshadh Ibn Sâm Ibn Nûh (Noah) [Peace be upon him] Ibn Lamk Ibn Matwashlakh Ibn Akhnukh Enoch, Idrîs the Prophet [peace be upon him], and Allâh knows best; and he was the first of Âdam’s sons to be a Prophet, and write with the pen Ibn Yard Ibn Mahlayl Ibn Qaynan (or Qayn) Ibn Yânish (or Anush) Ibn Shîth Ibn Âdam [Peace be upon him]

That is the narration of Muhammad Ibn Ishâq Al-Muttalibi.

Ibn Hishâm's Methodology in the Book

Ibn Hishâm says: Allâh willing, I am going to begin this book with Ishmael [peace be upon him], and from among his sons and grandsons those to whom The Messenger of Allâh [peace be upon him] belongs, the eldest to the eldest, from Ishmael to Muhammad [peace be upon him], and their related stories. I thus will make no mention of anyone of Ishmael's other sons, by way of abridgement, in order to move direct to the biography

of The Messenger of Allâh [peace be upon him].

I will abandon some of what is brought in the book of Ibn Ishâq, where there is no mention of The Messenger of Allâh [peace be upon him], and in connection with which there is no Divine revelation, nor is it a reason for, an explanation of, or a witness to anything in this book, simply for the purpose of abridgement as I have already mentioned.

I also will leave some poetry not mentioned nor known by anyone of the scholars well-versed in poetry; and also many things some of which are too hideous to mention, others may cause harm to some people, and others whose narration is not authorized by Al-Bakâ'i. Except for that, I will, Allâh willing, investigate all things with narration and knowledge.

The Prophet's Ancestry from the Offspring of Ishmael [Peace Be Upon Him]

Sons of Ishmael [peace be upon him], and the Ancestry of Their Mother

Ibn Hishâm says: It is narrated on the authority of Muhammad Ibn Ishâq Al-Muttalibi that he said: Ishmael [peace be upon him] had twelve sons: Nâbit, the eldest, Qaydâr, Adhbul, Mubishsha, Misma', Mâshi, Dimma, Adhâr, Tayma, Yatûr, Nâbish and Qaydhûm.

Their mother is Ra'lâh Bint Mudad Ibn 'Amr Al-Jurhumi; and Jurhum is the son of Qahtân, and Qahtân is the father of all the Yemenites.

Ibn Ishâq says: Ishmael [peace be upon him] was one hundred and thirty years when he died; and he was buried in Al-Hijr, beside his mother Hâjar [may Allâh have mercy upon her]

Ibn Hishâm says: Hâjar (or Ajar according to a different Arabic pronunciation) [may Allâh have mercy upon her] is an Egyptian woman.

The Advice Of The Messenger About The Egyptians

It is narrated on the authority of 'Umar, the freed slave of Ghufrah, that The Messenger of Allâh [peace be upon him] said: "(Fear) Allâh! (Fear) Allâh concerning the Dhimmis (non-Muslims living under the protection of Muslims), the people of the countryside, of deep brown complexion and curly hair: they have kinship and relation." 'Umar, the freed slave of Ghufrah, said: Their kinship lies in the fact that Hâjar, the mother of Ishmael, belongs to them; and their relation is that The Messenger of Allâh [peace be upon him] had a slave-girl belonging to them, with whom he had

sexual intercourse.⁽¹⁾

According to Ibn Lahai'ah, Hâjar, the Mother of Ishmael, was from Umm Al-'Arab, a village near Farma, whereas Mariyyah the Coptic, presented to The Messenger of Allâh [peace be upon him] as a gift by Al-Muqawqis, the chief of Copts, was from Hafn, of Ansina village.

It is narrated on the authority of 'Abd-Ar-Rahmân Ibn Ka'b Ibn Mâlik Al-Ansâri, then As-Sulami, that The Messenger of Allâh [peace be upon him] said: "If you conquer Egypt, deal kindly with its men, because they have a covenant and kinship ties." I asked Muhammad Ibn Muslim Az-Zuhri: "What is meant by the kinship ties mentioned by The Messenger of Allâh [peace be upon him]?" he said: "Hâjar, the mother of Ishmael, belongs to them."⁽²⁾

The Origin Of The Arabs

Ibn Hishâm says: All the Arabs are the descendants of Ishmael and Qahtân. According to some, Qahtân is one of the offspring of Ishmael; and in this way, Ishmael is the father of all the Arabs.

It is from the offspring of 'Adnân that the Arabs were divided into many tribes. 'Adnân had two sons: Ma'add and 'Akk. 'Akk resided in Yemen, and married a woman from the Ash'arites.

Ibn Ishâq says: Ma'add begot four sons: Qudâ'ah, the eldest, Nizâr, Qunus and Iyâd. As for Qudâ'ah's offspring, they went to Himyar of Sheba in Yemen and resided there.

As for Qunus, Ibn Ishâq says: The majority of the offspring of Qunus Ibn Ma'add were ruined, and An-Nu'mân Ibn Al-Mundhir, the king of Hîrah belonged to them.

Ibn Ishâq says: It is narrated on the authority of an old man from the Ansâr, belonging to Banu Zurayq, that when the sword of An-Nu'mân Ibn Al-Mundhir was brought to 'Umar Ibn Al-Khattâb [Allâh be pleased with him], he called for Jubayr Ibn Mut'im, who had the best knowledge of the Arab genealogy, and pretended that he learnt it from Abu Bakr [Allâh be pleased with him] and gave it to him and said: "To whom did An-Nu'mân Ibn Al-Mundhir belong, O Jubayr?" he said: "He belonged to the remnants of Qunus Ibn Ma'add."

(1) It is weak. See Majma' Az-Zawâ'id, Al-Haythami, 10-63.

(2) Sahîh Muslim, Hadîth no. 4:226, Hadîth no. 1970; Ahmad in his Musnad, 5:174-175; Al-Albâni, Hadîth no. 1374; Al-Bayhaqi in Dalâ'il An-Nubuwwah, 6:322; Al-Hâkim in Al-Mustadrak, 2:553; At-Tahâwi in Mushkil Al-Athar, 3:124.

Ibn Ishâq says: But the other Arabs claim that he was a man belonging to Lakhm, from the offspring of Rabî'ah Ibn Nasr. Verily, Allâh knows best which of both opinions is more right.

The Story Of How 'Amr Ibn 'Âmir Left Yemen, And What Happened To The Dam Of Ma'rib

It is reported to me by Abu Zayd Al-Ansâri that once, 'Amr Ibn 'Âmir saw a rat digging in the dam of Ma'rib, which used to keep the water for the Yemenites to utilize in irrigating their land, and came to know that the dam would inevitably be ruined. He thus decided to leave Yemen. He made a trick on his people, and told his youngest children to slap him on the face once he would speak to him harshly. The child did accordingly, thereupon 'Amr said: "I will not live in a town where the youngest of my children has slapped me on my face."

He offered his possessions for sale, and some of the nobles of Yemen said: "Avail yourselves of the anger of 'Amr." They bought from him all his possessions. Then, he left along with his sons and grandsons.

The Azd, deciding not to remain behind from 'Amr Ibn 'Âmir, sold their possessions and left with him. They proceeded on until they came upon the land of 'Akk, and were fought by them, and the war between them remained unsettled and victory was shared in turns by them.

Then, they left them and were divided in the different parts of the land. The offspring of Jafnah Ibn 'Amr Ibn 'Âmir descended in Shâm, both Aws and Khazraj descended in Yathrib (Madînah), Khuzâ'ah descended in Marr Ath-Thahrân, and the Azd descended in As-Sarâh and Oman.

Later on, Allâh Almighty sent down the torrent which ruined the dam. In connection with that, He Almighty said (what means): {There was, for Sheba, aforetime, a Sign in their homeland - two Gardens to the right and to the left - Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving. But they turned away (from Allâh), and We sent against them the flood (released) from the Dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees. That was the Requital We gave them because they ungratefully disbelieved: and never do We give (such) requital except to such as are ungrateful rejecters.} [Saba' 15-17]

The Story Of Rabî'ah Ibn Nasr And Both Satîh And Shiqq, The Soothsayers⁽¹⁾

Ibn Ishâq says: Rabî'ah Ibn Nasr was one of the Yemenite kings belonging to the Tubba's. Once, he saw a dream which frightened him so much. He left no soothsayer, nor a sorcerer, nor a foreteller, nor an astrologer in his kingdom but that he invited him and said: "I have seen a dream which frightened me so much. So, tell me about it and about its interpretation." They said: "Relate it to us, so that we would interpret it to you." He said: "If I tell you about it, I would not rest assured about your interpretation of it, and (in my view), none will know its interpretation except for him who knows it even before I tell him about it."

A man of them said: "If that is the desire of the king, let him invite Satîh and Shiqq, since none has better knowledge than they; and they will tell him about what he asks for."

Ibn Ishâq says: He then sent to them, and Satîh came first, to whom he said: "I have seen a dream which frightened me so much. Tell me about it, because if you get it, you will then be able to give it a correct interpretation." He said: "I will do. You saw a piece of lava having come out of darkness, and fallen in a low land, from which every being having a skull (i.e. every animate) has eaten." On that the king said: "You have got it O Satîh. What interpretation do you have for it?" he said: "I swear by what is between both rocky mountains, that the Abyssinians will enter your territories, and dominate the area between Abyan⁽²⁾ and Jurash⁽³⁾."

He said: "O Satîh, by your father! That indeed enrages and further pains us. When will it happen? Will it be during my era or after it?" he said: "No, it will be as many as sixty to seventy years after your era." He asked: "Will their dominion endure or come to an end?" he said: "No, it will come to an end after seventy years, and they will be killed and driven out (of Yemen) in flight." He said: "Who will kill and drive them out?" he said: "Iram Ibn Dhu-Yazan, who will come to attack them from Aden, and expel all of them from Yemen." He asked: "Will his sovereignty endure or terminate?" he said: "No, it will terminate." He said: "Who will terminate it?" he said:

(1) It is mentioned by As-Suyûti in *Al-Khasâ'is Al-Kubra*, 1-60, and attributed to Ibn 'Asâkir on the authority of Ibn Ishâq, from one of the narrators. However, its chain of narrators is weak.

(2) A place in the mount of Aden.

(3) A territory belonging to Yemen from the direction of Makkah, in the first province. It is also said that Jurash is a great city in Yemen. See *Mu'jam Al-Buldân*, 2:126.

"An odorous Prophet to whom the Divine Revelation will come from (Allâh) the Most High."

He asked: "To whom does this Prophet belong?" he said: "He belongs to the offspring of Ghâlib Ibn Fihri Ibn Mâlik Ibn An-Nadr, and his followers will have the dominion until the end of time." He said: "Does the time have an end?" he said: "Yes. (That will be on) a day, on which the foremost and the last will be gathered, whereas the doers of good will be happy, and the doers of evil will be wretched." He asked: "Do you really tell me the truth?" he said: "Yes, by the dusk and twilight, and the daybreak in its fullness: I have told you the truth."

Shiqq came to him, whom he told the same as he had previously told Satîh, and concealed what Satîh had said to see whether or not they would agree. He said: "Well. You saw a piece of lava having come out of darkness, and fallen in a land between a garden and a huge tree, from which every living being has eaten."

When he came to know that they agreed and gave almost the same interpretation, just with a slight variation in wording, he said: "You have got it O Shiqq. What interpretation do you have for it?" he said: "I swear by every human being between both rocky mountains, that the black men (Abyssinians) will descend in your territories, and take control of the entire land, and dominate the area between Abyan and Najrân⁽¹⁾."

He said: "O Shiqq, by your father! That indeed enrages and further pains us. When will it happen? Will it be during my era or after it?" he said: "No, it will be some time after your era, and you will be rescued from them by a great young man who would put them to the most severe humiliation." He asked: "Who is this great man?" he said: "He is a young man, neither wicked nor despicable, and will come from the family of Dhu-Yazan. He will expel all of them from Yemen." He asked: "Will his sovereignty endure or terminate?" he said: "No, it will be terminated by a Messenger sent (by Allâh), with truth and justice among the men of religion and virtue, and his followers will have the dominion until the Day of Sorting Out."

He said: "What is the Day of Sorting Out?" he said: "It is a day, on which the people will be rewarded (according to their deeds), and calls will be made from the heaven, which the living and the dead will hear, and all the people will be gathered for the appointed time, and those who fear

(1) A territory belonging to Yemen from the direction of Makkah. It is attributed to Najrân Ibn Zaydân Ibn Saba', from the descendants of Yashjub Ibn Ya'rub Ibn Qahtân, because he was the first to live in and build it up. See Mu'jam Al-Buldân, 5:266.

(their Lord) will win felicity and good." He asked: "Do you really tell me the truth?" he said: "Yes, by the Lord of the heaven and the earth, and what is in between them, I have told you the truth, in which there is no doubt."

Being impressed by that speech, Rabî'ah Ibn Nasr decided to emigrate to Iraq. He furnished his sons with their supplies, and sent them, along with a letter to one of the Persian kings named Sabûr Ibn Khurrdhad, who housed them in Hîrah.

It is to this family that An-Nu'mân Ibn Al-Mundhir belongs: according to Yemenites, he is An-Nu'mân Ibn Al-Mundhir Ibn An-Nu'mân Ibn Al-Mundhir Ibn 'Amr Ibn 'Adiyy Ibn Rabî'ah Ibn Nasr.

Abu Karib: Tubbân As'ad Takes Over Yemen And Invades Yathrib

Ibn Ishâq says: When Rabî'ah died, the dominion of Yemen moved to Hassân Ibn Tubbân As'ad: Abu Karib, one of the Yemenite Tubba's. It is this Tubbân As'ad who went to Madînah and when he came back to Yemen, he brought two rabbis from the Jews of Madînah with him. He also rebuilt and dressed Al-Bayt Al-Harâm (Ka'bah). He ruled Yemen before Rabî'ah Ibn Nasr.

Ibn Ishâq says: When Tubbân came back from the East, he made his direction toward Madînah, by which he had previously passed on his way (to the East) and did not provoke the fury of its people. He left behind one of his sons, who was assassinated during his absence. On that he came with the intention to ruin it, exterminate all its men and cut off all its date palms.

The Ansâr were mobilized to fight him under 'Amr Ibn Tallah, the brother of Banu An-Najjâr, and then one of the sons of 'Amr Ibn Mabdhûl.

Ibn Ishâq says: A man belonging to Banu 'Adiyy Ibn An-Najjâr called Ahmar attacked a man from among the companions of Tubbân and killed him. Having seen him plucking the fruits of a date-palm tree belonging to him, he struck him with a scythe and killed him and claimed that the fruits should be for the one who pollinated the palms. This, without doubt, intensified the fury of Tubbân against them, and both parties engaged in fight. The Ansâr pretend that they used to fight him by day, and hospitalize him at night, and this drew his admiration for them, and made him praise them with generosity.

While Tubbân was still fighting the people of Madînah, he received two rabbis from the Jews of Banu Quraythah, who came to warn him of ruining Madînah and said to him: "Do not do so. If you insist on doing what you

like, you will never succeed, and will, more likely, be given to punishment very soon." He asked them about the reason and they said: "It is the migrating place of a Prophet who will come out from this Sanctuary of Quraysh (in Makkah) toward the end of time, and take from it (Madînah) his homeland and resting place."

Admitting their knowledge and respecting their opinion, he changed his mind and left Madînah, and, further, followed their religion.

Tubbân Embraces Judaism And Dresses The Ka'bah

Ibn Ishâq says: Tubbân and his followers were idolaters (before he embraced Judaism). On his way to Yemen, he had to pass by Makkah. When he was between 'Usfân and Amaj⁽¹⁾, a group of Hudhayl came to him and said: "O king! Should we not guide you to a house of abundant wealth of which all the kings before you were heedless? It has pearl, aquamarine, gold and silver." He answered in the affirmative, and they said: "It is a house in Makkah (i.e. the Ka'bah), which the people there exalt and pray at." By that, these of Hudhayl liked to ruin him, because they knew that all kings who tried to attack it were ruined.

When he listened to them, he sent to the two rabbis to ask them about that, and they said: "Those intended but to ruin you and your soldiers. To the best of our knowledge, Allâh has never taken a house on earth for Him other than this; and if you do what they invited you to do, you and all your soldiers would be ruined."

He said: "What do you order me to do once I come to it?" they said: "Do what its people do: perform Tawâf round it, honor and exalt it, get your head shaved near it, and be submissive until you leave it." He asked them: "Then, what does prevent you from doing so?" they said: "By Allâh, it is the house of our father Abraham, and it is just as we have told you. But, at the same time, its people impeded us from it by the idols they held round it and the blood they shed near it. They indeed are filthy polytheists", or something similar to their words to him.

He thus learnt that they were sincere in their advice. He brought those of Hudhayl near him, and cut off their hands and feet. Then, he went to Makkah, performed Tawâf round the House, sacrificed animals near it, and got his head shaved. He stayed six days in Makkah, as they mention, during which he slaughtered animals to feed the people, and give them honey to drink. He was shown in a dream that he should dress the House; and he

(1) A town belonging to the vicinities of Madînah, built by Humayd Al-Amaji. See Mu'jam Al-Buldân, 1:249.

dressed it in coarse fabric called Khasf⁽¹⁾. But later, he was shown, in a dream, that he should dress it in a better dressing, thereupon he covered it with Yemenite sheets and mantles.

Tubbân thus, as they pretend, was the first to dress the House⁽²⁾, and recommended its custodians from Jurhum to maintain this habit, and told them to purify it and not to shed blood nor bring a dead or a cloth of a menstruating woman near it. He made for it a door and a key.

Tubbân Invites His People To Judaism, And Appeals for The Arbitration Of The Fire Between Him And Them

Tubbân then left Makkah for Yemen along with his soldiers and the two rabbis. When he entered Yemen, he invited his people to embrace the religion he had previously adopted, but they rejected and insisted on resorting to the fire which was in Yemen for judgment between them.

Ibn Ishâq says: It is narrated on the authority of Ibrâhîm Ibn Muhammad Ibn Talhah Ibn 'Ubaydullâh that he said: When Tubba' came near Yemen to enter it, he was prevented by the people of Himyar, under claim that he left their religion. He invited them to his religion (Judaism) and said: "It is better than yours." They rejected, and insisted on resorting to the fire for judgment between them; and he accepted.

It is alleged by the Yemenites that in Yemen, there was a fire which used to judge between them in their disputes, and devour the wrongdoer and cause no harm to the wronged.

The people of Yemen came out carrying their idols and things which they used to offer to come near (their god) according to their religion, and the two rabbis came out hanging their Scriptures on their necks, and sat at the opening from which the fire would come out. When the fire came toward them, they moved away from it in awe for it, but the people told them to keep patient. They did accordingly until it covered them up, and ate up the idols and things the polytheists offered, along with their carriers of

(1) Made of the date-palm leafstalk, with which the Bedouin abodes were covered.

(2) It is reported by Ahmad in his Musnad, 5:340; Al-Hâkim in Al-Mustadrak, 2:388, and 2:450 on the authority of 'Â'ishah, in which she said: "Tubba' was a good man. Do you not see that Allâh Almighty condemned his people and did not condemn him?" It is an authentic Hadîth. It has an evidence from a Mursal narration by Wâhib Ibn Munabbah in which he said: "The Messenger of Allâh [peace be upon him] forbade the people to abuse As'ad, i.e. the Tubba' (of Yemen)." I said: "O Abu 'Abdullâh! Who was As'ad?" he said: "He was on the religion of Abraham [peace be upon him]." Its chain of narrators is good. 'Abd-Ar-Razzâq in his Musannaf, 5:9230; Al-Qurtubi, 5966; Ibn Jarîr in his Tafsîr, 25:77.

the Himyarites, whereas the two rabbis came out having their Scriptures on their necks intact, with their foreheads sweating, receiving no harm from the fire. Thus, the Himyarites were unanimously converted to his religion (Judaism). From that time, Judaism was born in Yemen in that way.

Ibn Ishâq says: According to another narration on the authority of a man from Himyar, they followed the fire to bring it back to its place from which it came out, under claim that the one capable of putting it out would be entitled to have the right with him. Some Himyarites came near it along with their idols to bring it back, but it came near them to eat them up, thereupon they moved away from it, and failed to bring it back. Later on, the two rabbis came near it and went on reciting the Torah and it turned back from them until they succeeded to bring it back to the very place from which it came out. Thus, the Himyarites were converted to their religion. However, Allâh alone knows best which of both narrations is right.

The Destiny Of Ri'âm

Ibn Ishâq says: Ri'âm was a house of worship for the Himyarites which they exalted and offered their sacrifices at; and talked in it to somebody (a jinn), and that was what made them keep firm on their polytheism. The two rabbis said to Tubba': "That is but a devil which tempts them by this (talk to them). So, let us deal with him." He gave them permission. They, as alleged by the Yemenites, extracted from it a black dog which they slew, and ruined the house. Its remnants, as mentioned to me, still have the traces of the blood they used to shed on it.

Hassân Ibn Tubbân Takes Over, And Is Assassinated By ‘Amr, His Brother

When Hassân Ibn Tubbân: As'ad Abu Karib took over in Yemen, he proceeded along with its men with the intention to trample the territories of Arabs and non-Arabs. When they were at somewhere in Iraq (Ibn Hishâm mentions that it is said to be Bahrain), the Himyarites and Yemenites disliked to proceed on with him, and wanted to return to their homeland and families. They enticed a brother of him called ‘Amr, and he was in the army, to kill him (Hassân), and succeed him in kingship, provided that he should return with them to their homeland; and he responded to them.

They all agreed except for Dhu-Ru'ayn, who forbade him to do so, but he did not accept his advice. On that occasion, Dhu-Ru'ayn said two poetic verses, in which he wondered about him who buys insomnia for sleep: happy be he who spends the night satisfied. As for Himyar, they betrayed and proved treacherous, but not Dhu-Ru'ayn: the God may accept the

apology of Dhu-Ru'ayn. He wrote them in a parchment and asked 'Amr to deposit it with him. He did. Then, 'Amr killed Hassân, his brother, and returned to Yemen along with the Yemenites.

Ibn Ishâq says: When 'Amr came back to Yemen, he was afflicted with insomnia. Suffering a lot from that, he asked the physicians, soothsayers and foretellers about that, and one of them said to him: "By Allâh, no man does ever kill his brother or anyone of his relatives wrongfully as you have done but that he has been afflicted with insomnia." Heard that, he killed all those from among the nobles of Yemen who instigated him to kill his brother, and when he came to Dhu-Ru'ayn, he said to him: "I have my innocence with you." He asked him: "What is it?" he said: "The message I have given to you." He brought it out and behold! It had the two poetic verses (mentioned above), thereupon he left him seeing that he had advised him sincerely. 'Amr died, and the Himyarites became in chaos and divided.

Dhu-Shanâtir Seizes Power In Yemen

A man, not belonging to the royal family, called Lakhnay'ah Yanûf Dhu-Shanâtir, jumped over the kingdom, killed the good among them, and debauched with the men of the royal family.

Lakhnay'ah was a wicked man who used to commit sodomy and do like the doing of the men of Lût [peace be upon him]. He used to invite the children of the royal family and have sexual intercourse with them in a wooden attic room he had made for that purpose, in order that none of those children would become a king afterwards. Whenever he finished, he would come out of the wooden attic room to his guards and the attendants, with a toothpick in his mouth, to tell them that he had finished from him.

Once, he sent to Zur'ah Dhu-Nuwâs Ibn Tubbân As'ad, the brother of Hassân, who was a young boy when Hassân was killed, and now grew up and became a rational good-looking pretty adult. When the envoy came to invite him, he knew what the king wanted from him. He took an iron sharp small knife, and hid it between his feet and sandal. When he went to him, and the king became with him in seclusion, he jumped toward him, but Dhu-Nuwâs jumped over him and stabbed him to death. He cut his head and put it in the window from which he used to look at the people, and held the toothpick in his mouth.

When he came out, the people asked him what happened, and he hinted to them that he had beheaded Lakhnay'ah . They looked at the small window, and behold! The head of Lakhnay'ah was cut off. They joined him, and asked him to be their king, since he relieved them of that wicked man.

They raised him on the throne, and he gained the approval of all the Himyarites and Yemenite tribes. He indeed was the last Himyarite king. It is he who dug the furrow. He gave himself the name of Yûsuf, and his reign remained for a long time.

The Christianity In Najrân

In Najrân, there was some remaining from among the followers of Jesus, son of Mary [peace be upon him]. They adopted the Gospel and were pious and righteous, and they were headed by a man named 'Abdullâh Ibn Ath-Thâmir. They resided in Najrân, in the middle of the Arab territories at that time, where its inhabitants and all the Arabs were idolaters.

The birth of that religion started just when a Christian man called Faimiûn, lived among them, and led them to embrace it.

Faimiûn And Sâlih Publicize Christianity In Najrân

Ibn Ishâq says: It is narrated on the authority of Wahb Ibn Munabbah that he said: In Najrân, there was a man following the religion of Jesus, son of Mary [peace be upon him] called Faimiûn. He was pious and righteous, and abstinent in this world, whose supplications always received answer (from Allâh). He was itinerant, and traveled through the different villages, and every time he was recognized in a village, he would leave it for another one where he would not be recognized. He ate only from the earnings of his manual labor. He was a building worker. He exalted Sunday (as it is the case of the Christians), and whenever it was Sunday, he would not work, and would rather come out to the desert and continue to pray until evening.

Once, he was in one of the villages of Shâm, and doing what he used to do in secret, when a man of its inhabitants, called Sâlih, made sense to him, and loved him as he had never loved anything before, and followed him wherever he went, and Faimiûn knew not.

One Sunday, he came out to the desert as he used to do, and Sâlih followed him surreptitiously. Sâlih took a place where he could see him, and not be noticed by Faimiûn, who stood to pray. While he was praying, a serpent came toward him. Saw it, Faimiûn invoked evil upon it, and it died immediately. Sâlih, who saw it and did not know what had happened to it, feared it for him, thereupon he shouted at the top of his voice: "O Faimiûn! A serpent has come toward you!" he paid no attention to him, and devoted himself to his prayer until he finished from it.

In the evening, he left and came to know that he was recognized. Knew that he had seen him, Sâlih said to him: "O Faimiûn! You learn that I, by

Allâh, have never loved anything like you; and I like to accompany you, and be with you wherever you go." He said: "As you like. I am as you see. If you see you have power over it, how good will it be!" Sâlih thus stuck to him.

The inhabitants of the village were about to make sense to him. Whenever he saw an ill man, he would invoke good upon him, and he would recover; but whenever he was invited to anyone suffering from disease, he would not go to him. A village dweller had a blind child. He asked about Faimiûn and he was told that he never accepted the invitation of anyone, and that he was a building worker for charge. The man placed his blind child in his room and covered him with a garment.

Then, he went to Faimiûn and told him that he intended to build something in the house, and asked him to go to see it, and agree with him on the fee of doing it. He went and entered the room and said to him: "What do you like to do in this house of yours?" he told him. He then uncovered the child and said to Faimiûn: "O Faimiûn! That is one of the servants of Allâh, and he has been suffering from (such blindness) as you see. So, invoke Allâh for him." He invoked Allâh for him, and the boy recovered immediately.⁽¹⁾

Faimiûn came to know that he was recognized in this village, thereupon he went out, followed by Sâlih. While he was walking in someplace in Shâm, he passed by a huge tree, from besides which a man called him: "O Faimiûn!" he said: "Yes." He said: "I have long expected your arrival until I heard your voice, and I came to know that it was yours. So, do not leave until you attend my funeral ceremonies, because I am going to die now."

He died, and Faimiûn attended his funeral ceremonies until he buried him and left, followed by Sâlih, until he entered some territory belonging to the Arabs, who attacked and captured them, and sold them as slaves in Najrân. At that time, the inhabitants of Najrân were pagans like the Arabs, and worshipped a long date-palm tree in their town, for which they held a festival every year, where they would hang on it every smart garment available to them, and the women ornamants, and then come out and devote themselves to it for the whole day.

Faimiûn was bought by one of their noble men, and Sâlih by another.

(1) This story is reported by At-Tabari, in more complete details, in which when Faimiûn entered the house, and the child was shown to him, he said: "O Allâh! That is one of Your servants whom Your enemy (Satan) afflicted in Your favor on him in order to damage it for him. So, cure him, and provide him with health, and protect him against that (enemy)." On that the boy stood with no harm at all. It thus seemed that the boy was mad. See *Ar-Rawd Al-Ânif*, 1:46.

Whenever Faimiûn stood at night to observe his vigils in a residence given to him by his master, the house would be lighted up for him, and he would spend the night without a lamp until morning. Saw that state and admired it, his master asked him about his religion. Faimiûn told him and said: "No doubt, you are in error. This date-palm tree does neither benefit nor cause harm. Were I to invoke my God Whom I worship against it, He would surely ruin it. My God is Allâh, the One and only, with Whom there is no partner." His master said to him: "Do it, if you do so, we would embrace your religion, and leave ours."

Faimiûn stood up, get himself purified, and performed a two-rak‘ah prayer, and invoked Allâh against it, thereupon Allâh sent upon it a strong wind which uprooted and threw it on the ground. Thus, the dwellers of Najrân followed his religion, and he got them abide by the ordinance of the religion of Jesus, son of Mary [peace be upon him]. Then, they were exposed to the punishment of the men of the furrow.

Ibn Ishâq says: That is the narration of Wahb Ibn Munabbah about how the Christianity entered Najrân.⁽¹⁾

‘Abdullâh Ibn Ath-Thâmir And The Furrow’s Men

Faimiûn and Ibn Ath-Thâmir And The name of Allâh

It is narrated on the authority of Muhammad Ibn Ka‘b Al-Qurathi that he said: The men of Najrân were pagans, and worshipped idols. In a small village affiliate to it, there was a magician who taught magic to its children.

When Faimiûn came, [given that the narrators did not name him with the same name with which Wahb Ibn Munabbah called], he put up a tent in the area between Najrân and the village where the magician taught magic.

Ath-Thâmir sent to him (the magician) his child, ‘Abdullâh, along with the children of the town (to learn magic), and whenever the boy (‘Abdullâh) passed by the dweller of the tent (Faimiûn), he would admire his prayer and worship. He sat with, and heard from him till he followed Christianity and testified to the Oneness of Allâh, and worshipped Him Alone.

He asked him about the laws of the religion until when he became well-versed in it, he asked him about the greatest Name of Allâh. Faimiûn, who learnt it, concealed it from him and said: "O son of my brother! You would have no power to bear it; and I fear you are too weak to endure (its consequences)." At the same time, Ath-Thâmir, his father, still had the false

(1) At-Tabari in his Târikh, 1:434-435, and its chain of narrators is weak.

impression that his son, ‘Abdullâh frequented the magician like the other boys.

When ‘Abdullâh saw how his companion (Faimiûn) was eager not to tell him about that (Allâh's greatest Name), and feared he would be too weak to bear it, he collected many arrows in each of which he wrote one of Allâh's Names he knew, until when he calculated them all, he kindled fire, and went on casting them into it one by one. When it was the arrow which bore Allâh's greatest Name, he cast it into the fire. But the arrow leapt and came out of it, and received no harm from it.

He took it and went to his companion (Faimiûn) and told him that he came to know Allâh's greatest Name which he concealed from him. He asked him about it, and he informed him. He asked him how he knew it, and he told him about what he did. On that he said: "O son of my brother! You have really got it. So, you should not disclose it, even though I think you would not do so."

Ibn Ath-Thâmir And His Call To Christianity In Najrân

‘Abdullâh Ibn Ath-Thâmir entered Najrân, and whenever he found any sick person, he would ask him: "O servant of Allâh! Do you testify to the Oneness of Allâh and embrace my religion, and I would invoke Allâh for you to cure you?" Once he testified to the Oneness of Allâh and adopted Christianity, ‘Abdullâh, in turn, would invoke Allâh for him, and he would recover. There was no sick person in Najrân but that he came to him and adopted his religion, and he invoked Allâh to cure him, and he recovered.

His case then was raised to the ruler of Najrân, who invited him and said: "You have corrupted the relation between me and the people of my village, and deviated from my religion, and the religion of my forefathers. I would make of you an example (for any other opponent)." He said: "You would have no power to do so."

He was sent many times to the high mountain and thrown headlong, but he fell on the ground and no harm befell him. He also was sent to the water spring in Najrân, which was so deep that nothing fell in it but that it was ruined, and thrown in it, but he came out and received no harm. When the ruler proved helpless with him, he said to him: "By Allâh, you would not kill me unless you testify to the Oneness of Allâh and adopt my religion. If you do so, you will be invested with authority to kill me."

The ruler then testified to the Oneness of Allâh, and bore the same testimony of ‘Abdullâh Ibn Ath-Thâmir, and struck him with a stick in his hand, which injured him slightly, and sent him to death; and the ruler then

died immediately.

The inhabitants of Najrân adopted, unanimously, the religion of 'Abdullâh Ibn Ath-Thâmir, which followed the same Gospel brought by Jesus, son of Mary [peace be upon him]; and Allâh knows best.

Ibn Ishâq says: That is the narration of Muhammad Ibn Ka'b Al-Qurathi and some people of Najrân about 'Abdullâh Ibn Ath-Thâmir; and Allâh knows best what it really was.

Dhu-Nuwâs And Digging The Furrow

Then, Dhu-Nuwâs, along with his soldiers, proceeded on toward them, and invited them to Judaism, and gave them the freedom to choose to adopt Judaism or be killed (if they persisted in Christianity), and they chose to be killed. He dug a large furrow for them, and burnt some with the fire, and killed some with the sword, and mutilated their bodies. He killed as many as twenty thousand.

It is in connection with him and his soldiers that Allâh Almighty revealed to His Messenger Muhammad [peace be upon him] His saying (what means): {Woe to the makers of the pit (of fire), Fire supplied (abundantly) with Fuel: Behold! They sat over against the (fire), And they witnessed (all) that they were doing against the Believers. And they ill-treated them for no other reason than that they believed in Allâh, Exalted in Power, Worthy of all Praise! Him to Whom belongs the dominion of the heavens and the earth! And Allâh is Witness to all things.} [Al-Burûj 4-9]⁽¹⁾

The Murder Of Ibn Ath-Thâmir

Ibn Ishâq says: 'Abdullâh Ibn Ath-Thâmir, their head and leader, is said to have been among the martyrs killed by Dhu-Nuwâs.

Ibn Ishâq says: It is narrated on the authority of a man, who lived during the caliphate of 'Umar Ibn Al-Khattâb [Allâh be pleased with him] that he dug one of the dumpsites of Najrân for some need, and found the dead body of 'Abdullâh Ibn Ath-Thâmir under some earth, and he was sitting, putting his hand on the place of a wound in his head, and grasping it, and if his hand was moved away from it, it would bleed, and if it was let loose, it would be restored to it once again, and the blood would cease to flow; and there was a ring in his hand, on which it was written: "My Lord is Allâh." He sent a letter to 'Umar Ibn Al-Khattâb [Allâh be pleased with him] telling him about that, thereupon 'Umar gave his reply that they should leave him in his very state, and cover his body with the same earth under which he

(1) At-Tabari in his Târikh, 1:436; Ibn Kathir in his Tafseer, 4:390.

was buried.⁽¹⁾

Daws Dhu-Tha'labân, And The Commencements Of Abyssinian Reign In Yemen

A man from the inhabitants of Najrân escaped from them on a horse and followed the sandy path so that they were unable to catch him. He went to the Roman Caesar, and sought his help against Dhu-Nuwâs and his soldiers, who apologized saying: "Your territory is very far from us. But I will send a message with you to the king of Abissinia, who is not only on the same religion (of Christianity), but also closer to your country."

He sent a message to him, commanding him to help Daws and take retaliation (from the transgressors).

Aryât's Victory, And Dhu-Nuwâs's Defeat And Death

Daws went to the Abyssinian Negus with the message of Caesar, and he, consequently, sent with him seventy thousand Abyssinian soldiers led by a man called Aryât; and among his soldiers, there was a man named Abrahah Al-Ashram (because his nose and upper lip were cut).

Aryât sailed aboard the sea until he disembarked on the Yemenite coast, along with Daws Dhu-Tha'labân. Dhu-Nuwâs, along with the Himyarites and those who followed him from the Yemenite tribes, proceeded on to meet his army, and the defeat was the share of Dhu-Nuwâs and his soldiers. Seeing the defeat of him and his people, he directed his horse toward the sea, and then poked it and plunged into the shallow water, and continued walking until he entered into the deep water and disappeared. Thus, Aryât entered Yemen and took control of it.

Abrahah Kills Aryât And Takes Control Of Yemen

Ibn Ishâq says: Aryât ruled Yemen for many years before Abrahah disputed with him over the reign of Yemen, with the result that the Abyssinians were divided into two parties. Both proceeded on for war, and when they came close to each other, Abrahah sent to Aryât saying: "You would gain no benefit by getting the Abyssinians engage in fight until they kill each other entirely. So, let both you and me engage in swordfight, and if anyone of us overpowers the other, the followers of the defeated will join the winner." Aryât replied: "You have been just."

Abrahah, a short fleshy ample and religious man, proceeded on toward

(1) Ibid.

Aryât, a tall, huge good-looking man, carrying a spear in his hand, who, in turn, came out to face him. Behind Abrahah, there was a slave called 'Atwadah to protect his back. Aryât raised the spear and struck Abrahah with the intention to wound his head, but it only injured his forehead, and cut his eyebrow, nose, eye and lip. 'Atwadah attacked Aryât from behind Abrahah and killed him. The soldiers of Aryât, thus, joined Abrahah, and all the Abyssinians in Yemen unanimously submitted to him; and he paid the blood-money of Aryât.

Negus's Anger for Killing Aryât

Learnt about that, the Negus grew very angry and said: "He has transgressed upon my appointed chief and killed him without my leave. I swear that I will not leave Abrahah until I invade his territory and cut off his forelock."

Abrahah got his head shaved, and filled a leather container with dust from the earth of Yemen, and sent that to the Negus, along with a letter in which he said: "O king! Aryât was your slave, and I am also your slave. We disputed over the manner of ruling Yemen, and our purpose was just to serve you, except that I was stronger and more capable of regulating the people's affairs than him. When I learnt about the oath taken by the king, I got my head shaved, and sent to him a leather container full of dust from the earth of my land, in order to put it underneath his feet and thus fulfill his oath concerning me."

When he read it, he became pleased with him, and sent to him a message in which he told him to keep firm in Yemen until he would receive his command. Thus, Abrahah remained in Yemen.

The Story Of The Elephant

Building The Qullays

Then, Abrahah built the Qullays in San'a' of Yemen. He built a church the like of which had never been seen on earth at his time, and sent to the Negus saying: "I have built for you, O king, a church, the like of which has never been built for a king before you, and I will do my best to divert the pilgrimage of the Arabs toward it."

When the story of the message of Abrahah to the Abyssinian king was known among the Arabs, a man from among the transposers of the Sacred months grew very angry. It is those transposers of the prohibited months in connection with whom Allâh Almighty revealed (what means): {Verily the transposing (of a prohibited month) is an addition to disbelief: the

disbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allâh and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allâh guides not the disbelievers.} [At-Tawbah 37]

Ibn Ishâq says: This man went out to the Qullays and excreted in it and then returned home. Having been told about that, Abrahah asked: "Who has done it?" it was said: "A man of the Arabs, from among the inhabitants of this house (the Ka'bah) which the Arabs visit for pilgrimage. When he heard about your statement that you would divert the pilgrimage of the Arabs from it to the Qullays, he grew angry. Thus, he came and excreted in it."

Abrahah then became extremely angry, and took oath to go to the House and ruin it. He ordered the Abyssinians to get ready for that, and when they prepared themselves, he proceeded on, bringing the elephant with him. Heard about that, the Arabs got scared, and saw it was due on them to fight him, esp. when they learnt that his intention was to ruin the Ka'bah, Al-Bayt Al-Harâm of Allâh.

Defeat Of Dhu-Nafar Before Abrahah

A man belonging to the nobles and chiefs of Yemen called Dhu-Nafar came out to meet him. He invited his people and these who obeyed him from among the Arabs to join him in fighting Abrahah, in defense of the Ka'bah, Al-Bayt Al-Harâm of Allâh, which he intended to ruin. There was fight between them, and Dhu-Nafar and his companions were defeated, and he was taken a captive and brought to Abrahah, who intended to kill him, thereupon he said to him: "O king! Kill me not, perchance my being with you would avail you more than my killing." He, being forebearing, saved his life, and detained him in fetters.

Then, Abrahah went on , until when he came to Khath'am, Nufayl Ibn Habîb Al-Khath'ami met him, along with both clans of his tribe of Khath'ahm, Shahrân and Nâhis, and the other Arab tribes that responded to him, but he was defeated and taken a captive and brought to Abrahah. When he intended to kill him, Nufayl said to him: "O king! Kill me not, and I will be your guide in the Arab territories, and I will also guarantee to you that the clans of my tribe of Kath'am, and Shahrân and Nahis, would obey and hearken to you." Thus, he released him.

The Men Of Tâ'if Surrender To Abrahah

He went out with him to guide him until when he reached Tâ'if, Ma, along with men of Tha'qîf, came out to meet him. The men of Tâ'if said to

Abrahah: "O king! We are your servants, obeying and hearkening to you, and there is no dispute between you and us, because it is not our house which you intend (to ruin), i.e. Al-Lâti: the House you intend (to ruin) is that (Ka'bah) of Makkah. We are going to send with you somebody to guide you to it." Thus, he left them.

Al-Lâti was a house in Tâ'if they used to exalt in the same way as the Makkans exalted the Ka'bah.

The help of Abu Righâl

They sent with him Abu Righâl to guide him to Makkah, until when he reached Al-Mughammas, Abu Righâl died there, and the Arabs then stoned his grave. It is that grave which the people stone in Al-Mughammas.

Al-Aswad Attacks Makkah

When Abrahah encamped at Al-Mughammas, he sent to Makkah an Abyssinian man called Al-Aswad Ibn Maqsûd leading some horsemen, thereupon he drove to him some property of Tihâmah and Quraysh, including two hundred camels belonging to 'Abd-Al-Muttalib Ibn Hâshim, duly the chief of Quraysh. The people of Quraysh, Kinânah and Hudhayl, and the Arabs who were in the Sanctuary at that time intended to fight him. But they left the idea when they came to know that they had no power to face him.

At the same time, Abrahah sent Hunâtah Al-Himyari to Makkah with the following message: "Ask about the chief and noble of the Makkans and say to him: "The king has not come to fight you: he has come only to ruin this House. If you do not stand against his will, then, he has no need for your blood." If you see he has no will for fight, bring him to meet me."

When Hunâtah entered Makkah, he asked about the chief and noble of the Quraysh people, and he was told that he was 'Abd-Al-Muttalib Ibn Hâshim Ibn 'Abd Manâf Ibn Qusayy.

When Hunâtah met him, he reported to him what the king had previously told him, thereupon 'Abd-Al-Muttalib said: "By Allâh, we do not like to fight him, and we have no power to do so. That is Al-Bayt Al-Harâm of Allâh, and the House of His intimate friend Abraham [peace be upon him]. Should He protect it from him, that is His House and Sanctuary; and should He leave it, by Allâh, we will be unable to protect it." Hunâtah said to him: "Then, come with me to meet him, because he has ordered me to bring you to him."

The Case Of 'Abd-Al-Muttalib

'Abd-Al-Muttalib, along with one of his sons, went with him until when he reached the camp, he asked about Dhu-Nafar, and he was his friend. He visited him in his custody and asked him: "O Dhu-Nafar! Could you avail us in this catastrophe of ours?" he said: "What could a man be of any avail even in the least, given that he is a captive in the hand of a king, awaiting to be killed in the morning or the evening? In naught could I avail you in your distress. But Unays, the elephant's driver, is my friend. I will send to him and commend and highly appraise you to him, and ask him to seek the permission of the king to admit you, so that you could talk to him about what you like, and also to use his good offices with him for you." 'Abd-Al-Muttalib said to him: "That is enough."

He sent to (invite) Unays and said to him: "No doubt, 'Abd-Al-Muttalib is the chief of the Quraysh people, and the owner of the caravan of the Quraysh, and he is accustomed to feed the people in the valley, and the wild animals on the mountain tops. The king has seized two hundred camels belonging to him. So, seek the permission of the king to admit him, and avail him with good as much as you could." He said: "I will do."

Unays said to Abrahah: "O king! The chief of the Quraysh people seeks your permission to admit him. He is the owner of the caravan of the Quraysh, and he is accustomed to feed the people in the valley, and the wild animals on the mountain tops. So, please, admit him so that he would tell you about his need, and be kind to him." He was admitted.

'Abd-Al-Muttalib was the most good-looking, the most beautiful and the most venerable man. Saw him, Abrahah showed respect and admiration for him, and regarded him too honored to sit below him. At the same time, he disliked that the Abyssinians might see that he had made 'Abd-Al-Muttalib sit beside him on the throne. So, he dismounted from the throne and sat beside him on the carpet.

Abrahah told his interpreter to ask 'Abd-Al-Muttalib about his need, and he did accordingly. He said: "My need is that the king should return to me two hundred camels he had seized." Abrahah told his interpreter to say to him: "I have admired you at the first glance I caught of you. But now, I no longer have a high regard for you when you have talked to me (about this). Do you talk to me about two hundred camels belonging to you I have seized, rather than the House, which represents your religion and the religion of your fathers, which I have come to ruin?" 'Abd-Al-Muttalib said: "I am really the lord of the camels. But the House has a Lord Who will protect it (from you)." He said: "He is not to protect it from me." He said:

“That is your business.”

According to the narration of some scholars, ‘Abd-Al-Muttalib went to Abrahah in the company of such men as Ya‘mur Ibn Nufâthah Ibn ‘Adiyy, the chief of Banu Bakr, and Khuwaylid Ibn Wâthilah Al-Hudhali, the chief of Banu Hudhayl; and both offered to him one-third the wealth of Tihâmah, provided that he should return and abandon the idea of ruining the House, but he rejected. Allâh knows best whether or not this was true. Abrahah returned to ‘Abd-Al-Muttalib his camels he had seized.

‘Abd-Al-Muttalib In The Ka‘bah Seeks The Help Of Allâh To Repel Abrahah

When they left Abrahah, ‘Abd-Al-Muttalib went back to the Quraysh and told them the story, and ordered them to leave their houses and take shelter to the mountain tops and passes, for fear they would be exposed to the Abyssinian army. Then, ‘Abd-Al-Muttalib stood and took hold of the ring of the gate of the Ka‘bah, along with some men from the Quraysh people, and went on supplicating Allâh, and seeking His help against Abrahah and his soldiers.

‘Abd-Al-Muttalib said: while catching hold of the ring of the gate of the Ka‘bah: “O Allâh! Since the servant (human being) does his best to protect his belongings, so, (it is not impossible for You to) protect Your Sanctuary which the people visit (for pilgrimage). Let not their (Abyssinians’) cross and plot win over Your plan. Should You let them destroy our Qiblah, that is, indeed, Your will.”

Ibn Ishâq says: Then, ‘Abd-Al-Muttalib let loose the ring of the gate of the Ka‘bah, and went, in the company of those of the Quraysh men who were with him, to the mountain tops where they took shelter in expectation of what Abrahah would do in Makkah.

Abrahah Enters Makkah

In the morning, Abrahah got ready to enter Makkah, and prepared his elephant called Mahmûd, and mobilized his soldiers. He had taken the decision to ruin the House and then leave for Yemen. When they directed the elephant toward Makkah, Nufayl Ibn Habîb Al-Khath‘ami came near it and took hold of its ear and said: “Kneel down O Mahmûd, or return safely whence you have come: you are in the Sacred town of Allâh.”

He let loose the ear and the elephant knelt down. Nufayl went out running until he climbed the mountain. They struck the elephant to stand up but it did not comply. They struck its head with the iron staffs but it did not respond. They got headed-bent hooks they had into its abdominal folds

and stabbed it to stand up, but it also did not obey. They directed it toward Yemen thereupon it stood running. They directed it toward Shâm and it did the same. They directed it toward the East, and it did the same too. But when they directed it toward Makkah, it knelt down.

Then, Allâh sent down upon them birds, each of which carrying three stones, as small as a pea or a lentil, one in the pickaxe and two in the legs, and it did not affect anyone of them but that he perished. But they did not touch all of them. They hastily turned back in flight, toward the same way whence they came, asking about Nufayl Ibn Habîb to guide them to the way to Yemen.

Abraham was among those affected in the body, and they carried him with them back to Yemen, and his fingertips started to fall one by one during the way, and with every fingertip, there flowed pus and matter, until he arrived in San'a' as a motionless chick, and did not die before his breast open split and his heart came out, as the narrators pretend.

Ibn Ishâq says: The measles and variola, as well as colocynth appeared in the Arab territories for the first time in this year.

The Story Of The Elephant In The Holy Qur'an

Ibn Ishâq says: When Allâh Almighty sent Muhammad, The Messenger of Allâh [peace be upon him], he reminded the Quraysh people of His favor on them, that He repelled from them the Abyssinians, in order for them to survive. In this connection, He said (what means): {See you not how your Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them flights of Birds, Striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.} [Al-Fil 1-5]

He Almighty said in another Sûrah (what means): {For the accustomed security of the Quraysh, Their accustomed security (covering the trade) journeys by winter and summer: Let them worship the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger).} [Quraysh 1-4]

That is, in order not to change their previous conditions, for the sake of the good He Almighty intended to them, had they accepted it.

As to the destiny of the elephant's driver and rider, Ibn Ishâq says: It is narrated on the authority of 'Amrah Bint 'Abd-Ar-Rahmân from 'Â'ishah [Allâh be pleased with her] that she said: I have seen the elephant's driver

52 Emergence Of Sayf Ibn Dhu-Yazan And The Reign of Wahraz In Yemen

and rider blind and disabled in Makkah, begging the people to feed them.⁽¹⁾

Ibn Ishâq says: When Allâh Almighty repeled the Abyssinians from Makkah, and afflicted them with His wrath, all the Arabs honored the Quraysh people, seeing them the men of Allâh, Who fought on their behalf, and sufficed them against their enemy. They composed much poetry in which they mentioned the Abyssinian event, and what Allâh did with the Abyssinians, and how He repeled them from the Quraysh people, and caused their plot to fail.

Ibn Ishâq says: When Abrahah died, Yaksûm, his eldest son, took over; and when he died, he was succeeded by his brother Masrûq.

Emergence Of Sayf Ibn Dhu-Yazan And The Reign of Wahraz In Yemen

When the affliction of the Yemenites continued for a long time, Sayf Ibn Dhu-Yazan Al-Himyari, nicknamed Abu Murrah, went out to the Roman Caesar, and complained to him what they were suffering, and asked him to help them get rid of the Abyssinians, and have the dominion of Yemen. But he received from him no reply to his complaint.

Then, he went to An-Nu'mân Ibn Al-Mundhir, Khosrau's appointed governor of Hîrah and the Iraqi territories next to it, and complained to him the suffering they received from the Abyssinians. He said to him: "I always have a visit to Khosrau every year. Stay with me until it is the time of it." He did accordingly. When it was time, he went out with him and he was able to make him enter upon Khosrau.

Khosrau used to sit in the hall of his palace, where there was his crown, which was like a very large bowl, made of pearl, aquamarines, gold and silver, hung with a chain of gold to the head of a niche. It was too heavy for his neck to carry. But he used to get screened with clothing until he would sit on his throne, and get his head into the crown; and once he became upright in his seat, he would be uncovered. Whenever anyone entered upon him before Sayf Ibn Dhu-Yazan, he would kneel down in front of him.

Khosrau Aids Sayf Ibn Dhu-Yazan

Ibn Hishâm says: I was reported by Abu 'Ubaydah that when Sayf entered upon Khosrau, he lowered his head (instead of kneeling down). On that the king said: "What is the matter with that fool that he entered upon me from that long door and only lowers his head (rather than kneels down

(1) Al-Haythami, Majma' Az-Zawâ'id, 3:285.

in front of me)?” when Sayf was told about that, he said: “I have done it because my concern excels anything else.”

Ibn Ishâq says: Then, Sayf said to him: “O king! The crows have overpowered us in our territories.” He asked: “Which crows do you mean? The Abyssinians or the Sindians?” he said: “The Abyssinians, and I have come to you to help me get my dominion from them.” He said: “Your land is not only very far, but also has no much good things. So, I am not to involve a Persian army in the Arab territory. I have no need for that.” He gave him a gift of ten thousand Dirhams, and dressed him in a smart dress.

Received it, Sayf went out and distributed the silver coins among the people. Learnt about that, the king said: “This man is astonishing.” He invited him and said to him: “You have distributed the reward of the king among the people!” he said: “What do I do with it? The mountains of my land from which I have come are but gold and silver”, as if he were stimulating his desire for it.

Khosrau then assembled his ministers and said to them: “What is your opinion about this man and the matter he has come for?” one of them said: “O king! In your prisons, there are men whom you have detained. Would that you send them with him! If they perish, that will be your will; and if they gain, they will add a dominion to yours.”

Thus, Khosrau sent with them those in his prisons, and they were as many as eight hundred, under the leadership of a respected venerable man called Wahraz, belonging to the best ancestry among them. They sailed aboard eight ships, two of which sank in the sea, and the remaining were able to reach the coast of Aden.

Sayf mobilized those of his people capable of fighting, and said to Wahraz: “I will be in your company until we should die together or gain together.” Wahraz said to him: “You have been just.”

On the other side, Masrûq Ibn Abrahah, king of Yemen, went out to meet him, along with his soldiers. Wahraz sent to them a son belonging to him to fight them, and test their military power, but he was killed, and this irritated Wahraz more against them.

When both parties aligned for fighting, Wahraz said to his men: “Show me their king.” They said: “Do you see that man riding an elephant, putting on a crown, with a red pearl in between his eyes?” he answered in the affirmative. They said: “That is their king.” He said: “Then, let him now.” They stood for a long time before he asked them once again: “Which mount is he riding now?” they said: “He has turned to a horse.” He said:

“Then, let him now.” They stood for a long time before he asked them: “Which mount is he riding now?” they said: “He has turned to a mule.” On that Wahraz said: “Ah! The animal produced of the donkey! He has been given to humiliation, and his dominion declined. I will shoot him: if you see that his followers would not move, keep firm until I give you permission, for in this case, I will have failed to get the man; and if you see that his followers would turn and surround him, then, attack them, because I will have got him.”

He then straightened the string of his bow, which none else was able to do, as they claim, due to its strength, and ordered that his eyebrows be banded for him, and shot him, and struck the pearl in between his eyes, and the arrow broke in his head and came out of his nape. He fell down from his riding mount, and the Abyssinians turned and surrounded him, exposing themselves to the attack of the Persians which led to their defeat. They were killed and some of them ran away everywhere in retreat.

Wahraz came to enter San‘a’, and when he reached the gate, he said: “My flag should never enter overturned. Ruin the gate.” They ruined it, and he entered it, holding his flag. Of course this did not appeal to Sayf Ibn Dhuyazan, as seems from the poetry he said on that occasion.

The Persians In Yemen

Ibn Ishâq says: The Persians spent some time in Yemen, and some from the remnants of their army are still in Yemen. The Abyssinian reign in Yemen, from the time Aryât invaded it, till Masrûq Ibn Abrahah was killed by the Persians, and they were driven out of Yemen, was as long as about seventy-two years, during which it was inherited from Aryât by Abrahah, then his son Yaksûm Ibn Abrahah, and then his brother Masrûq Ibn Abrahah.

Persian kings of Yemen

Ibn Hishâm says: As for the Persian reign in Yemen, when Wahraz died, Khosrau appointed his son Al-Marzubân to succeed him. When he died, Khosrau appointed his son At-Taynujân to succeed him. When he died, Khosrau appointed his son to succeed him for some time before he ousted him and appointed Badhân the king of Yemen, who remained in office until Allâh sent Muhammad [peace be upon him] as the Prophet.

Khosrau and the Prophetic message

It is narrated on the authority of Az-Zuhri that he said: Khosrau sent to Badhân the following message: “I have been informed that a man belonging

to the Quraysh people has appeared in Makkah, and claims that he is a Prophet. Proceed on to him and ask him for repentance: if he repents, that will be alright, otherwise, send to me his head (after you kill him).”

Badhân sent the letter of Khosrau to The Messenger of Allâh [peace be upon him] who sent to him the following reply: “Verily, Allâh Almighty promised me that Khosrau would be killed on such and such a day, in such and such a month.” Received the letter of the Prophet [peace be upon him] Badhân thought for a while and then said: “Should he be a Prophet, what he has told will come true.” Khosrah was killed on the same day determined by The Messenger of Allâh [peace be upon him].

Ibn Hishâm says: He was killed at the hand of his son Shirawayh.

Az-Zuhri says: When this news reached Badhân, he sent to The Messenger of Allâh [peace be upon him] telling him about the conversion of him and those of the Persians with him to Islam. His envoys asked The Messenger of Allâh [peace be upon him]: “To whom do we belong O Messenger of Allâh?” he [peace be upon him] said: “You are from, and belong to us, the family of the House.”

Ibn Hishâm says: It is narrated on the authority of Az-Zuhri that he said: That is why The Messenger of Allâh [peace be upon him] said that Salmân belongs to us, the family of the House.”⁽¹⁾

The Stone Of Yemen

Ibn Ishâq says: It is pretended that in Yemen, there was a stone having the following excerpt from the Psalms, whose writing goes back to a very early date: “Whose is the dominion of Dhimâr (or Dhamâr, standing for Yemen or San’a)? It is the good Himyarites’. Whose will the dominion of Dhimâr be (next to them)? It will be the evil Abyssinians’. Whose will the dominion of Dhimâr be (next to them)? It will be the free Persians’. Whose will the dominion of Dhimâr be (after that)? It will be the Quraysh men’s, the merchants.”

The Story Of The King Of Hadr

Ibn Hishâm says: It is narrated on the authority of Jannâd, or one of the genealogists of Kûfah that An-Nu‘mân Ibn Al-Mundhir is one of the descendants of Satrûn, the king of Hadr, a fort like Madînah lying on the

(1) Al-Hâkim in Al-Mustadrak, 3:598; Al-Bayhaqi in Dalâ’il An-Nubuwwah, 3:418; Al-Albâni in Da‘eef Al-Jami‘, no. 2723; Al-Haythami, Majma‘ Az-Zawâ'id, 6:130; At-Tabari in his Tafsîr, 21:85; Ibn Sa’d, At-Tabaqat, 4:82-83.

shore of Euphrates.

It is reported that Sabûr, the Persian Khosrau, invaded that fort, and besieged it for two years. One day, the daughter of Satrân cast a glance from the window of the fort and caught a glimpse of Sabûr, who was putting on a dress of heavy brocade, and he was very beautiful. She sent to him asking: "Will you marry me if I open to you the gate of the fort?" he answered in the affirmative.

When it was evening, Satrân drank wine until he was intoxicated, and he never spent the night but in the state of intoxication. She took the keys of the fort's gate from under neath his head, and sent them with a slave belonging to her to Sabûr, who, consequently, opened the gate, killed Satrân, and made lawful everything in the fort before he destroyed it entirely. He then took her with him and married her.

One night, while she was in her bed, she was fidgeting, unable to sleep. He called for candles and her bed was inspected, and a leaf of myrtle was found on it. Sabûr asked her: "Is it that which has caused you to be sleepless?" she answered in the affirmative. He asked her: "Then, what did your father use to do with you?" she said: "He used to make my bed of heavy brocade, dress me in silk, feed me with marrow and give me wine." He said: "After all of this, have you rewarded your father with such reward? You may give me the same reward faster." He commanded that the braids of her hair be tied to the tail of a horse, and he rode the horse and ran (dragging her on the ground) until she was killed.

The Descendants Of Nizâr Ibn Ma'add

His offspring according to Ibn Ishâq and Ibn Hishâm

Nizâr, Ma'ad's son, had four sons: Iyâd, Anmâr, Rabî'ah and Mudar. Anmar is the father of Khath'am and Bajilah, and both joined Yemen where they resided.

Mudar fathered two: Ilyâs and 'Aylân.

Ilyâs Ibn Mudar begot three sons: Mudrikah, Tâbikhah and Qam'ah.

As for Qam'ah, the geneologists of Mudar pretend that the men of Khuzâ'ah belong to 'Amr Ibn Luhayy Ibn Qama'ah Ibn Ilyâs, the first to institute the idols and make such inventions as Bahîrah, Sâ'ibah, Wasîlah and Hâm, as we will talk in detail later, Allâh willing.

However, Khuzâ'ah tribe claims its people belong to 'Amr Ibn 'Âmir of Yemen. It is reported that they, from among the offspring of 'Amr Ibn

‘Âmir, remained in Makkah. When they came, along with the others, from Yemen with the intention to go to Shâm, they passed by Marr Ath-Thahrân, where they remained behind and stayed.

Mudrikah begot two sons: Khuzaymah and Hudhayl.

Khuzaymah begot four sons: Kinânah, Asad, Asadah and Al-Hûn or Al-Hawn, according to another narration mentioned by Ibn Hishâm.

Kinânah begot four sons: An-Nadr, Mâlik, ‘Abd Manât and Milkân. It is the descendants of An-Nadr to whom belong the Quraysh people. But according to another narration, they are the offspring of Fihr Ibn Mâlik.

An-Nadr begot two sons: Mâlik and Yakhluḍ.

Mâlik begot only one son, i.e. Fihr Ibn Mâlik.

Fihr begot four sons: Ghâlib, Muhârib, Al-Hârith and Asad.

Ghâlib begot two sons: Lu’ayy and Taym.

Lu’ayy Ibn Ghâlib begot four sons: Ka‘b, ‘Âmir, Samah and ‘Awf.

Samah was forced to leave for Oman, because there was a dispute between him and ‘Âmir, and Samah gouged out the eye of ‘Âmir, thereupon he frightened him, and caused him to leave. On his way to Oman, a serpent attacked his she-camel and caused it to fall on its side, which led to the death of Samah.

Ibn Hishâm says: I was reported that a man from the descendants of Samah came to The Messenger of Allâh [peace be upon him] and attributed himself to Samah Ibn Lu’ayy. The Messenger of Allâh [peace be upon him] asked: “Do you mean (Samah) the poet?” he answered in the affirmative.

As for ‘Awf Ibn Lu’ayy, it is claimed that once he set out along with a caravan belonging to the Quraysh until when they arrived in the land of Ghatfân Ibn Sa’d Ibn Qays Ibn ‘Aylân, he slowed down to proceed on, and his companies proceeded on and left him behind. Then, Sa’d Ibn Tha‘labah Ibn Dhubyân came and took him and his wife, and established a bond of brotherhood with him, that is why he is attributed to Dhubyân.

Ka‘b had three sons: Murrah, ‘Adiyy and Husays.

Murrah had three sons: Kilâb, Taym and Yaqathah.

Kilâb begot two sons: Qusayy and Zuhrah.

Qusayy had four sons and two daughters: ‘Abd Manâf, ‘Abd-Al-‘Uzza, ‘Abd-Ad-Dâr, ‘Abd Qusayy, Takhmur and Barrah.

‘Abd Manâf, whose name is Al-Mughîrah, had four sons: Hâshim, ‘Abd Shâms, Al-Muttalib and Nawfal.

Hâshim begot four sons and five daughters: ‘Abd-Al-Muttalib, Asad, Abu Sayfi, Nadlah, Ash-Shifâ’, Khâlidah, Da‘îfah, Ruqayyah and Hayyah.

‘Abd-Al-Muttalib had ten sons and six daughters: Al-‘Abbâs, Hamzah, ‘Abdullâh, Abu Tâlib, whose name is ‘Abd Manâf, Az-Zubayr, Al-Hârith, Hajl, Muqawwim, Dirâr, Abu Lahab (Father of Flame), whose name is ‘Abd-Al-‘Uzza, Safiyyah, Umm Hakîm Al-Baydâ”, ‘Âtikah, Umaymah, Arwa and Barrah.

‘Abdullâh begot The Messenger of Allâh [peace be upon him], the chief of mankind, Muhammad Ibn ‘Abdullâh Ibn ‘Abd-Al-Muttalib. His mother is Âminah Bint Wahb Ibn ‘Abd Manâf Ibn Zuhrah Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy Ibn Ghâlib Ibn Fihir Ibn Mâlik Ibn An-Nadr. Her mother is Barrah Bint ‘Abd-Al-‘Uzza Ibn ‘Uthmân Ibn ‘Abd-Ad-Dâr Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy Ibn Ghâlib Ibn Fihir Ibn Mâlik Ibn An-Nadr. The Messenger of Allâh [peace be upon him] is the noblest of all mankind in ancestry and family status, from the sides of his father and mother.

The Story Of ‘Amr Ibn Luhayy

The Prophet Sees him Dragging his Intestines in the Fire

Ibn Ishâq says: It is narrated on the authority of ‘Amr Ibn Hazm that he said: The Messenger of Allâh [peace be upon him] said: “I have seen ‘Amr Ibn Luhayy dragging his intestines in the fire (of Hell).” I asked him about these (fathers) between me and him, and he told me that they had been ruined.”

Ibn Ishâq says: It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] (‘Abdullâh Ibn ‘Âmir or ‘Abd-Ar-Rahmân Ibn Sakhr, according to Ibn Hishâm), that he said: I heard The Messenger of Allâh [peace be upon him] having said to Aktham Ibn Al-Jawn Al-Khuzâ‘i: “O Aktham! I have seen ‘Amr Ibn Luhayy Ibn Qam‘ah Ibn Khindif dragging his intestines in the fire (of Hell); and I have never seen a man more resembling to another than he to you, and you to him.” Aktham said: “I fear lest my resemblance to him may cause harm to me O Messenger of Allâh!” on that The Messenger of Allâh [peace be upon him] said: “Of course no, because you are a believer, and he was a disbeliever. He was the first to change the religion of Ishmael, thereupon he set up the idols (round

the Ka‘bah), and invented such animals as the Bahîrah⁽¹⁾, Sâ‘ibah⁽²⁾, Wasîlah⁽³⁾ and Hâm⁽⁴⁾.”⁽⁵⁾

When Allâh Almighty sent His Messenger [peace be upon him] with the truth, all this was cancelled out as being unlawful. He Almighty revealed to His Messenger [peace be upon him] (what means): {It was not Allâh who instituted (superstitions like those of) Bahîrah (a slit-ear she-camel), or Sâ‘ibah (a she-camel let loose for free pasture), or Wasîlah (an idol sacrifice for twin births in animals), or Hâm (a stallion camel freed from work); it is blasphemers who invent a lie against Allâh; but most of them lack wisdom.} [Al-Mâ‘idah 103] He also revealed (what means): {And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - we wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter) the name of Allâh is not pronounced, inventions against Allâh's name: soon will He requite them for their inventions. They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is stillborn, then all have shares therein. For their (false) attribution (of superstitions to Allâh), He will soon punish them: for He is full of wisdom and knowledge.} [Al-An‘âm 138-139] He revealed too (what means): {Say: "See you what things Allâh has sent down to you for sustenance? Yet you hold forbidden some things thereof and (some things) lawful." Say: "Has Allâh indeed permitted you, or do you invent (things) to attribute to Allâh?"} [Yûnus 59] He also said (what means): {(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, has He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if you are truthful: Of camels a pair, and of oxen a pair; say, has He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Were you present when Allâh ordered you such a thing? But who does more wrong than one who invents a lie against Allâh, to lead

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- (1) a she-camel whose milk was spared for the idols and nobody was allowed to milk it.
 - (2) a she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it.
 - (3) a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery.
 - (4) a stallion camel freed from work for their idols, after it had finished a number of copulations assigned for it.
 - (5) Sahîh Al-Bukhari, Hadîth no. 3521, 4624; Sahîh Muslim, Hadîth no. 2191, 2192; Ahmad in his Musnad, 2:275, 366; Al-Hâkim in Al-Mustadrak, 4:605; ‘Abd-Ar-Razzaq in his Tafsîr, 1:191; Al-Bayhaqî, As-Sunan Al-Kubra, 3:341; At-Tabari in his Tafsîr, 7:56; Ibn Kathir in his Tafsîr, 3:204.

astray men without knowledge? For Allâh guides not People who do wrong.} [Al-An'âm 143-144]

Bringing Idols From Shâm To Makkah

As to how idols was brought from Shâm to Makkah, Ibn Hishâm says: I was reported by a learned scholar that once, 'Amr Ibn Luhayy went out from Makkah to Shâm, and when he reached Ma'âb, a town in Balqa' of Shâm, duly inhabited by Al-'Amâlîq, descendants of 'Imlâq or 'Imlîq Ibn Lawidh Ibn Sâm Ibn Noah, he saw them in the habit of worshipping idols. He asked them about that and they said: "Those are idols we worship: whenever we ask them for rain, they would cause the sky to rain, and whenever we seek their help, they would help us." He asked them: "Would you not give me an idol to take to the territories of the Arabs, and enjoin its worship upon them?" they gave him an idol called Hubal, which He brought to Makkah and held, and ordered the people to worship and exalt.

Stones were first worshipped by descendants of Ishmael

Ibn Ishâq says: It is pretended that the stones were worshipped, first, by the descendants of Ishmael. When Makkah became too narrow to extend over them all, and anyone of them set out on journey, in search for a larger space, he would carry with him one of the stoens of the Sanctuary, in exaltation of it, and wherever they halted, they would hold it, and circumambulate round it as they did round the Ka'bah. This habit changed gradually until they came to worship what seemed pleasant to them of those stones. With the succession of generations, they forgot their old cult, and changed the religion of Abraham and Ishmael [peace be upon them], and worshipped the idols, and were given to the same errors adopted by the nations before them.

But even, they kept and stuck to some remnants of the traditions of Abraham [peace be upon him], like the exaltation of and circumambulation round the Ka'bah, performance of Hajj and 'Umrah, and standing at 'Arafah. Whenever both Kinânah and Quraysh men assumed Hajj or 'Umrah with Talbiyah, they would say: "Here I am, responding to Your call, O Allâh! Here I am, responding to Your call! Here I am, responding to Your call, and there is no partner with You, except only one partner, whom You possess, along with what he possesses."

On that occasion, Allâh Almighty said, addressing His Prophet Muhammad [peace be upon him] (what means): {And most of them believe not in Allâh without associating (others as partners) with Him!} [Yûsuf 106]

The Idols of People of Noah [Peace Be Upon Him]

The people of Noah [peace be upon him] had idols which they worshipped. Allâh Almighty related their story to The Messenger of Allâh [peace be upon him] saying in the Noble Qur'an (what means): {And they have said (to each other): "Abandon not your gods: abandon neither Wadd nor Suwâ', neither Yaghûth nor Ya'ûq, nor Nasr; They have already misled many, and (O my Lord) do not increase the wrongdoers but in error. Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment); and they found against Allâh no helpers.} [Noah 23-25]

The tribes and their idols

Those from among the descendants of Ishmael [peace be upon him] took such idols with the same names when they left the religion of their forefathers: Hudhayl Ibn Mudrikah Ibn Ilyâs Ibn Mudrikah took Suwâ'; Kalb Ibn Wabarah, from Qudâ'ah, took Wadd; An'um from Tay' and the men of Jurash from Madhhaj took Yaghûth; Khaywân from Hamdân took Ya'ûq; Dhul-Kula' from Himyar took Nasr; and Khawlân took an idol named 'Umyânîs, and they used to divide their cattle and crops between it and Allâh Almighty, according to their allegations, and leave what is given to 'Umyanis, from the right of Allâh Almighty, and take back what is given to Allâh Almighty, from the right of 'Umyanis. It is in connection with them that Allâh Almighty revealed (what means): {Out of what Allâh has produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allâh, and this is for our 'partners'! But the share of their "partners" reaches not Allâh, whilst the share of Allâh reaches their "partners!" Evil (and unjust) is their assignment!} [Al-An'âm 136]⁽¹⁾

Ibn Ishâq says: The sons of Milkân Ibn Kinânah Ibn Khuzaymah had an idol called Sa'd, a rock in their desert. It is reported that a man from Banu Milkân came with some camels to stand to it to seek its blessing, and it was a rock over which the blood of sacrifices would flow. When the camels saw it, they ran away, and dispersed in all sides of the desert. Their owner who belonged to Banu Milkân grew angry, and threw it with a stone and said: "May Allâh not bless in you! You have provoked my camels and caused them to run away from me." Then, he went out in their pursuit, and succeeded to gather them all. When he gathered them, he said: "We have come to Sa'd to gather us together, but, unfortunately, Sa'd dispersed our gathering. We indeed do not belong to this Sa'd. Is Sa'd but a rock thrown

(1) Ibn Jarîr At-Tabarî in his Tafsîr on the authority of Ibn 'Abbâs, Mujâhid and Qatâdah, without mentioning the name of the idol, 8:30-31.

on the ground, which invites neither to error nor to guidance?"

Daws also had an idol belonging to 'Amr Ibn Hamâmah Ad-Dawsi.

Ibn Ishâq says: The Quraysh people also took an idol on a well inside the Ka'bah called Hubal. Ibn Hishâm says: I will talk about it in detail later, Allâh willing.

As for Isâf and Nâ'ilah, Ibn Ishâq says: They took Isâf and Nâ'ilah near Zamzam, where they would slaughter their sacrifices. Isâf was a man, and Nâ'ilah a woman belonging to Jurhum. One day, Isâf had a sexual intercourse with her inside the Ka'bah, thereupon they were transformed by Allâh Almighty into two stones⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of 'Amrah Bint 'Abd-Ar-Rahmân that she said: I heard 'Â'ishah [Allâh be pleased with her] having said: "We heard that both Isâf and Nâ'ilah were a man and a woman belonging to Jurhum. Once, Isâf had sexual relation with Nâ'ilah inside the Ka'bah, thereupon Allâh transformed them into two stones; and Allâh Almighty knows best."⁽²⁾

What The Arabs Used To Do With Their Idols

Ibn Ishâq says: each family of the Arabs took an idol in their house to worship. If a man intended to set out on journey, he would pass his hand over it, being his last act before going out; and whenever he came back from journey, he would also pass his hand over it, being the first act he would do before going to his wife and children. When Allâh Almighty sent His Messenger, Muhammad [peace be upon him] with monotheism (to testify to the Oneness of Allâh), the Quraysh men said (as told by Allâh in the Holy Qur'an) (what means): {"Has he made the gods (all) into one God? Truly this is a wonderful thing!"} [Sâd 5]

Along with the Ka'bah, the Arabs had many Tâghûts, i.e. houses to exalt and offer sacrifices to, and circumambulate round like the Ka'bah itself. Therefore, they knew well the superiority of the Ka'bah to all those, since it was the House of Abraham [peace be upon him], the intimate friend of Allâh. Those houses had also custodians and guards.

For instance, Al-'Uzza belonged to the Quraysh and Kinânah, Al-Lâti to Tha'îf in Tâ'îf, and Manât to both Aws and Khazraj tribes, and those who followed them from among the men of Yathrib, on the coast of the sea,

(1) Al-Haythami in Majma' Az-Zawâ'id, 3:296.

(2) Sunan At-Tirmidhi, Hadîth no. 3232; Ahmad in his Musnad, 1:227; Al-Hâkim in Al-Mustadrak, 2:432; Ash-Shawkani in Fath Al-Qadir, 4:587.

from the direction of Al-Mushallal in Qudayd. The Messenger of Allâh [peace be upon him] sent to it Abu Sufyân, or ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] according to another narration, and he ruined it.

Ibn Ishâq says: Dhul-Khalâsah belonged to Daws, Khath‘am and Bajilah, and the Arabs in their region of Tabalah. The Messenger of Allâh [peace be upon him] sent to it Jarîr Ibn ‘Abdullâh Al-Bajali [Allâh be pleased with him], who ruined it.⁽¹⁾

Fils belonged to Tay’ and those who lived along with them in both mountains of Tay’, Salma and Aja’. Ibn Hishâm says: I was reported by a learned scholar that The Messenger of Allâh [peace be upon him] sent to it ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] who ruined it. He found in it two swords, one called Ar-Rasûb and the other Al-Mikhdam. He brought them to The Messenger of Allâh [peace be upon him], who granted them to him, and they became his own.⁽²⁾

Ibn Ishâq says: The Himyarites and the people of Yemen had an idol in San‘a’ called Ri’âm. Ibn Hishâm says: I have already related that.

Ibn Ishâq says: Ruda’ was a house belonging to Banu Rabi‘ah Ibn Ka‘b; and it was ruined also after the emergence of Islam.

Ibn Ishâq says: Dhul-Ka‘abât belonged to Bakr and Taghlib, the descendants of Wâ’il and Iyâd.

The Well Of Zamzam

Muhammad Ibn Ishâq Al-Muttalibi says: While ‘Abd-Al-Muttalib was sleeping in the Hijr, a visitant came to him (in a dream) and commanded him to dig Zamzam, a well filled with earth, lying between both idols of Isâf and Nâ’ilah. However, it was filled with earth by those of Jurhum when they left Makkah. It is the well of Ishmael, son of Abraham [peace be upon them] through which Allâh Almighty provided him with the water when he was still a babe. His mother sought for water and found nothing. She stood and ran toward Safa to invoke Allâh Almighty and seek His relief for her babe Ishmael, and then went to Marwah and did the same.

Then Allâh Almighty sent Gabriel [peace be upon him] who struck the ground with his foot, thereupon the water started to flow from underneath it. Feared for him on hearing the voices of wild animals, she ran toward him, to find him skimming the water with his palms from underneath his

(1) Sahîh Al-Bukhari, no. 3823; Sahîh Muslim, no. 1925, 1926.

(2) This Hadîth is very weak. See Tafsîr Ibn Kathîr, 7:432; Mu‘jam Al-Buldân, 4:273.

cheek and drinking.

Why Did The People of Jurhum Fill With Earth The Well Of Zamzam?

Muhammad Ibn Ishâq says: When Ishmael, son of Abraham [peace be upon them] died, his son Nâbit became the guardian of the House, and remained as long as Allâh Almighty willed him to remain. When he died, he was succeeded by Mudâd Ibn ‘Amr Al-Jurhumi.

The sons of Ishmael lived along with their grandfather, from the side of their mother, Mudâd Ibn ‘Amr, and their maternal uncles of Jurhum. At that time, both Jurhum and Qâtûra’ constituted the inhabitants of Makkah. They belonged to the same fraternity, and had previously come from Yemen, with Mudâd being the chief of Jurhum, and As-Samayda’ the chief of Qâtûra’. It was their habit not to set out on journey without having a chief to settle their affairs. When they descended Makkah, they saw it of water and trees, and liked to live there. Mudâd Ibn ‘Amr along with the Jurhum people occupied the upper part of Makkah i.e. the region of Qu’ayqi’ân, and As-Samayda’ along with the men of Qâtûra’ the lower part of it, i.e. the region of Ajyâd.

Mudâd and As-Samayda’ thus used to take one-tenth as taxes from anyone entering Makkah through the side of each, and none of them contravened the borders of the other.

They remained as such for a long time before they transgressed upon each other, and competed against the leadership of Makkah. The sons of Ishmael and Nâbit took sides with Mudâd, who was in charge of the House, against As-Samayda’. Both parties marshed toward each other. Mudâd set out from his region of Al-Qu’ayqi’ân, along with his soldiers in their weapons of swords, armors and spears; and As-Samayda’ set out from Ajyâd, with horsemen and soldiers. They met at Fadâh and there was a ferocious battle between them, which ended with the killing of As-Samayda’, and Qâtûra’ was severely defeated and put to disgrace.

The people then invited each other and proceeded on till they reached Al-Matâbikh, a mountain pass in the upper part of Makkah, where they made a peace treaty, and the reign was given to Mudâd. When he became the chief of Makkah entirely, he slaughtered animals for the people to eat there. The dispute which broke up between Mudâd and As-Samayda’ was the first transgression to take place in Makkah.

Then, the offspring of Ishmael lived in Makkah, with their maternal uncles of Jurhum being the custodians of the House and the rulers of

Makkah, not disputed by them due to the kinship ties between them on the one hand, and in avoidance of any transgression or fight to occur inside the Sanctuary on the other hand. When Makkah became too narrow for the offspring of Ishmael to live in, they dispersed in the different territories, and no one opposed them but that Allâh Almighty made them victorious over him by virtue of their religion.

Kinânah And Khuzâ'ah People Take The Guardianship Of The House And Expel Jurhum

Later on, Jurhum transgressed in Makkah, and made lawful what is unlawful inside the Sanctuary. They wronged the strangers who entered it, and devoured the wealth given as gifts to the Ka'bah. Banu Bakr Ibn 'Abd Manât Ibn Kinânah, and Ghubshân of Khuzâ'ah decided, unanimously, to invade Makkah, and waged war against those of Jurhum, who were defeated and driven out of Makkah.

During the pre-Islamic days, none in Makkah committed injustice or transgression but that it expelled him; and no king liked to make lawful its sanctities but that he perished at his very place.

Then, 'Amr Ibn Al-Hârith Ibn Mudâd took out the two gold deers of the Ka'bah, and the Stone of the corner and buried them in the well of Zamzam, and then left, along with his men, for Yemen, and showed regrets for their departure from, and loss in Makkah.

The Men Of Khuzâ'ah Alone Get Hold Of The Guardianship Of The House

Ibn Ishâq says: The Ghubshân from Khuzâ'ah, apart from Banu Bakr Ibn 'Abd Manât, favored themselves with the guardianship of the House; and it was 'Amr Ibn Al-Hârith Al-Ghubshânî who was in charge of it. At that time, the Quraysh men were dispersed families among the offspring of Kinânah. The men of Khuzâ'ah inherited its guardianship from one another until it ended up with Hulayl Ibn Habashiyyah Ibn Salûl Ibn Ka'b Ibn 'Amr Al-Khuzâ'i, the last of them before Qusayy married his daughter.

Qusayy Marries Hubba, Daughter Of Hulayl Al-Khuzâ'i

Ibn Ishâq says: Qusayy Ibn Kilâb demanded the hand of Hubba, daughter of Hulayl Ibn Habashiyyah (or Hubshiyyah), who, having admired him, married him his daughter. She begot from him 'Abd-Ad-Dâr, 'Abd Manâf, 'Abd-Al-'Uzza, and 'Abd Qusayy. Then, the offspring of Qusayy

spread and he got a great wealth and high honor, by the time Hulayl died.

Qusayy saw he was worthier of the guardianship of the Ka'bah and the affairs of Makkah than Khuzâ'ah and Banu Bakr, and that the Quraysh men are the essence and real offspring of Ishmael, son of Abraham [peace be upon them]. He consulted some men from Quraysh and Kinânah, and invited them to drive Khuzâ'ah and Banu Bakr out of Makkah, and they responded to his invitation.

Meanwhile, Rabi'ah Ibn Harâm, from 'Udhrah Ibn Sa'd Ibn Zayd had previously come to Makkah after the death of Kilâb, and married (Qusayy's mother) Fâtimah Bint Sa'd Ibn Sayl. Zuhrah (Qusayy's brother) was a young man, while Qusayy was still an infant, thereupon Fâtimah took him with her to the territories of her husband. She gave birth to Rizâh. When Qusayy attained the age of puberty, and became a man, he returned back to Makkah, and lived there.

So, when his people responded to his invitation, he sent a message to his half-brother from the side of his mother, Rizâh, seeking his help. Rizâh Ibn Rabi'ah came out along with his brothers from the side of his father, and those who followed them from Quda'ah, in the season of the Arabs, and decided, unanimously, to help Qusayy.

On the other side, Khuzâ'ah allege that It was Hulayl himself who made a bequest to Qusayy about that, when he had begotten so many children from his daughter Fâtimah. He addressed him saying: "You are more worthy than Khuzâ'ah of taking care of the Ka'bah and the affairs of Makkah." That is why Qusayy called for such guardianship, as they pretend. None other than them has ever reported this narration. So, Allâh Alone knows best where the fact is.

Leading People In Hajj By Al-Ghawth Ibn Murr

Al-Ghawth Ibn Murr Ibn Add Ibn Tâbikhah used to lead the people in Hajj from 'Arafah, and this position was inherited after him by his sons. He was called Sûfah⁽¹⁾. He was given that position because his mother belonged to Jurhum, and had no children. She made a vow to Allâh Almighty that if she gave birth to a child, she would offer him, in charity, to the service of

(1) It is from that name that the Sufis derived their name, due to their participation in the religious service. In this connection, It is narrated on the authority of Az-Zubayr Ibn Bakkar that he said: Admitting the people in Hajj from 'Arafa was due to Al-Ghawth Ibn Murr Ibn Add Ibn Tabikhah, and then to his offspring after him; and they were called Sûfah. Whenever it was the time of admittance, the Arabs would say: "Let us pass, O Sûfah!" see Talbis Iblîs, trans. M. M. Al-Sharif, p205.

the Ka'bah. Then, she gave birth to Al-Ghawth, who served the Ka'bah first in the company of his maternal uncles from Jurhum. Later on, he was given the right to lead the pilgrims from 'Arafah, due to his nearness to the Ka'bah; and this was inherited by his sons after him until they got extinct.

As far as throwing the pebbles of Jimâr is concerned, Ibn Ishâq says: I was informed by Yahya Ibn 'Abbâd Ibn 'Abdullâh Ibn Az-Zubayr from his father that those of Sûfah used to move, along with the people, from 'Arafah, and then lead them whenever they departed from Mina. When it was the day of departure, they would come to throw the pebbles, with a man belonging to Sûfah to throw first in order that the people would do after him. The hasty men of needs would come to him and say: "Stand up and throw so that we would do it with you." He would say to them: "No, by Allâh, until the sun declines (and leaves the meridians)." They would continue to throw him with stones, pressing him to hasten, and he would not respond to them, until when the sun declined, he would stand and throw the pebbles, and the people would throw with him.

Banu Sa'd Undertake The House Affairs After Sûfah

Ibn Ishâq says: If they finished from throwing Jamrat Al-'Aqabah and liked to depart from Mina, those of Sûfah would take both sides of the road, and detain the people, and none would be left to go until those of Sûfah would pass first. Once those of Sûfah departed and left, the people would be left to depart accordingly.

They remained as such until they were extinct, and inherited by Banu Sa'd Ibn Zayd Manât, from Tamîm. It was given to the family of Safwân Ibn Al-Hârith Ibn Shijnah. The last one of them at whose time Islam appeared was Karib Ibn Safwân.

Qusayy Ibn Kilâb Takes Power In Makkah

Ibn Ishâq says: When it was that year (in which Qusayy intended to take power in Makkah), the men of Sûfah did what they used to do, a usage acknowledge to them by the Arabs during the era of Jurhum and Khuzâ'ah. Qusayy Ibn Kilâb, along with those of Quraysh, Kinânah and Quda'ah, came to them at 'Aqabah, and claimed he was more entitled to do that than them. They fought in a ferocious battle, and the defeat was the share of those of Sûfah, and Qusayy took the matter from their hands.

Qusayy Fights Khuzâ'ah And Banu Bakr

At that point, Khuzâ'ah and Banu Bakr took the opposite side because they came to know that Qusayy would prevent them from their usage as he

did with Sûfah, and would also impede them from the affairs of the Ka'bah and Makkah. So, he decided to fight him, and his brother Rizâh, along with those of Quda'ah who supported him, kept firm with him. Both parties fought a very fierce battle in Al-Abtah, and there were a lot of casualties in both sides. Finally, they invited each other to make a peace treaty between them, and appeal for the arbitration of a man from among the Arabs. They appealed for Ya'mur Ibn 'Awf Ibn Ka'b Ibn 'Âmir Ibn Layth Ibn Bakr Ibn 'Abd Manât Ibn Kinânah to judge between them.

He gave his judgement, that Qusayy was more entitled to undertake the affairs of the Ka'bah and Makkah than Khuzâ'ah and Banu Bakr; and that nothing was due on Qusayy for anyone killed in Khuzâ'ah and Banu Bakr by his party, whereas it was due on Khuzâ'ah and Banu Bakr to pay the blood-money of those killed by them from Quraysh, Kinânah and Quda'ah; and that Qusayy should not be prevented from undertaking the affairs of the Ka'bah and Makkah.

Qusayy Becomes The Chief Of Makkah

Ibn Ishâq says: Qusayy, thus, was in charge of the affairs of the Ka'bah and Makkah, and gathered his people from their different houses to Makkah, and became the chief of his people and all inhabitants of Makkah. But, at the same time, he validated the rights of the Arabs, seeing it a usage which should not be changed. He authorized the families of Safwân, 'Adwân, the transposers of the sacred months and Murrah Ibn 'Awf to do what they used to do, until Islam came, with which all this was abolished by Allâh Almighty.

Qusayy was the first, from among the offspring of Ka'b Ibn Lu'ayy, to get a power, to which his people submitted. He combined to himself the privileges of Sadânah⁽¹⁾, Rifâdah⁽²⁾, Siqâyah⁽³⁾, Nadwah⁽⁴⁾ and Liwâ'⁽⁵⁾, thereby obtained the highest degree of Makkah's honor.

Furthermore, Qusayy divided Makkah into different parts of residence, in which he housed his people. It is claimed that the people feared to cut off

(1) Custodianship of the House.

(2) to gather wealth from one another every year in order to afford provisions for the pilgrims. Rifâdah was maintained by wealth to be annually given out by the Quraysh from their property in order to make food for the pilgrims during their stay at Mina.

(3) to provide the pilgrims with water during their stay in Makkah.

(4) To hold meetings in the house of meetings, to discuss the cases of the people, and settle the disputes between them, and it was Qusayy who established that house of meetings.

(5) The flag of war to be raised in the battles.

the trees of the Sanctuary where their houses would be built, thereupon Qusayy cut them with his hand, and the hands of his assistants. For this reason, he was called the gatherer (of his people). They did nothing without taking his approval, consent and advice. His matter among the Quraysh people, during his life and after his death, was like the followed religion, without which nothing was concluded. He built Dâr An-Nadwah (the house of symposium), and made its gate toward the Ka'bah; and it was in this house that the Quraysh people settled their cases.

Ibn Ishâq says: It is narrated on the authority of As-Sâ'ib Ibn Khabbâb, the man of Maqsûrah, that he heard a man relating to 'Umar Ibn Al-Khattâb [Allâh be pleased with him], during his caliphate, the story of Qusayy Ibn Kilâb, and how he gathered his people in Makkah, and drove Khuzâ'ah and Banu Bakr out of it, and undertook the affairs of the Ka'bah and Makkah; and 'Umar [Allâh be pleased with him] did neither refute nor deny that from him.

Qusayy Favors 'Abd-Ad-Dâr With Many Things Apart From His Brothers

Ibn Ishâq says: 'Abd Manâf, 'Abd-Al-'Uzza and 'Abd Qusayy obtained the honor and nobility during the lifetime of their father more than 'Abd-Ad-Dâr, his eldest son. So, when he grew old and became weak, Qusayy said to his son: "By Allâh, I will make you join your brothers, even though they have become more prominent than you. No man should enter the Ka'bah until you open the gate for him. No flag of war should be concluded to the Quraysh until you conclude it with your hand. No one in Makkah should drink but from your water supplies. No one among the men of the season should eat but from your food. No decision should be taken by the Quraysh men but in your house." He gave him the house of symposium, where the Quraysh settled their disputes. He also gave him the privileges of Sadânah, Siqâyah, Rifâdah and Liwâ'.

Rifâdah

Rifâdah is derived from the verb (to provide). It was made of the contributions given annually by the Quraysh men out of their wealth at every season of Hajj, and handed over to Qusayy Ibn Kilâb, to make food for pilgrims and visitors of the House who had no provision, and could not afford for it. It was Qusayy who enjoined it upon the Quraysh men, saying: "O assembly of Quraysh! You are the neighbors of Allâh, and the inhabitants of His House, and the men of the Sanctuary. No doubt, the pilgrims are the guests of Allâh, and the visitors of His House, and the most entitled to be dealt with generously. So, contribute to make food and drink

for them during the days of Hajj until they leave you.” They did accordingly. They made contributions out of their property every year, and handed that over to him, and he used to make therewith food for the pilgrims during the days of Mina. This remained across the pre-Islamic days of Jâhiliyyah until Islam came, with which it endured up to now. It is that food made by the sultan every year for the pilgrims at Mina until Hajj is over.

The Dispute Of Quraysh After The Death Of Qusayy

Ibn Ishâq Says: After Qusayy died, his tradition was established by his sons among his people and others. They divided Makkah into different parts of residence. They remained as such without disputes for some time.

Then, the sons of ‘Abd Manâf: ‘Abd Shâms, Hâshim, Al-Muttalib and Nawfal, decided to take from the sons of ‘Abd-Ad-Dâr what was given to their father by Qusayy, concerning Hijâbah, Siqâyah, Rifâdah and Liwâ’, seeing themselves more entitled to that due to their honor and superiority among their people. Thus, the men of Quraysh were divided into two parties: one adopted the same opinion of Banu ‘Abd Manâf, due to their position among their people, and, consequently, took sides with them; and the other embraced the opinion of Banu ‘Abd-Ad-Dâr, under claim that nothing should be taken away from them, which was given to them by Qusayy, and, thus, supported them.

The leader of Banu ‘Abd Manâf was ‘Abd Shâms, because he was the oldest of them; and the head of Banu ‘Abd-Ad-Dâr was ‘Âmir Ibn Hâshim Ibn ‘Abd Manâf Ibn ‘Abd-Ad-Dâr.

Furthermore, Banu Asad Ibn ‘Abd-Al-‘Uzza Ibn Qusayy, Banu Zuhrah Ibn Kilâb, Banu Taym Ibn Murrah Ibn Ka‘b, and Banu Al-Hârith Ibn Fihri Ibn Mâlik Ibn An-Nadr took sides with Banu ‘Abd Manâf; whereas Banu Makhzûm Ibn Yaqathah Ibn Murrah, Banu Sahm Ibn ‘Amr, Banu Jumah Ibn ‘Amr, and Banu ‘Adiyy Ibn Ka‘b sided with Banu ‘Abd-Ad-Dâr. Banu ‘Âmir Ibn Lu‘ayy and Banu Muhârib Ibn Fihri stood unbiased.

Each party concluded a strong alliance neither to be lukewarm, nor to let down one another whatever the consequences might be.

The Alliance Of Al-Mutayyibân

Banu ‘Abd Manâf brought out a bowl filled with perfume, claimed to be offered by one of their women, and placed in the mosque of the Ka‘bah for their allies to dip their hands therein. Then, they contracted and took pledges from one another, and, to strengthen their alliance, passed their hands over the Ka‘bah. That is why they were called Al-Mutayyibân

(perfumers).⁽¹⁾

The Alliance Of The Ahlâf

On the other side, Banu ‘Abd-Ad-Dâr contracted and took pledges from their allies at the Ka‘bah, in a strong alliance, not to be lukewarm nor to let down one another; and that is why they were called Al-Ahlâf (allies).

The Terms On Which They Made A Peace Treaty

Such being the case, with the decision of war being taken by each party, they invited each other to make a peace treaty between them, on condition that Banu ‘Abd Manâf should be given Siqâyah and Rifâdah, and Banu ‘Abd-Ad-Dâr keep Hijâbah, Nadwah and Liwâ’ in their hands. They did accordingly, and each party accepted, and thus no war broke up between them.

But, at the same time, each alliance remained the same until Allâh Almighty brought Islam. The Messenger of Allâh [peace be upon him] said: “There is no alliance concluded in the pre-Islamic days but that Islam has strengthened it.”⁽²⁾

Alliance Of Al-Fudûl⁽³⁾

Muhammad Ibn Ishâq says: Some tribes from Quraysh people invited each other to make an alliance, for which they assembled in the house of ‘Abdullâh Ibn Jud‘ân Ibn ‘Amr Ibn Ka‘b Ibn Sa‘d Ibn Taym Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy, due to his honor and veneration among his people. This alliance included Banu Hâshim, Banu Al-Muttalib, Banu Asad Ibn ‘Abd-Al-‘Uzza, Banu Zuhrah Ibn Kilâb, and Banu Taym Ibn Murrah. They made a treaty among them that they would find none wronged or oppressed in Makkah but that they should support him against those who wronged and oppressed him, until his right be brought back to him. This was called the alliance of Al-Fudûl (i.e. benevolence).

Muhammad Ibn Ishâq says: It is narrated on the authority of Talhah Ibn ‘Abdullâh Ibn ‘Awf Az-Zuhri that he heard The Messenger of Allâh [peace be upon him] having said in this connection: “I have witnessed, in the house of ‘Abdullâh Ibn Jud‘ân, an alliance, other than which I do not like to

(1) Ar-Rawd Al-Ânif, 1:153-154.

(2) Sahîh Muslim, no. 1961; Sunan Abu Dâwûd, no. 2925; Sunan At-Tirmidhi, no. 1585; Sunan Ad-Dârimi, no. 2526; Musnad Ahmad, 1:190, 317, 329, 2:180, 205, 207, 213, 215, 4:83; Sunan Al-Bayhaqi Al-Kubra, 6:262, 335; Al-Mustadrak, 2:220.

(3) See Ar-Rawd Al-Ânif 1:155 for further details about the story of that alliance.

have even the red camels; and were I to be invited to it in Islam, I would respond.”⁽¹⁾

Al-Husayn Disputes With Al-Walîd, And Threatens To Call For The Alliance Of Al-Fudûl

Ibn Ishâq says: It is narrated on the authority of Muhammad Ibn Ibrâhîm Ibn Al-Hârith At-Taymî that there was a dispute between Al-Husayn Ibn ‘Ali Ibn Abu Tâlib [Allâh be pleased with them] and Al-Walîd Ibn ‘Utbah, Mu‘âwiyah’s viceroy of Madînah, over a wealth in Dhul-Marwah. Al-Walîd wronged Al-Husayn [Allâh be pleased with him] and misused his office, thereupon Al-Husayn said to him: “I swear by Allâh, unless you give me my right in justice, I would take up my sword, stand in the mosque of The Messenger of Allâh [peace be upon him] and invoke for the alliance of Al-Fudûl.” ‘Abdullâh Ibn Az-Zubayr, who was present at that time in the house of Al-Walîd, said, in response to the statement of Al-Husayn: “And I too, swear by Allâh to take up my sword and stand along with him and invoke for it until he takes his right in justice, or we both die.” When the news reached Al-Miswar Ibn Makhramah [Allâh be pleased with him] he said the same; and so did ‘Abd-Ar-Rahmân Ibn ‘Uthmân Ibn ‘Ubaydullâh At-Taymî when he was informed. Learnt that, Al-Walîd Ibn ‘Utbah gave Al-Husayn his right in justice until he was satisfied.

Ibn Ishâq says: It is narrated on the authority of Muhammad Ibn Ibrâhîm Ibn Al-Hârith At-Taymî that he said: Muhammad Ibn Jubayr Ibn Mut‘im Ibn ‘Adiyy Ibn Nufayl Ibn ‘Abd Manâf, duly the most knowledgeable among the people of Quraysh, came to ‘Abd-Al-Malik Ibn Marwân after he had killed ‘Abdullâh Ibn Az-Zubayr, and the people submitted, unanimously, to the caliphate of ‘Abd-Al-Malik. When he entered upon him, he asked him: “O Abu Sa‘îd! Were both we and you, i.e. the descendants of ‘Abd Shâms Ibn ‘Abd Manâf, and the descendants of Nawfal Ibn ‘Abd Manâf, together in the same alliance of Al-Fudûl?” he said: “You know best.” ‘Abd Al-Mâlik said: “I beseech you (by Allâh) to tell me the truth O Abu Sa‘îd.” He said: “No, by Allâh, we and you have left it.” He said: “You have told the truth.”

Hâshim Takes Guardianship Of Rifâdah And Siqâyah

Ibn Ishâq says: Rifâdah and Siqâyah were given to Hâshim Ibn ‘Abd Manâf, because ‘Abd Shâms used to set out on journey more often, and did not stay in Makkah for long times. Furthermore, he was of so many

(1) Al-Bayhaqî in As-Sunan Al-Kubra, 6:367; Ibn Hâjar in Al-Fath, 4:553; Ibn Kathîr, Al-Bidâyah Wan-Nihâyah, 2:291.

dependents, and little wealth. At the same time, Hâshim was a rich man.

It is said that whenever it was a short time before the season every year, he would address the Quraysh people saying: “O assembly of Quraysh! You are the neighbors of Allâh, and the inhabitants of His House. This season, Allâh’s visitors, and the pilgrims to His House will come to you; and they are the guests of Allâh, and the guests of Allâh are the most entitled to be dealt with generously. So, gather some money therewith to make food for them during those days of their stay here. By Allâh, had my wealth been too much to cover it, I would not have asked you for it.” They would then contribute out of their property, each according to his financial capability, therewith he would make food for the pilgrims, until they would leave.

It is claimed that Hâshim was the first to lay the foundation of the two yearly commercial journeys for the Quraysh men: one in winter and the other at summer. He also was the first to provide Tharîd for food in Makkah. His name, first, was ‘Amr before he was given the name of Hâshim, for his providing his people with Tharîd (bread mixed with soup, and meat over it).

Ibn Ishâq says: When Hâshim died in Gaza of Shâm in one of his trade journeys, Rifâdah and Siqâyah were inherited by his brother Al-Muttalib. Although he was younger than Hâshim and ‘Abd Shâms, he was of great honor and superiority among his people.

Hâshim Marries And Begets ‘Abd-Al-Muttalib

Hâshim went to Madînah, where he married Salma Bint ‘Amr, one of the descendants of ‘Adiyy Ibn An-Najjâr. Before him, she was the wife of Uhayhah Ibn Al-Julâh Ibn Al-Harish⁽¹⁾, and begot from him ‘Amr Ibn Uhayhah. Due to her honor and nobility, she would not marry a man until she put a condition that the right of divorce should be given to her, so that if she disliked a man, she would leave him.

She gave birth to ‘Abd-Al-Muttalib, whom she named Shaybah⁽²⁾. Hâshim left him with her until when he attained the age of puberty (and Hâshim died), his paternal uncle Al-Muttalib came to take him to his people and town (of Makkah), and Salma said to him: “I will not send him with you.” He said: “I will not leave before I take the son of my brother, who has attained the age of puberty while a strange and not among his people. We are of high honor among our people, and in charge of many of their

(1) See Ar-Rawd Al-Ânif, 1:162.

(2) Târikh At-Tabari, 1:501.

affairs. His town, people and clan are better for him to stay in than to stay anywhere else.”

Shaybah said to his paternal uncle: “I am not to leave her unless she gives me permission.” She gave him leave, and he entered Makkah riding behind Al-Muttalib, thereupon Quraysh said: “That is the slave (‘Abd) of Al-Muttalib whom he bought.” From that time on, he was named ‘Abd-Al-Muttalib.

He said: “Woe to you! He is my nephew, the son of my brother Hâshim, whom I brought from Madinah.”

Later on, Al-Muttalib died in Radmân of Yemen. The first from among the sons of ‘Abd Manâf to die was Hâshim, who died and was buried in Gaza. Then, ‘Abd Shâms died in Makkah. Then, Al-Muttalib died in Radman. Then, Nawfal was the last of them to die, and he died in Salmân, near Iraq.

‘Abd-Al-Muttalib became in charge of Siqâyah And Rifâdah after the death of his paternal uncle Al-Muttalib. He did it as it should be for the people, and maintained for his people their traditions, as his fathers did before him. He attained so much honor among his people as none among his fathers had ever attained, and was loved by his people.

Digging Zamzam And The Dispute Over It

While ‘Abd-Al-Muttalib was asleep in Al-Hijr (of the Ka’bah), he was visited by a visitant, ordering him to dig the well of Zamzam.

Ibn Ishâq says: It is narrated on the authority of ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] that he said, relating the story of digging the well of Zamzam, when ‘Abd-Al-Muttalib was ordered to dig it: ‘Abd-Al-Muttalib said: While I was sleeping in Al-Hijr, I was visited by a visitant who said to me: “Dig Taybah.” I asked: “What is Taybah?” then, he went away and disappeared from my sight. When it was the next day, I returned to my lying place and slept, and the same visitant came to me once again and said: “Dig Barrah.” I asked: “What is Barrah?” he then went away and disappeared from my eyes. When it was the next day, I returned to my lying place and slept, and the same visitant came to me (for the third time) and said: “Dig Al-Madmûnah.” I asked him: “What is Al-Madmûnah?” then, he went away and disappeared from me. When it was the next day, I returned and slept in my lying place, and the same visitant came to me (for the fourth time) and said to me: “Dig Zamzam.” I asked: “What is Zamzam?” he said: “It never gets exhausted, nor is it closed. It provides with water the greatest number of pilgrims. It lies in the place between blood and excretion, where

the spotless crow clicks, near the village of ants.”⁽¹⁾

Ibn Ishâq says: When it was shown to him, and he was guided to its place, and he came to know that he was told the truth, in the morning, he went out carrying his mattock, along with his son Al-Hârith, and at that time, he had no children other than him. He went on digging until when the buried edge of the well appeared to him, he glorified Allâh, and the Quraysh people came to know that he had attained his need. They stood toward him and said: “O ‘Abd-Al-Muttalib! It is the well of our father Ishmael, and we have a right in it. So, make us share it with you.” He said: “I will not do. I has been favored with it apart from you.” They said: “Then, be just to us. We will not leave you until we litigate you.” He said: “Let us resort to the arbitration of anyone you like.” They said: “The female soothsayer of Banu Sa’d Hudhayl.” She was in the vicinities of Shâm.

‘Abd-Al-Muttalib set out, along with some of the household of his father, the offspring of ‘Abd Manâf, and some from each tribe of the Quraysh men. At that time, the land was mostly desert. They went out until when they were at some desert, between Hijâz and Shâm, the water of ‘Abd-Al-Muttalib and his companions was used up, and they were given to thirsty and became certain that they would die. They asked the other tribes of the Quraysh to give them water, and they rejected, because they feared to be exposed to the same destiny as they all were in the same desert.

Seeing what happened to his companions, and fearing for himself and them, and losing any hope for the people of the other clans to help them, ‘Abd-Al-Muttalib asked them: "What is your opinion?" they said: "Our opinion is but the same as yours." He said: "I see that anyone of you should utilize his current power and dig his hole (in which he will be buried) by himself, and whenever a man of you died, his companions would place him into his hole until there would remain only one man. No doubt, the loss of one man is easier than the loss of the whole caravan." They said: "How excellent is your opinion." They did accordingly, and each one of them stood and dug his hole by his own hand and then sat in expectation of death out of thirst.

But a while later, ‘Abd-Al-Muttalib said to his companions: "By Allâh, to sit and wait death as such without traveling through the land, nor seeking a way out for ourselves is nothing but helplessness. It may be that Allâh would bestow upon us water anywhere. So, prepare your mounts to go." They prepared their mounts to go until when they finished, while the other

(1) According to As-Suhaili, it is a village that is neither ploughed nor sowed, even though the grains are imported to it from all sides. See *Ar-Rawd Al-Ânif*, 1:169.

tribes were looking at them, to see what they would do, ‘Abd-Al-Muttalib went forward to ride his mount, and when it moved, a well of fresh sweet water gushed forth from underneath its hoof, thereupon ‘Abd-Al-Muttalib glorified Allâh, and so did his companions. He dismounted and drank, and his companions drank too, and watered their animals and filled their water-skins. He invited the other tribes of the Quraysh saying: "Come to the water, because Allâh has provided us with water. Drink and water your animals, and fill your water-skins." They came to him and said: "By Allâh, you, ‘Abd-Al-Muttalib, have been given a judgement in your favor against us. By Allâh, we will never dispute with you over Zamzam. No doubt, the One Who provided you with water in this desert is the same One Who provided you with Zamzam. So, return safely to your water-providing well (of Zamzam)." They all returned before they reached the female soothsayer, and let him be free with Zamzam.

Ibn Ishâq says: That is the narration of ‘Ali Ibn Abu Tâlib [Allâh be pleased with him]. I was also reported by somebody relating from ‘Abd-Al-Muttalib that when he was ordered to dig Zamzam, it was said to him: "Then, seek the well of the pure, rather than contaminated, water, which provides for the greatest number of pilgrims and visitors of Allâh everywhere (in Makkah), with no fear to get exhausted as long as it is visited."

‘Abd-Al-Muttalib came out to the Quraysh men and said: "Do you learn that I have been commanded, by inspiration, to dig for you (the well of) Zamzam?" they asked him: "Has its very site been shown to you?" he answered in the negative, thereupon they said: "Return to the same lying place where you had slept: if it is truth from Allâh, its very site will be shown to you, and if it is falsehood from Satan, it will not come back to you."

‘Abd-Al-Muttalib returned to the same lying place where he had previously slept, thereupon he was visited by the same visitant who said to him: "Dig (the well of) Zamzam. No doubt, if you dig it, you will not regret. It is a heritage from your greatest father (Ishmael). It neither gets exhausted, nor is closed. It provides water to the greatest number of pilgrims. It lies in the area between the excretion and blood." (That is, between both idols of Isâf and Nâ’ilah, where the Quraysh used to slaughter their sacrifices).

Ibn Ishâq says: It is pretended that when this was said to him, he asked: "Where is it?" it was said: "Near the village of the ants, where the crow will click tomorrow." Verily, Allâh Almighty knows best the truth.

‘Abd-Al-Muttalib went, along with his son Al-Hârith, other than whom he had no children at that time, and found the village of ants, and the crow clicking between Isâf and Nâ’ilah, where the Quraysh people used to

slaughter their sacrifices. He brought the mattock and started to dig where he was inspired to do. Seeing his seriousness, the Quraysh men stood toward him and said: "By Allâh, we will not leave you dig in the area between those idols of ours, where we slaughter our sacrifices." 'Abd-Al-Muttalib said to his son Al-Hârith: "Repel them from me until I dig. By Allâh, I will do what I have been commanded to do." Seeing he was insistent, they let him dig.

He did not dig so much before he saw the buried edge of the well, thereupon he glorified Allâh, and they came to know that he was told the truth. Persisted in digging, he found the two golden gazelles which had previously been buried by the Jurhum when they came out of Makkah, in addition to some swords and armors. The Quraysh men said to him: "O 'Abd-Al-Muttalib! We have a share and a right from that with you." He said: "No, but let us do something of justice between you and me. Let us draw divinatory arrows on them." They asked him: "How do you do it?" he said: "Let us put six divinatory arrows: two for the Ka'bah, two for me and two for you. He, whose divinatory arrows come on something, let it be for him, and he, whose divinatory arrows remain behind, will have nothing." They said: "You have done justice."

He placed two yellow divinatory arrows for the Ka'bah, two black for him, and two white for the Quraysh people. All were given to the arrow caster to draw them near Hubal, an idol inside the Ka'bah, and the greatest of their idols; and it is the same idol meant by Abu Sufyân in his statement on the day of (the battle of) Uhud: "Let your religion be superior O Hubal!"

'Abd-Al-Muttalib went on supplicating Allâh Almighty. The arrow caster drew the divinatory arrows with the result that the yellow arrows fell upon the two gazelles, as the lot of the Ka'bah, the two black on the swords and armors, as the share of 'Abd-Al-Muttalib, and the white got nothing for the Quraysh.

'Abd-Al-Muttalib made from the swords and armors a gate for the Ka'bah, and decorated it with the golden gazelles, to be the first gold with which the Ka'bah was decorated, as they pretend. Then, 'Abd-Al-Muttalib started to provide the pilgrims with the water of Zamzam.

Before Zamzam was re-dug, there were many wells, each of which was dug by and belonged to a certain clan of the Quraysh. But when Zamzam was re-dug by 'Abd-Al-Muttalib, it made idle all those previous wells. It provided the pilgrims with water, and the people were diverted to it, due to its nearness to Al-Masjid Al-Harâm, and the superiority of its water to all other wells, being the well of Ishmael, son of Abraham [peace be upon

them]. Banu 'Abd Manâf boasted, of it, not only over the Quraysh, but also over all the Arabs, as shown in the poetry composed about it.

'Abd-Al-Muttalib Makes A Vow To Sacrifice His Son

Ibn Ishâq says: It is pretended, and Allâh knows best, that when 'Abd-Al-Muttalib received from the Quraysh such harm as previously been mentioned, he made a vow that if he had ten sons, too mature and strong to protect him, he would sacrifice one of them to Allâh near the Ka'bah.

When he had ten sons, and came to know that they were strong enough to protect him, he assembled them and informed them about his vow, and invited them to fulfill it for the sake of Allâh, and they submitted. They asked him: "What do we do?" he said: "Let each one of you take a divinatory arrow." They did and went to him, and he took them to Hubal, an idol lying on a well inside the Ka'bah, where the gifts offered to the Ka'bah used to be gathered.

The Casting Of Divinatory Arrows Among The Arabs

They had seven divinatory arrows, with writing on each. One had the "blood-wet", and in case they disputed over the one responsible for paying the blood-money, they would cast divinatory arrows, and if the "blood-wet" arrow fell upon anyone, it would become incumbent upon him to pay it. Another had "yes": if they liked something, they would cast divinatory arrows on it, and if the "yes" arrow came out, they would do that thing. The third one had "no": if they liked to do anything, they would cast divinatory arrows on it, and if the "no" arrow came out, they would not do that thing. The fourth arrow had "belonging to you"; and the fifth one had "consociated"; and the sixth one had "belonging to others than you"; and the seventh had the "water": if they liked to dig a well for water, they would cast divinatory arrows, including that arrow, and wherever it came out, they would dig accordingly.

If they liked to circumcise a child, conclude a wedding, bury a dead, or had a doubt about the ancestry of somebody, they would go with that to Hubal, with one hundred Dirhams and a camel, and give them to the arrow caster, to draw arrows, and bring the man in issue, and say: "O our God! That is so and so, son of so and so, with whom we intend such and such. So, please, guide us to the truth concerning him." Then, they would ask the arrow caster to draw his arrows: if the "belonging to you" arrow fell upon him, he would belong to them; and if the "belonging to others than you" arrow fell upon him, he would be an ally (not one of them); and if the "consociated" arrow fell upon him, he would live among them as he was,

neither belonging to them, nor be an ally of them. If the "yes" arrow fell upon a certain matter, they would do it; and if the "no" arrow fell upon it, they would postpone it to the coming year to repeat the operation.

‘Abd-Al-Muttalib asked the arrow caster to draw arrows on his sons, and told him about the vow. They gave him their arrows on which each one had written his name. ‘Abdullâh was the youngest of his sons⁽¹⁾. He, Az-Zubayr and Abu Tâlib were full brothers, whose mother was Fâtimah Bint ‘Amr Ibn ‘Â'idh Ibn ‘Abd Ibn ‘Imrân Ibn Makhzûm Ibn Yaqathah Ibn Murrah Ibn Ka'b Ibn Lu'ayy Ibn Ghâlib Ibn Fihr.

The Divinatory Arrow Falls On ‘Abdullâh

Ibn Ishâq says: It is pretended that ‘Abdullâh was the dearest of ‘Abd-Al-Muttalib's sons to him. ‘Abd-Al-Muttalib was of the opinion that if the arrow did not fall on ‘Abdullâh, it would be quite enough to satisfy and please him. ‘Abdullâh is the father of The Messenger of Allâh [peace be upon him].

When the arrow caster took the divinatory arrows to draw them, ‘Abd-Al-Muttalib stood near Hubal and went on supplicating Allâh. The arrows were cast, and the lot fell upon ‘Abdullâh. ‘Abd-Al-Muttalib took him by his hand, along with the razer and went to the area between Isâf and Nâ'ilah to sacrifice him. But the Quraysh men stood and came towards him from their assemblies, and said: "What do you intend to do O ‘Abd-Al-Muttalib?" he said: "I intend to sacrifice him." The Quraysh men said to him: "No, by Allâh, you will never sacrifice him until you use up all possible ways to avoid it and thus become excusable to do so. If you do so, anyone will then bring his son to sacrifice. Then, how would the people survive?"

Al-Mughîrah Ibn ‘Abdullâh Ibn ‘Amr Ibn Makhzûm Ibn Yaqathah Ibn Murrah, along with all men of Quraysh said: "Do not do. You'd rather go with him to Hijâz, where there is a female foreteller having a companion from among the jinn, and ask her, and the matter will be up to you: if she tells you to sacrifice him, you may do if you so like; and if she tells you to do a thing which may be a way out for you, you could accept it."

They went to Madînah, and found her, as pretended, in Khaybar. They went to her, and ‘Abd-Al-Muttalib told her the story about his vow, and she postponed her answer to the coming day, in order that she would ask her companion from among the jinn.

(1) At the time he decided to fulfill his vow, i.e. before the birth of Hamzah and Al-‘Abbâs [Allâh be pleased with them].

When they left her, ‘Abd-Al-Muttalib went on supplicating Allâh. In the coming morning, they went to her and she said: "The news has reached me. How much is the blood-money among you?" they said: "Ten camels", and it was really so. She said: "Then, return to your city and bring your companion (‘Abdullâh) and ten camels, and cast divinatory arrows on him and them: if the lot falls on your companions, add more camels until your Lord is satisfied; and if the lot falls upon the camels, sacrifice them on his behalf, because in this case your Lord will have been satisfied, and your companion (‘Abdullâh) saved."

‘Abdullâh Is Saved From Being Slain

They went back to Makkah, and when they decided to carry out the measure, ‘Abd-Al-Muttalib stood to supplicate Allâh, and they brought ‘Abdullâh besides ten camels, while ‘Abd-Al-Muttalib was standing near Hubal, supplicating Allâh. They drew the arrows, which fell on ‘Abdullâh.

They rose the number of the camels to twenty, and ‘Abd-Al-Muttalib stood supplicating Allâh near Hubal, and when they cast the arrows, the lot fell once again on ‘Abdullâh. They continued to add ten camels each time and draw the arrows which, in turn, did not fail to fall on ‘Abdullâh, until when they rose up to one hundred, while ‘Abd-Al-Muttalib was standing near Hubal to supplicate Allâh, and the arrows were drawn, the lot fell on the camels. On that the Quraysh men and the attendants said: "Now, your lord has been fully satisfied O ‘Abd-Al-Muttalib."

They pretended that ‘Abd-Al-Muttalib did not accept it before casting the arrows thrice (by way of confirmation). They did accordingly, and each time, the lot fell on the camels. Finally, the camels were slaughtered and left, and none was kept off them, be he a man or an animal.

Ibn Ishâq says: Then, ‘Abd-Al-Muttalib took hold of the hand of his son ‘Abdullâh, and left. On the way, they passed by a woman⁽¹⁾ belonging to Banu Asad Ibn ‘Abd-Al-‘Uzza Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Mu‘ai Ibn Ghâlib Ibn Fihr, the sister of Waraqah Ibn Nawfal Ibn Asad Ibn ‘Abd-Al-‘Uzza, and she was standing near the Ka‘bah. Looked at his face, she said to him: "Where will you go O ‘Abdullâh?" he said: "I will go wherever my father likes." She said: "I will give you as much as is equal to the number of those camels which were slain on your behalf, provided that

(1) Her name is Ruqayyah Bint Nawfal, the sister of Waraqah Ibn Nawfal. But according to the narration of Al-Bâriqî from Hishâm Ibn Al-Kalbi that her name is Fâtimah Bint Murrah, the most beautiful and the chastest of women, and she read the Scriptures and saw the light of Prophethood in his (‘Abdullâh), thereupon invited him to have sexual intercourse with her. See *Ar-Rawd Al-Ânif*, 1:180.

you should have sexual relation with me now.” He said: “I am in the company of my father, and could neitehr leave him nor disagree with him.”

‘Abdullâh Marries Âminah Bint Wahb

‘Abd-Al-Muttalib took him to Wahb Ibn ‘Abd Manâf Ibn Zuhrah Ibn Kilâb Ibn Murrah Ibn Ka’b Ibn Lu’ayy Ibn Ghâlib Ibn Fihr, a duly chief of Banu Zuhrah in ancestry and honor. He married him to his daughter Âminah Bint Wahb, the best of the Quraysh’s women at that time, in family status and position. Her mother is Barrah Bint ‘Abd-Al-‘Uzza Ibn ‘Uthmân Ibn ‘Abd-Ad-Dâr Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka’b Ibn Lu’ayy Ibn Ghâlib Ibn Fihr. Her (Âminah’s) grandmother is Umm Habib Bint Asad Ibn ‘Abd-Al-‘Uzza Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka’b Ibn Lu’ayy Ibn Ghâlib Ibn Fihr.

It is pretended that when he wedded her, he consummated marriage with her where he was, and had sexual intercourse with her, with the result that she became pregnant of The Messenger of Allâh [peace be upon him]. Then, when he came out and left her and passed by the woman who had previously offered herself to him, he said to her: “What is the matter with you that you do not offer to me the same you had already offered yesterday?” she said: “You have lost the light you had yesterday, and now, I have no need for you (without it).” She had already heard from her brother Waraqah Ibn Nawfal, who had been Christianized and adopted the Scripture, that a Prophet would appear in this ummah.

Ibn Ishâq says: I was told that ‘Abdullâh entered upon a girl belonging to him, after he had married Âminah Bint Wahb, with the traces of clay visible on him because of work, and invited her to his bed, and she delayed to come because of the traces of mud he had. He left her, washed off the traces of mud, and then took his direction to Âminah. On the way, he passed by that woman, who invited him to sleep with her, and he rejected. He entered upon Âminah and had sexual intercourse with her, as a result of which she became pregnant of Muhammad [peace be upon him]. Then, he came upon this woman who had the day before offered herself to him, and invited her to bed, but she replied: “No! When you passed by me earlier, you had brightness in between your eyes, and I invited you to bed, but you rejected. Then, you entered upon Âminah and (had sexual relation with her and) she took it from you.”

Ibn Ishâq says: It is pretended that this woman related that he came upon her with brightness in between his eyes, like the brightness of the horse. She said: “I invited him to have sexual relation with me, in the hope it would move to me, but he rejected. He then entered upon Âminah and

had sexual intercourse with her, as a result of which she became pregnant of The Messenger of Allâh [peace be upon him].”

The Messenger of Allâh [peace be upon him], in this way, had, among all of his people, the best ancestry and family status in honor and position, from the side of his father and mother.

What Was Said To Âminah When She Became Pregnant Of The Messenger Of Allâh [Peace Be Upon Him]

It is pretended, and Allâh knows best, that Âminah, the mother of The Messenger of Allâh [peace be upon him] related that when she became pregnant of The Messenger of Allâh [peace be upon him], she was visited by a visitant who said to her: “Verily, you have become pregnant of the chief of this ummah. So, once you deliver him, say, ‘I seek refuge with (Allâh) the One to protect him from the evil of every envier’. Then, name him Muhammad (praised more often).” Furthermore, when she became pregnant of him, she saw as if light came out of her, by which she could see the palaces of Busra, a territory in Shâm.⁽¹⁾

A short time later, ‘Abdullâh Ibn ‘Abd-Al-Muttalib, the father of The Messenger of Allâh [peace be upon him], died, while Âminah, the mother of The Messenger of Allâh [peace be upon him] was still pregnant of him.

The Birth And Breastfeeding Of The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] was born on Monday, the twelfth night of Rabi‘ Al-Awwal, in the year of the elephant⁽²⁾ (during the first days of April 571 A.D.).

It is narrated on the authority of Qays Ibn Makhramah that he said: I and The Messenger of Allâh [peace be upon him] were born in the same year, i.e. the year of the elephant. Thus, we are equal in age.⁽³⁾

Muhammad Ibn Ishâq says: It is narrated on the authority of Hassân Ibn Thâbit [Allâh be pleased with him] that he said: By Allâh, I was seven or

(1) Ibn Sa’d in At-Tabaqat, 1:98, 1:104; Ahmad in his Musnad, 5:262; Al-Haythami in Majma‘ Az-Zawâ'id 8:224.

(2) Al-Hâkim in Al-Mustadrak, 2:603.

(3) Ahmad in his Musnad, 4:215; Al-Hâkim in Al-Mustadrak, 2:603, 3:456; At-Tirmidhi in Al-Manaqib, no. 3619; Al-Bukhari in At-Târikh, 4:145.

eight years, able to discern what I was hearing, when I heard a Jew crying at the top of his voice on a high fort of Yathrib: "O assembly of Jews!" when they gathered to him, they said: "Woe to you! What is the matter with you?" he said: "Tonight, the star which portends the birth of (the Prophet) Ahmad has appeared."⁽¹⁾

Ibn Ishâq says: I asked Sa'îd Ibn 'Abd-Ar-Rahmân Ibn Hassân Ibn Thâbit: "How old was Hassân Ibn Thâbit when The Messenger of Allâh [peace be upon him] arrived in Madînah?" he said: "He was sixty years old." When The Messenger of Allâh [peace be upon him] came to Madînah, he was fifty-three years old. This means that Hassân heard what he had heard when he was seven years old.⁽²⁾

Ibn Ishâq says: When Âminah delivered him, she sent a message to 'Abd-Al-Muttalib, his grandfather, informing him that a child belonging to him had been born, and asking him to come to see him. He came and caught a glimpse of him. She told him about what she saw when she was pregnant of him, and what was said to her, and what she was commanded to name him.

It is pretended that 'Abd-Al-Muttalib took him and entered the Ka'bah while carrying him, and went on supplicating and thanking Allâh for His gift. Then, he came out and went back to Âminah and gave him to her.

He sought wet-nurses for The Messenger of Allâh [peace be upon him]. This reminds us of the story of Moses [peace be upon him] when he was doomed to refuse all wet-nurses offered to him, as told by Allâh Almighty in His saying (what means): {And We ordained that he refused suck at first, until (his sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"} [Al-Qasas 12]

Halîmah Becomes The Wet-Nurse Of The Prophet

Ibn Ishâq says: 'Abd-Al-Muttalib asked one of the descendants of Sa'd to breastfeed him, called Halîmah Bint Abu Dhu'ayb, and her husband, who became the foster-father of The Messenger of Allâh [peace be upon him] is Al-Hârith Ibn 'Abd-Al-'Uzza Ibn Rifâ'ah Ibn Mallân – and the couple belong to Banu Qays Ibn 'Aylân.

Ibn Ishâq says: the foster-brothers and sisters of The Messenger of Allâh [peace be upon him] are 'Abdullâh Ibn Al-Hârith, Unaysah Bint Al-Hârith,

(1) Al-Bayhaqi in Ad-Dalâ'il, 1:91.

(2) Ibn Hâjar in Tahdhib At-Tahdhib, 2:216.

and Hudhâfah Bint Al-Hârith⁽¹⁾, known as Ash-Shaymâ'. It is mentioned that Ash-Shaymâ' cuddled him.

The Narration Of Halîmah

Ibn Ishâq says: It is narrated on the authority of Ja'far Ibn Abu Tâlib [Allâh be pleased with him] relating from Halîmah that she, along with her husband and a suckling babe, set out from her village in the company of some women of her clan in search for children to suckle. She said:

It was a year of drought and famine and we had nothing to eat. I rode on a brown she-ass. We also had with us an old she-camel. By Allâh, we could not get even a drop of milk. We could not have a wink of sleep during the night, for the child kept crying on account of hunger. There was not enough milk in my breast and even the she-camel had nothing to feed him. We used to constantly pray for rain and immediate relief. At length we reached Makkah, looking for children to suckle.

No woman amongst us accepted the Messenger of Allâh [Peace be upon him] when he was offered to her. As soon as they were told that he was an orphan, they refused him. We used to fix our eyes on the reward that we would get from the child's father. An orphan! What may his grandfather and mother likely do? So we disdained to take him because of that.

Every woman who came with me got a suckling babe, and when we were about to depart, I said to my husband: "By Allâh, I do not like to go back along with the other women without any baby. I should go to that orphan and take him." He said: "There is no harm on you to do so, perchance Allâh would bless us through him." So I went and took him, simply because I had no other choice but to take him.

When I lifted him in my arms and returned to my place I put him on my lap and behold! I found enough milk in my breasts. He drank his fill, and so did his foster-brother and then both of them went to sleep although my baby had not been able to sleep the previous night.

My husband then went to the she-camel to milk it and, behold! He found plenty of milk in it. He milked it and we drank our fill, and enjoyed a healthy sleep during the night.

The next morning, my husband said: "By Allâh, O Halîmah, you should know that you have indeed got a blessed child." I said to him: "By Allâh, I hope so."

(1) Ibn Sa'd in At-Tabaqat, 1:110.

She added: Then, we left, and I rode my she-ass, and took him along with me. By Allâh, it walked faster than all the mounts of the caravan. The people said to me: "O wife of Abu Dhu'ayb! May Allâh bestow mercy upon you! Be quiet on us! Is it not the same she-ass you had previously been riding on the way of coming?" I said: "Yes, by Allâh, it is the same." They said: "By Allâh, its state is quite amazing."

She added: Then, we came back to our dwelling places in Banu Sa'd, and by Allâh, I did not know a territory more drought than it at that time. Therefore, when we brought him with us, my herd of sheep came to return to me (after grazing) in the evening, satisfied, with their udders full of milk, thereupon we would milk them and drink our fill, at the time none else was able to milk a single drop, to the extent that the women of our people said to their husbands: "Let your sheep graze where those of the daughter of Abu Dhu'ayb graze." But even, their sheep would go back in the evening hungry having no milk, meanwhile, mine would return satisfied, with their udders full of milk.

We continued to get increase in good from Allâh until his two years of suckling were over, and I weaned him.

He was growing up unlike other boys. He became a strong boy before he was two years old. We returned him to his mother, although we were eager to have him remain with us, since we saw the blessings he brought. I asked his mother to leave him with us to grow stronger, and said to her: "would that you leave my (foster) child stay with me for some time until he becomes stronger, because I fear the climate and disease in Makkah may harm him." We persisted in asking her till she allowed us to take him back.

The Story Of The Angels Who Split Open His Abdomen

She added: Then, we returned with him. A few months after our arrival with him, Muhammad was pasturing some sheep belonging to us in a yard behind our dwelling places with his foster-brother when the latter ran back to us and said: "Two men dressed in white took my Qurayshi brother, laid him down, opened his abdomen, and turned him around." My husband and I ran toward the boy and found him standing alright except that he was pale. When we asked what happened to him, the boy answered: "Two men dressed in white came up to me, laid me down, opened my abdomen and took out something I know not." We then returned to our tent.

My husband said to me: "O Halîmah! I am afraid that the child had been possessed (by Satan). So, join him to his family before the signs of that would be visible on him."

She added: We carried him and brought him back to his mother, who asked me: "What is the matter with you O wet-nurse that you have brought back the boy, given that you had been eager to have him stay with you?" I said: "Allâh has caused my child to grow up and I have fulfilled my obligations to him, and I am afraid he may be exposed to an incident. So, I have brought him back as you like.⁽¹⁾ "

She said: "That is not your state. So, tell me the truth." She did not leave me before I told her what had happened.

She said: "Have you feared the (evil effect of) Satan on him?" I answered in the affirmative. She said: "Nay! Satan has no way on him. The state of this child of mine is amazing. Should I not tell you his story?" I said: "Yes, tell me." She said: "When I became pregnant of him, I saw as if light came out of me and made me see the palaces of Busra of Shâm. I have ever seen nothing easier upon myself than my pregnancy of him. When I gave birth to him, he came out, placing his hand on the ground, raising his head. Leave him and go back safely."

The Messenger of Allâh [peace be upon him] related this story about himself after his Prophetic mission. Ibn Ishâq says: It is narrated on the authority of Khâlid Ibn Ma'dân Al-Kula'î that some of the Companions of The Messenger of Allâh [peace be upon him] said: "O Messenger of Allâh! Tell us about yourself." He [peace be upon him] said: "Well. I am the (response of the) invocation of my father Abraham [peace be upon him], and the (realization of the) glad tidings of my brother Jesus [peace be upon him]. When my mother became pregnant of me, she saw as if light came out of her and made her see the palaces of (Busra of) Shâm.

I was suckled (by a woman from) Banu Sa'd Ibn Bakr. While I was with my foster-brother grazing some animals belonging to us behind our dwelling places, two men dressed in white and carrying a dish of gold filled with ice, came to me. They laid me down, split open my belly, extracted my heart which they split open too, and took out a black blood clot and threw it. Then, they washed my heart and abdomen with that ice until they cleaned them. One of them said to the other: "Weigh him by ten of his ummah." He weighed me by them, and I indeed outweighed them. He said to him: "Weigh him by one hundred of his ummah." He weighed me by them, and I indeed outweighed them. He said to him: "Weigh him by one thousand of his ummah." He weighed me by them, and I indeed outweighed them. He said to him: "Leave him! By Allâh, if you weigh him by all men of his

(1) Ar-Rawd Al-Ânif, 1:188-192.

ummah, he would outweigh them.”⁽¹⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] used to say: “There is no Prophet but that he shepherded sheep.” It was said to him: “And even you O Messenger of Allâh?” he answered in the affirmative.⁽²⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] used to say to his Companions: “I am the most Arab native from among all of you. I am Qurayshi, and was suckled (by a woman) in Banu Sa’d Ibn Bakr.”⁽³⁾

Halimah Misses The Prophet [Peace Be Upon Him]

Ibn Ishâq says: It is pretended that when Halimah came along with The Messenger of Allâh [peace be upon him] to Makkah, she lost him and was unable to find him. She went to ‘Abd-Al-Muttalib and told him, saying: “I have come with Muhammad tonight, and while I was in the upper part of Makkah, I lost him, and by Allâh, I do not know where he is.” On that ‘Abd-Al-Muttalib stood up and went direct to the Ka’bah, and supplicated Allâh to bring him back.

It is claimed that Waraqah Ibn Nawfal Ibn Asad and another man from the Quraysh people found him, and went to ‘Abd-Al-Muttalib and said: “This is your son! We have found him in the upper part of Makkah.” ‘Abd-Al-Muttalib took him, and performed Tawâf round the Ka’bah while putting him on his shoulder, seeking refuge with Allâh to save him, and supplicating Allâh for a good effect to him. Then, he sent him to Âminah.

Ibn Ishâq says: I was informed by a learned scholar that what provoked the wish of his Sa’diyyah mother to return him to Âminah, besides what she had already told her about, was that a group of the Christian Abyssinians saw him on her way of return with him from Makkah to her dwelling places after weaning him. They caught a glimpse of him, turned him and asked her about him. Then, they said to her: “Let us take this boy to our king in our country. This child will have an important affair which we know well.” However, she was able to escape with him with great difficulty.

(1) Al-Bidâyah Wan-Nihâyah, 1:275; Al-Mustadrak, 2:600; Tafsîr At-Tabari, 1:435; Sunan Ad-Dârimi, no. 14; Majma’ Az-Zawâ’id, 8:223, 255-256; Zawâ’id Al-Musnad, 5:139; Sahîh Muslim, 1:261, no. 147; Musnad Ahmad, 3:121, 149, 288.

(2) Sahîh Al-Bukhari, no. 2262, 5453; Sahîh Muslim, no. 1621; Musnad Ahmad, 3:326; Al-Muwatta’, no. 971.

(3) Ibn Sa’d, At-Tabaqat, 1:113; Majma’ Az-Zawâ’id, 8:218; Al-Bidâyah Wan-Nihâyah, 2:277.

Death Of Âminah

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] lived with his mother Âminah, and his grandfather ‘Abd-Al-Muttalib, under the care and protection of Allâh Almighty, who caused him to grow in purity and beauty, in expectation of the honor doomed to him by Allâh. When The Messenger of Allâh [peace be upon him] was six years old, his mother Âminah Bint Wahb died in Abwâ’, between Makkah and Madînah, on her way of return from Madînah, after a visit, along with The Messenger of Allâh [peace be upon him] to Banu ‘Adiyy Ibn An-Najjâr, his maternal uncles.

Ibn Hishâm says: The mother of ‘Abd-Al-Muttalib is Salmah Bint ‘Amr, from Banu ‘Adiyy Ibn An-Najjâr. That is why they are the maternal uncles of The Messenger of Allâh [peace be upon him].

How ‘Abd-Al-Muttalib used to favor The Messenger of Allâh [peace be upon him]

Ibn Ishâq says: Then, The Messenger of Allâh [peace be upon him] moved to his grandfather ‘Abd-Al-Muttalib. It was the habit to spread a mat for ‘Abd-Al-Muttalib in the shade of the Ka‘bah to sit on, and his sons used to sit round it until he would come, and none of them dared to sit on that mat out of reverence they had for their father. At the same time, The Messenger of Allâh [peace be upon him] who was a strong child, sometimes came and sat on it; and whenever his uncles took him away from it, ‘Abd-Al-Muttalib would say to them, on seeing that: “Leave my child (Muhammad)! By Allâh, his affair will be important.” Then, he would make him sit along with him on the mat, pass his hand over his back, and rejoice of what he did.

Death Of ‘Abd-Al-Muttalib

When The Messenger of Allâh [peace be upon him] was eight years old, ‘Abd-Al-Muttalib Ibn Hâshim died, just eight years after the incident of the elephant. When death approached him, and he knew he was going to die, ‘Abd-Al-Muttalib gathered his six daughters, Safiyyah, Umm Hakîm Al-Baydâ’, ‘Âtikah, Umaymah, Arwa and Barrah, and asked them to lament him with poetry to hear it before his death, and they did accordingly.

Al-‘Abbâs Takes Over Siqâyah Of Zamzam

Ibn Ishâq says: When ‘Abd-Al-Muttalib died, Al-‘Abbâs, the youngest of his brothers, took over Siqâyah of Zamzam. When Islam came, (and Al-

‘Abbâs believed), The Messenger of Allâh [peace be upon him] validated his guardianship over Siqâyah, which remained among Banu Al-‘Abbâs until now, by virtue of the guardianship of Al-‘Abbâs over it.⁽¹⁾

Abu Tâlib Takes Care Of The Messenger Of Allâh [Peace Be Upon Him]

After the death of ‘Abd-Al-Muttalib, The Messenger of Allâh [peace be upon him] moved to live with his uncle Abu Tâlib, whom ‘Abd-Al-Muttalib asked to look after Muhammad. Both Abu Tâlib and ‘Abdullâh, the father of The Messenger of Allâh [peace be upon him], were full brothers from Fâtimah Bint ‘Amr Ibn ‘A'idh Ibn ‘Abd Ibn ‘Imrân Ibn Makhzûm.

A Man From Lahab Gives A Prophecy About The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: A man from Lahab, a branch from Azd Shanû'ah, was a foreteller, and whenever he came to Makkah, the men of Quraysh would bring to him their children to see them, and forecast about their future. Abu Tâlib brought to him The Messenger of Allâh [peace be upon him] along with the men who used to bring their children. He cast a glance of The Messenger of Allâh [peace be upon him] and then was busy with something from him. When he finished, he said: "Bring back the child!" Saw his eagerness to see him, Abu Tâlib hid him from the foreteller. He went on saying: "Woe to you! Bring back to me the child I have seen a while earlier! By Allâh, his affair will be very serious." Then, Abu Tâlib left.

The Story Of Bahîrah⁽²⁾

Abu Tâlib intended to set out on a commercial journey to Shâm. When he prepared himself for departure, The Messenger of Allâh [peace be upon him] was attached to him, thereupon Abu Tâlib sympathized for him, and said: "By Allâh, I will take him with me in this journey, and I will never make him leave me nor will I leave him at all."

When the caravan left and encamped at Busra of Shâm, he was seen by a monk called Bahîrah, who had a hermitage there, and was one of the learned Christians, through a book they inherited from each other. Before that, they used to pass by him, and he paid no attention to them. But when it was that year and they halted near his hermitage, he made a great banquet

(1) Sahîh Al-Bukhari, no. 1634. See also Ibn Hâjar in Al-Fath, 3:574.

(2) Sunan At-Tirmidhi, no. 3620; Mishkat Al-Masabih, no. 5918; Ad-Dalâ'il, Abu Na'eem, 129; Al-Mustadrak, 2:616; Ad-Dalâ'il, Al-Bayhaqi, 2:24.

for them, on seeing something from his hermitage, claimed to be The Messenger of Allâh [peace be upon him], with a cloud shading him, among the men, from the heat of sun.

They came and halted in the shade of a tree near him. He saw the cloud when the tree shaded him, and its branches bent on The Messenger of Allâh [peace be upon him] until it shaded him. Seeing that, Bahîrah dismounted of his hermitage and sent to them a message that "I have made food for you, O assembly of Quraysh, and I like that you all should attend it, their young an old, slave and free." A man said to him: "O Bahîrah! By Allâh, your state today is amazing! You have never done like this with us, although we passed by you many times. What is the matter with us?" Bahîrah said: "You have told the truth. That was in the past. But you are guests, and I indeed like to deal with you generously, and make food for you so that you all should eat of it."

They all gathered to it, save The Messenger of Allâh [peace be upon him] who remained behind to take care of the people's bags under the tree due to his youngness in comparison to them. Catching a glimpse of the attendants, Bahîrah did not see the signs he recognized in his Scripture. He said: "O community of Quraysh! Let none of you remain behind from my banquet." They said: "O Bahîrah! None has remained behind from your banquet who should come, save a boy who is the youngest of the attendants, and he has remained behind to take care of the bags." He said: "Do not do so. Invite him to attend the banquet with you." A man from the Quraysh said: "By Lâti and 'Uzza! It is foolish to have the son of 'Abdullâh Ibn 'Abd-Al-Muttalib remain behind from a banquet to which we have been invited."

Saw him, Bahîrah went on observing him thoroughly, and looked at many parts of his body, in search for things he knew about him. When the people finished from their food, Bahîrah stood toward him and said: "O boy! I beseech you by Lâti and 'Uzza to tell me the truth about what I am going to ask you." Bahîrah besought him by Lâti and 'Uzza because he heard the men of Quraysh swearing by them. The Messenger of Allâh [peace be upon him] said: "Do not beseech me by Lâti and 'Uzza! By Allâh, I have never disliked anything like them." Bahîrah said: "Then, I beseech you by Allâh to tell me the truth about what I am going to ask you." He said: "Ask about what seems to you to ask."

He asked him about many things concerning his state in sleep, wakefulness and affairs, and The Messenger of Allâh [peace be upon him] told him, and his answers agreed with what he recognized of his characteristics. He looked at his back and saw the seal of Prophethood in between his shoulders, i.e. the same location he knew of it; and it was like

the trace of a cupping instrument.

When he finished, Bahîrah came to Abu Tâlib and asked him: "What is the relation of this boy to you?" he said: "He is my son." Bahîrah said: "He is not your son, and it is not fit for him to have his father alive." Abu Tâlib said: "He is my nephew." He asked: "Then, what has happened to his father?" he said: "He died while his mother was still pregnant of him." On that Bahîrah said: "You have told the truth. Return with your nephew to his town, and safeguard him from the Jews. By Allâh, if they see him and know of him what I know now, they will harm him. By Allâh, this nephew of yours will have a great affair. So, go back quickly to his town."

Thus, his uncle Abu Tâlib returned with him to Makkah very soon once he finished from the works of his trade in Shâm. It is pretended that Zurayr, Tammâm and Dâris, among the people of Scripture, saw The Messenger of Allâh [peace be upon him] just as Bahîrah saw him during the same journey in which he was with his uncle. They liked to take and harm him, but Bahîrah prevented them, and reminded them of Allâh, and what they find in the Scripture of his characteristics, and the fact that if they decided to harm him as they intended, they would have no access to him; and in the end, they were convinced, and gave trust to his statement, and left the idea of harming The Messenger of Allâh [peace be upon him].

The Messenger of Allâh [peace be upon him] grew up under the safeguard and protection of Allâh Almighty, Who saved him from the evils of Jâhiliyyah of the pre-Islamic days, due to the honor and message He intended for him. When he became a man, he was the best of his people in valor, manners, ancestry, family status, neighborhood, forbearance, and honesty, the truest of them in speech, and the farthest of them from all vices and immoralities which desecrate men, to the extent that he was recognized, among his people, as the honest, because of all good and righteous characteristics Allâh combined in him.

The Messenger of Allâh [peace be upon him] related to his Companions how Allâh Almighty safeguarded him during his early childhood. He said: "I remembered when I was along with other boys of Quraysh moving some stones for play, and each one of us were exposed, and placed his lower garment on his neck to carry the stones on it. While I was with them, going and returning, I received a light fist from somebody who said to me: "Straighten your lower garment over your body!" I took and straightened it over my body and went on carrying the stones on my shoulders, having my

lower garment over my body, from among my fellows."⁽¹⁾

The War Of Fijâr

Ibn Hishâm says: When The Messenger of Allâh [peace be upon him] became fourteen or fifteen years old (or twenty years old according to the opinion of Ibn Ishâq), the war of Fijâr broke up between the Quraysh and their allies of Kinânah on one side, and Qays 'Aylân and their allies on the other side. It was kindled because 'Urwah Ibn 'Utbah Ibn Ja'far Ibn Kilâb Ibn Rabi'ah Ibn 'Âmir Ibn Sa'sa'ah, protected a caravan carrying musk and brocade belonging to An-Nu'mân Ibn Al-Mundhir, thereupon Al-Barrâd Ibn Qays, one of Banu Damrah Ibn Bakr Ibn 'Abd Manât, of Kinânah said to him: "Would you protect it from Kinânah?" he said: "Yes, and even from all the people."

'Urwah went out to guard it, and Al-Barrâd went out seeking a time in which 'Urwah would be heedless (to kill him). 'Urwah halted at Al-'Âliyah and fell asleep, thereupon Al-Barrâd jumped over and killed him in the sacred month.

The Beginning of the war between Quraysh and Hawâzin

Ibn Hishâm says: Somebody came and told the Quraysh that Al-Barrad had killed 'Urwah. They were in the sacred month at (the market of) 'Ukâth. They left unfelt by the Hawâzin tribe, who, anyways, knew and joined them before they entered the Sanctuary, and both engaged in fight until when it was night, they entered the Sanctuary, and Hawâzin stopped from fighting them.

The Prophet's Witness of those Days

They had many rounds after this day, and the victory was shared equally by them. The Messenger of Allâh [peace be upon him] witnessed some of those days, since he went out in the company of his uncles. The Messenger of Allâh [peace be upon him] said in this connection: "I used to give back the arrows (shot by the enemies) to my uncles."⁽²⁾

- (1) This narration has an unknown man. Anyway, the authentic narration is mentioned by Al-Bukhari and Muslim on the authority of Jâbir Ibn 'Abdullâh that he said: While The Messenger of Allâh [peace be upon him] was carrying stones (along) with the people of Makkah for (the building of) the Ka'ba wearing an Izar (waist-sheet cover), his uncle Al-'Abbâs said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones." So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked. See Sahîh Al-Bukhari, no. 374; Sahîh Muslim, no. 268.
- (2) Al-Bidâyah, 2:292; At-Tabaqat, 1:126-128; Gharib Al-Hadîth, Ibn Al-Athir, 5:10.

The leaders of Quraysh and Hawâzin in this war and its results

The leader of the Quraysh and Kinânah was Harb Ibn Umayyah Ibn ‘Abd Shâms. By the coming of the midday, the victory was the share of Kinânah over Qays ‘Aylân.

The Messenger Of Allâh [Peace Be Upon Him] Marries Khadîjah Bint Khuwaylid [Allâh Be Pleased With Her]

Ibn Hishâm says: When The Messenger of Allâh [peace be upon him] was twenty-five years old, he married Khadîjah Bint Khuwaylid Ibn Asad Ibn ‘Abd-Al-‘Uzza Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy Ibn Ghâlib Ibn Fihir, [Allâh be pleased with her].

The Messenger Of Allâh [Peace Be Upon Him] Goes To Shâm In Charge Of The Merchandize Of Khadîjah

Ibn Ishâq says: Khadîjah [Allâh be pleased with her] was a lady of honor and wealth, which she invested in trade, by giving her wealth to the men to traffic in it, and assigning to them something in return for that; and the Quraysh people were merchants.

The news reached her about The Messenger of Allâh [peace be upon him] in terms of his true speech, great honesty and good manners. She sent to him and offered to him to set out to traffic in her property in Shâm, and she would give him the best of what she used to give the merchants who used to traffic in her wealth, in the company of a slave of hers called Maysarah; and he [peace be upon him] accepted.

The Messenger of Allâh [peace be upon him] set out in charge of her wealth, in the company of her slave Maysarah until they reached Shâm. The Messenger of Allâh [peace be upon him] sat underneath the shadow of a tree, near the hermitage of a monk, who looked at Maysarah and asked him: "Who is that man sitting underneath that tree?" Maysarah said: "This is a man belonging to the Quraysh, the men of the Sanctuary." The monk said: "No doubt, none but a Prophet has ever sat underneath this tree."⁽¹⁾

Khadîjah Wishes To Marry The Prophet

The Messenger of Allâh [peace be upon him] sold the goods he had brought with him, and bought what he liked to buy and returned back to Makkah, in the company of Maysarah. It is pretended that whenever it was

(1) At-Tabaqat, 1:129.

the scorching heat at noon, Maysarah would see two angels shading him from the (heat of the) sun while riding his camel.

When he entered Makkah upon Khadîjah with her wealth, she sold all he brought for twice the value or so. At the same time, Maysarah related to her the story of the monk, and the two angels whom he saw shading him. Khadîjah was a decisive, noble, intelligent and prudent lady, in addition to the great honor intended for her by Allâh Almighty.

Having been informed about all this from Maysarah, she sent to The Messenger of Allâh [peace be upon him] and said to him: "O cousin! I have a wish for marriage from you, due to your kinship, best ancestry among your people, honesty, good moral character, and true speech." She offered herself to him in marriage. At that time, Khadîjah, from among all women of Quraysh, was of the best family status, the noblest, and the wealthiest, and everyone of her people liked to marry her, and was ready to pull out all the stops to do it if he could.

The Messenger of Allâh [peace be upon him] made a mention of that to his paternal uncles. Hamzah Ibn 'Abd-Al-Muttalib [Allâh be pleased with him] went with him to Khuwaylid Ibn Asad Ibn 'Abd-Al-'Uzza and demanded her hand from him, and The Messenger of Allâh [peace be upon him] married her for a dower of twenty camels. She was the first woman The Messenger of Allâh [peace be upon him] married, and he married no woman with her until she died "Allâh be pleased with her".

She gave birth to all his children save Ibrâhîm: Al-Qâsim, with whom he was nicknamed, At-Tayyib, At-Tâhir, Zaynab, Ruqayyah, Umm Kulthûm and Fâtimah. Al-Qâsim, At-Tâhir and At-Tayyib died during the pre-Islamic days, before The Messenger of Allâh [peace be upon him] was declared a Prophet. The mother of Ibrâhîm is Mariyyah the Coptic, the slave-girl of the Prophet [peace be upon him] given to him as a gift by Al-Muqawqis.⁽¹⁾

The Talk Of Khadîjah To Waraqah

Ibn Ishâq says: Khadîjah [Allâh be pleased with her] mentioned what was related to her by her slave Maysarah, concerning the statement of the monk, and the two angels he saw shading him, to her paternal cousin, Waraqah Ibn Nawfal Ibn Asad Ibn 'Abd-Al-'Uzza, who had learned from the Scripture. On that Waraqah said: "If this is true, O Khadîjah, Muhammad then will be the Prophet of this ummah. I know that a Prophet is expected to appear in this ummah at this time."

(1) At-Tabari in his Târikh, 1:524; Ibn Kathir in Al-Bidâyah, 2:293-294; Al-Haythami in Majma' Az-Zawâ'id, 4:152.

Rebuilding The Ka'bah

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] was thirty-five years old, the Quraysh decided, unanimously, to rebuild the Ka'bah. In the beginning, they intended to ceil it, being fearful to pull it down and then rebuild it once again. Its walls were a bit higher than the stature of an ordinary man, and they intended to raise and ceil it, because some men dared to steal its treasure which was inside its well. Anyways, it was found in the house of Duwayk, the freed slave of Mulayh Ibn 'Amr, of Khuzâ'ah. The Quraysh men cut off his hand, although it was pretended that the stealers hid it in the house of Duwayk.

At the same time, a boat belonging to a Roman merchant was cast into the shore of Jeddah, and crushed. They took its wood and prepared it for the ceiling of the Ka'bah. In Makkah, there was a Christian carpenter whose existence encourage them to take their decision to mend it.

There was a serpent in the well, where the gifts given to the Ka'bah were deposited. It used to come out every morning to expose its body to the sun over the walls of the Ka'bah. They feared it so much because none came close to it but that it caused its skin to shrink and opened its mouth with a terrible voice. That is why they feared it. One day, while it was exposing its body to the sun over the walls of the Ka'bah as it used to do, Allâh Almighty sent a bird which snatched it away. On that the Quraysh men said: "We hope, by so doing, that Allâh has approved of what we intend to do. We have a good worker, and enough wood, and Allâh has sufficed us against the serpent."

When they decided to pull down and rebuild it, Abu Wahb Ibn 'Amr Ibn 'Â'idh Ibn 'Abd Ibn 'Imrân Ibn Makhzûm stood up and took hold of one of the stones of the Ka'bah which jumped away from his hand and returned once again to its place. On that he said: "O assembly of Quraysh! Spend on building it nothing except what is good and lawful of your earnings. Let no earnings of a prostitute, nor money gained from usury, nor anything taken illegally from the people be spent on it." The people apocryphally attribute that statement to Al-Walîd Ibn Al-Mughîrah Ibn 'Abdullâh Ibn 'Umar Ibn Makhzûm⁽¹⁾.

On the other hand, the Quraysh people partitioned the Ka'bah among their tribes: the side of the gate was the share of Banu 'Abd Manâf and Banu Zuhrah, the area between the Corner of the Black (Stone) and the

(1) At-Tabari, 1:525; Al-Bayhaqi in Ad-Dalâ'il, 2:61.

Yemenite Corner the share of Banu Makhzûm and some other Quraishi tribes joined to them, the back of the Ka'bah the share of Banu Jumah and Sahm Ibn 'Amr, and Al-Hatîm the share of Banu 'Abd-Ad-Dâr Ibn Qusayy, Banu Asad Ibn 'Abd-Al-'Uzza Ibn Qusayy and Banu 'Adiyy Ibn Ka'b Ibn Lu'ayy.

Since the people were scared about the idea of pulling it down, Al-Walîd Ibn Al-Mughîrah said: "Let me be the first to pull it down." He took the mattock and went toward it, saying: "O Allâh! We intend nothing but good." Then, he started to ruin it, beginning from the side of both corners. The people observed him this night having the intention that if he was afflicted with anything, they would not ruin anything thereof, and would rather rebuild what was ruined of it, and if nothing befell him, they would continue ruining, since Allâh would have approved of their doing.

In the morning, Al-Walîd went actively to complete his work of ruining, and the people then ruined accordingly after him until when they came to the foundations laid by Abraham [peace be upon him] and they were of green stones like humps firmly joined together, a man from the Quraysh, intending to ruin it, placed a lever in between two of them. But when the stone moved, Makkah entirely was shaken, thereupon they abandoned the idea of pulling down the foundations.

Ibn Ishâq says: I was reported that the Quraysh found underneath the Corner of the Black (Stone) a book written in Syriac, which they were unable to read until it was read to them by a Jew, and it went as follows: "I am the Lord of Bakkah (Makkah) which I created on the very day I created the heavens and the earth, and sun and moon, and surrounded it with seven monotheistic angels (neither Jews nor Christians) and it will never vanish till its two mountains will collapse. I have Blessed its inhabitants in the water and milk."

Ibn Ishâq says: I also was informed that another book was found in the Station (of Abraham), which reads: "Makkah is Al-Bayt Al-Harâm of Allâh, whose sustenance comes from three ways, and none would make it lawful before its people."

Ibn Ishâq says: Layth Ibn Abu Sulaym pretended that forty years before the Prophetic mission of The Messenger of Allâh [peace be upon him], they found a stone in the Ka'bah, with the following written on it: "Whoever does good harvests happiness, and whoever does evil harvests regret. You never do evil and be rewarded good, just as grapes could, by no means, be collected from thorns."

The Quraysh People Dispute Over Who Should Put The Stone In Its Place

Ibn Ishâq says: The different tribes of Quraysh collected the stones and built up the Ka'bah, each according to its share, until when they came to the location of the Corner of the Black (Stone), they disputed over which tribe should put it in its very place. Their dispute brought them to the threshold of fighting, and they concluded allies for that purpose. Banu 'Abd-Ad-Dâr brought a bowl full of blood, and made an ally along with Banu 'Adiyy Ibn Ka'b Ibn Lu'ayy to fight with others till death. That is why it was called the lick of blood. The Quraysh remained on that state for four or five nights, after which they gathered in the mosque for consultation and willingness to be just to each other.

Then, it is pretended that Abu Umayyah Ibn Al-Mughîrah Ibn 'Abdullâh Ibn 'Umar Ibn Makhzûm, the oldest among the Quraysh men at that time, said to them: "O assembly of Quraysh! Make the first one to enter upon you from that gate a judge between you in your dispute." They approved; and The Messenger of Allâh [peace be upon him] was the first to enter upon them. When they saw him, they said: "That is the honest! We have approved of his judgment. That is Muhammad."

When he reached them, and they informed him of the story, he said: "Bring to me a garment." They did accordingly. Then, he took the Stone with his own hand, and placed it on the garment and said: "Let each tribe take hold of one side of the garment, and then, you all should raise it." They did, and when they brought it near its place, he [peace be upon him] took and put it and built upon it with his own hand⁽¹⁾.

During the era of The Messenger of Allâh [peace be upon him], the Ka'bah was eighteen cubit high, and it was dressed in mantles. But it was Al-Hajjâj Ibn Yûsuf Ath-Thaqafi who first dressed it in heavy brocade.

The Story Of Hums

Hums for Quraysh men

Ibn Ishâq says: The Quraysh men, I do not know whether before or after the year of the elephant, invented an opinion concerning the Ka'bah, known as the Hums, saying: "We are the descendants of Abraham [peace be upon him], the inhabitants of the Sanctuary, the guardians of the House,

(1) Abu Dâwûd At-Tayalisi in his Musnad, 113; Al-Hâkim in Al-Mustadrak, 1:458; Al-Bayhaqi in Dalâ'il An-Nubuwwah, 2:56-57; 'Abd-Ar-Razzaq in Al-Musannaf, no. 59103; Ahmad in his Musnad, 3:425; Al-Haythami in his Majma', 3:292, 8:229.

and the dwellers of Makkah. Being so, none among the Arabs should have a right or position like ours. Do not sanctify anything as you exalt the Sanctuary otherwise, the Arabs would despise your Sanctuary, and say that you have exalted what is outside the Sanctuary in the same way as you exalt the Sanctuary.”

Thus, they neither stood at ‘Arafah nor departed from it, although they knew well that this was among the ceremonies of Hajj and a part of the religion of Abraham [peace be upon him] which the other Arabs should do. But they claimed that since they were the dwellers of the Sanctuary, they, being the Hums, had not to come out of it nor exalt anything other than it. They gave that right to anyone born inside the Sanctuary like them. It is reported that Kinānah, Khuzā‘ah and Banu ‘Āmir Ibn Sa‘sa‘ah of Hawāzin shared them in this claim.

They further said that it was incumbent upon the Hums, while being in the state of Ihrām, not to use yugard or cooking butter, nor enter a house of hair, nor take shade, if they did, except in a tent of leather. It was also due upon anyone coming as a pilgrim or a performer of ‘Umrah not to eat of his own food which he brought with him from outside the Sanctuary, nor to perform Tawâf round the House , for the first time, but in the clothes of the Hums, and if anyone of them did not find, he should perform Tawâf as naked. But if anyone of them performed Tawâf in his clothing, he should get rid of it once he finished from Tawâf, and it should touch neither any body nor any place else whatsoever.

They forced all the Arabs to do so, and they did accordingly. They stood at ‘Arafah, and departed from it, and performed Tawâf as naked. As for men, they performed Tawâf naked. But anyone of women used to put off all her clothes save a shirt over her breast, to the extent that one of them said in a form of a poetic verse: “Today, the whole or a part of my body would seem visible; but anyway, I would not make lawful (for sexual intercourse) what is visible thereof.”

The Ruling Of Islam On Hajj

They remained in that state until Allāh Almighty sent Muhammad [peace be upon him] with the message, and perfected for him his religion, and ordained the acts of Hajj. He said (what means): {Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allāh's forgiveness. For Allāh is Oft-Forgiving, Most Merciful.} [Al-Baqarah 199] Of course, He addresses the Quraysh, and by the multitudes, He means all the Arabs other than them.

Concerning what they made unlawful for themselves, of food and

clothes in the House and performing Tawâf as naked, He Almighty revealed (what means): {O Children of Âdam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allâh loves not the wasters. Say: Who has forbidden the beautiful (gifts) of Allâh, which He has produced for His servants, and the things, clean and pure, (which He has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the Signs in detail for those who understand.} [Al-A'râf 31-32]

Thus, Allâh Almighty cancelled out, by virtue of Islam, those innovations made by the Hums. Ibn Ishâq says: It is narrated on the authority of Jubayr Ibn Mut'im [Allâh be pleased with him] that he said: I saw The Messenger of Allâh [peace be upon him], from among his people (of Quraysh), standing on a camel at 'Arafah, along with the men (other than the Quraysh), in order to depart from it like them; and that was a part of success granted to him by Allâh Almighty⁽¹⁾.

The Predictions Given by The Arab Soothsayers, Jewish Rabbis, And Christians Monks About The Prophet

Ibn Ishâq says: The Arab soothsayers, Jewish rabbis and Christian monks talked about the emergence of The Messenger of Allâh [peace be upon him] a short time before his Prophetic mission. The Jewish rabbis and Christian monks took their news from what is mentioned in their Scriptures, and the covenants taken from them by their Prophets (to believe in him once he emerged). The Arab soothsayers took theirs from their companions of jinns and Satans, who used to hear stealthily of the news of heaven, before they were prevented and thrown by the flaming fires.

The Arab Soothsayers Tell About The Near Coming Of The Messenger Of Allâh [Peace Be Upon Him]

Many soothsayers mentioned some events concerning him to which the Arabs paid no attention, until he [peace be upon him] was sent by Allâh Almighty as a Prophet, and those events took place, and they knew them.

A short time before the Prophetic mission of The Messenger of Allâh [peace be upon him], the jinns were veiled from hearing, and prevented from the hidden stations they used to take to steal hearing, and, further, thrown with flaming fires. They came to know that this was for a very

(1) Ibn Kathir, Al-Bidâyah Wan-Nihâyah, 2:305.

important event intended by Allāh Almighty for mankind through His Prophet Muhammad [peace be upon him]. He related to him the story of the jinns and how they were prevented from hearing (what means): {Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said: ' We have really heard a wonderful Recital! It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord. And exalted is the Majesty of our Lord: He has taken neither a wife nor a son. There were some foolish ones among us, who used to utter extravagant lies against Allāh; But we do think that no man or spirit should say aught that is untrue against Allāh. True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly. And they (came to) think as you thought, that Allāh would not raise up any one (to Judgment). And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires. We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flaming fire watching him in ambush. And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct.'} [Al-Jinn 1-10]

When the jinns heard the Qur'an, they knew that they were prevented from hearing, in order that the Divine revelation would not be mixed with anything of the news of heaven they would hear stealthily, by which they would, more likely, put the people to confusion about what was brought to them from their Lord Almighty. In this way, the argument of Allāh would be established decisively and certainly. They then believed, and went to their fellows (of jinn) as warners, as told by Allāh about them (what means): {"O our people! we have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path. O our people, hearken to the one who invites (you) to Allāh, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous. If any does not hearken to the one who invites (us) to Allāh, he cannot frustrate (Allāh's Plan) on earth, and no protectors can he have besides Allāh: such men (wander) in manifest error."} [Al-Ahqâf 30-32]

As for Allāh's statement (what means): {True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly} it is reported that it was the habit of anyone of the Arabs that whenever he encamped at a certain land to spend the night there during his journey, he would say: "I seek refuge with the chief of that valley among the jinns from the evil of what it contains."

Ibn Ishâq says: The Thaḳîf tribe was the first to be scared when the jinns were thrown with the flaming fires. They went to a man named 'Amr Ibn

Umayyah, the wisest among the Arabs at that time, and asked him about that, and he said: "See: if those are the stars by which the people are guided on land and sea, and the seasons of rain are known, which befit the people in their living, that will be dangerous, that will be the extermination of this world, and the destruction of the creation which it contains, and if they are others, and those (stars) are still unmoved, then, it will be for something intended by Allâh for mankind. So, expect for it to take place."

The Messenger of Allâh [peace be upon him] talked about that.

It is narrated on the authority of 'Abdullâh Ibn 'Abbâs [Allâh be pleased with them] from one of the Ansâr that he said: The Messenger of Allâh [peace be upon him] said: "What did you use to say about that flaming fire with which the jinns were thrown?" they said: "O Prophet of Allâh! We used to attribute that to the death or accession of a king, or the birth or death of somebody or so." On that The Messenger of Allâh [peace be upon him] said: "That is not so. Whenever Allâh Almighty issued a decree, the carriers of the Throen (of Majesty) would exalt Allâh, and those below them would do the same, and those below them would also exalt Allâh by their exaltation, and so until the exaltation comes down to the nearest heaven.

They would ask each other about the reason for their exaltation, and would answer: "Those above us exalted Allâh, and we did accordingly." They would ask: "Then, why do you not ask those above you about the reason for their exaltation?" the question then would rise until it would reach the carriers of the Throne (of Majesty), who would be asked: "Why have you exalted Allâh?" they would say: "Allâh has issued such and such a decree concerning His creation."

The news relating to that would come down from a heaven to another until it would reach the nearest heaven, and whenever they talked with it, the Satans would hear it stealthily with some difference, and convey that to the soothsayers among the inhabitants of the earth, and tell them of it, being true in part and false in part. Those soothsayers also would tell about it, correctly in part and mistakenly in part. Then, Allâh Almighty prevented Satans by virtue of those flaming fires with which they were thrown, and this, without doubt, put an end to soothsaying⁽¹⁾."

Ibn Ishâq says: I was reported by 'Ali Ibn Nâfi' Al-Jurashi that Janb, a tribe in Yemen, had a soothsayer during the pre-Islamic days. When the matter of The Messenger of Allâh [peace be upon him] was mentioned, and

(1) Sahîh Muslim, no. 1750-1751; Ahmad in his Musnad, 1:218; Al-Bayhaqi in Ad-Dalâ'il, 2:236-237.

became widespread among the Arabs, his men asked him to foresee for them the affair of him.

They assembled to him at the bottom of the mountain where he lived, and when the sun rose, he descended to them and stood facing them, reclining against his bow, and raised his head toward the sky for a long time after which he said: "O people! No doubt, Allāh has honored and chosen Muhammad, and purified his heart, and he would stay a little among you." Then, he returned to his mount.

Ibn Ishâq says: It is narrated on the authority of 'Abdullāh Ibn Ka'b, the freed slave of 'Uthmān [Allāh be pleased with him] that while 'Umar Ibn Al-Khattāb [Allāh be pleased with him] was sitting with the people in the mosque of The Messenger of Allāh [peace be upon him], a man from the Arabs came in the mosque, with the intention to meet 'Umar. When 'Umar [Allāh be pleased with him] saw him, he said: "This man is either still a polytheist or was previously a soothsayer during the pre-Islamic days."

The man greeted him and sat. 'Umar [Allāh be pleased with him] asked him: "Have you embraced Islam?" he answered in the affirmative. He further asked him: "Then, had you been a soothsayer in the pre-Islamic days?" the man said: "Exalted be Allāh O Commander of Believers! You have doubted me, and received me with a question I think you have never asked anyone of your subjects since you became the caliph." 'Umar [Allāh be pleased with him] said: "I ask for Your forgiveness, O Allāh! In the pre-Islamic days, we were worse. We worshipped the idols until Allāh Almighty honored us with Islam and with His Messenger [peace be upon him]." The man said: "Yes, by Allāh, O Commander of Believers. I was a soothsayer during the pre-Islamic days."

'Umar [Allāh be pleased with him] said to him: "Then, tell me what your companion (of jinn) had told you." He said: "A month or two before Islam, he came to me and said: "Do you not see how the jinns have been overpowered, despaired of their religion, and joined the strong camels and their leather saddles?"

'Abdullāh Ibn Ka'b resumed: 'Umar Ibn Al-Khattāb [Allāh be pleased with him] said, addressing the people: "By Allāh, while I was standing near an idol, during the pre-Islamic days, a month or two before the emergence of Islam, and a man from among the Arabs had sacrificed a calf to it, and we were waiting till it would be divided and distributed among us, I heard a voice coming from inside it, saying: "O Zarih! There is a successful matter: A man will say, at the top of his voice (or crying with an eloquent voice):

“There is no god to be worshipped except for Allâh.⁽¹⁾”

The Jews Foretell About The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: It is narrated on the authority of ‘Âsim Ibn ‘Umar Ibn Qatâdah from one of his people that he said: What prompted us to accept Islam, in addition to the mercy and guidance bestowed upon us by Allâh Almighty, was what we heard from the Jews. We were idolators, and they a people of Scripture. Whenever there were disputes between us, and they received from us such of harm as they disliked, they would say to us: “We are close in time to the emergence of a Prophet to be sent by Allâh, and we, along with him, would kill you in the same way as both ‘Âd and Iram were killed.” We heard that more often from them.

When Allâh Almighty sent His Messenger [peace be upon him] with Islam, we responded to him once he called us to Allâh, and knew the reality of that which they threatened us with, thereupon preceded them to it. Thus, we believed in him, whereas they disbelieved in him.

In connection with both them and us, Allâh Almighty revealed (what means): {And when there comes to them a Book from Allâh, confirming what is with them - although from of old they had prayed for victory against the disbelievers - when there comes to them that which they (should) have recognized, they disbelieved in it, but the curse of Allâh is on the disbelievers.} [Al-Baqarah 89⁽²⁾]

Ibn Ishâq says: It is narrated on the authority of Salamah Ibn Salâmah Ibn Waqsh, who participated in the battle of Badr, that he said: We had a Jewish neighbor from Banu ‘Abd-Al-Ash-hal, who came out to us one day from his house. At that time, I was one of the youngest in my people and I was lying on a gown of mine in my family’s courtyard. The Jew spoke of the Resurrection, reckoning, balance (of deeds), Paradise and Hell. When he spoke about these things to the polytheists who thought that there could be no resurrection after death, they said to him: "Good gracious, O man! Do you think that such things could take place? Do you think that men could be raised from dead to a place where there is Paradise and Hell in which they will be recompensed for their deeds?" "Yes," he said: "By Him Whom men swear by, one would wish that he might be placed in the largest oven in his house rather than in that fire: that they would heat it and thrust him

(1) Sahîh Al-Bukhari, no. 3866.

(2) Ibn Jarîr At-Tabari in his Tafsîr, 1:325; Ibn Kathir in his Tafsîr, 1:178.

into it and plaster it over in return for being saved from that fire tomorrow (in the hereafter)."

When they asked for a sign that this would be, he said, pointing with his hand to Makkah and Yemen: "A prophet will be sent from the direction of this land." When they asked when he would appear, he looked at me, the youngest person, and said: "This boy, if he lives his natural term, will see him." By Allâh, a night and a day did not pass before Allâh Sent His Messenger [peace be upon him] and he lived among us. We believed in him, but that man denied him out of his wickedness and envy. When we asked: "What is the matter with you! Are you not the one who said to us about him what you said?" He said: "Certainly, but this is not the man (whom I intended to be the expected Prophet)⁽¹⁾."

It is narrated on the authority of ‘Âsim Ibn ‘Umar Ibn Qatâdah that an old man from Banu Quraythah said to him: "Do you know how Tha‘labah Ibn Sa‘yah, Usayd Ibn Sa‘yah and Asad Ibn ‘Ubayd from Banu Quraythah embraced Islam? (They were from Banu Hadl, kin of Banu Quraythah, who were ordinary persons during the pre-Islamic days, but then they became leaders under Islam." When I said that I did not know, he told me that a Jew from Shâm called Ibn Al-Haybân came to us and lived at Madînah some years before the advent of Islam.

He added: "I have never seen a better man than him, even though he was not a Muslim. Whenever we suffered a drought, we would ask him to come with us and pray for rain. He declined to do so unless we gave a bushel of dates or two bushels of barley in charity. On doing so, he would go outside our Harrah and pray for rain for us. By Allâh, hardly had he left his place before clouds passed over us and it rained. He did so about three times. When he was about to die, he said: "O Jews, what do you think made me leave the land of bread and wine to come to the land of hardship and hunger?" They said: "You know better." He said: "I have come to this territory expecting to see the emergence of a prophet whose time is at hand. This is the town where he would migrate and I hoped that he would be sent so that I could follow him. His time has drawn near, so, let no one follow him before you, for he will be sent to shed blood of those who oppose him and capture their women and children. Let not that keep you back from him." Thus, when the Messenger of Allâh [peace be upon him] was sent and besieged Banu Quraythah, those young men said: "This is the prophet to whom Ibn Al-Haybân referred." Some of them said that this is not true, but the others asserted that he is really the Prophet as described.

(1) Ahmad in his Musnad, 3:467.

Accordingly, they embraced Islam and in this way saved their lives, property, and families⁽¹⁾.”

The Story Of How Salmân [Allâh Be Pleased With Him] Embraced Islam

Ibn Ishâq says: It is narrated on the authority of ‘Âsim Ibn ‘Umar Ibn Qatâdah from ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that Salmân Al-Fârisi [Allâh be pleased with him] told him: I was a Persian from Isfahan, from a village called Javy. My father was the mayor of the village and I was dearer to him than anything else in the world. His love for me went to such an extent that he shut me in his house as if I were a girl. I was a zealous Magian and I became the keeper of the sacred fire, replenishing it and not letting it go out for a moment. My father owned a large farm, and one day he was busy constructing a building, and told me to go out and take care of the business and gave me some orders. On my way to the farm, I passed by a church and heard them praying, so I went in to investigate. I did not know much about people since I was not allowed to leave the house. Thus, this was something new to me and I came to realize that there was a new religion. I was quite impressed by their method of praying and I ended up staying with them until sunset neglecting my father’s farm. I asked about the origin of their religion and they said: "It is in Shâm". I returned to my father who sent people searching for me, something that interrupted his work. He asked me where I had been and reproached me for not obeying his instructions. I told him that I had passed by some men who were praying in their church and that I was so pleased with what I saw of their religion that I stayed with them until sunset. He said: "My son, there is no good in that religion; the religion of your fathers is better." "No," I said: "No, by Allâh, it is better than our religion." My father, having got even more worried that his son would change his religion, chained me in the house and imprisoned me there. While in shackles, I managed to send a message to the Christians telling them to inform me if there was a caravan going to Shâm.

When Christian merchants from Shâm came to the Christians of my village, they told me about them. I asked them to tell me when the merchants had finished their business and wanted to go back to their own country and they did. Thereupon, I cast off the fetters from my feet and went with them to Shâm. When I reached Shâm I asked about the most learned man of Christianity. I was directed to the Bishop. I went to him and

(1) Al-Bayhaqi in his *Dalâ’il*, 2:80-81; Ibn Sayyid An-Nas in *‘Uyun Al-Athar*, 1:131.

told him that I liked this religion and would like to accompany him to serve him in his church, learn from him, and pray with him. He invited me to come in and I did so. The bishop was a bad man as he used to ask the people to donate and then keep the donations for himself rather than distributing them among the poor, until he collected seven chests of gold and silver. For this reason, I hated him. When he died, the Christians wanted to give him a proper burial but I exposed his evil deeds and led them to where he used to keep the money that he had collected unlawfully. This angered the people and they ended up crucifying and stoning him instead. They appointed someone in his place and I have never seen a non-Muslim whom I consider more virtuous, more ascetic, more devoted to the next life, and more consistent night and day than this man. Thus, I loved him as I had never loved anyone before.

I stayed with him for a long time until he was about to die. I told him how much I loved him and asked him to confide me to someone else. He said: "My dear son, I do not know anyone who is as I am. Men have died and have either altered or abandoned most of their true religion, except a man in Mawsil; he follows my religion, so join him."

Therefore, after his death and burial, I attached myself to the man of Mawsil telling him that so-and-so had confided me to him when he died and told me that you follow the same path. I stayed with him and found him just as he had been described, but it was not long before he died and I asked him to confide me to someone else. He replied that he knew only one man, in Nisibis, who followed the same path and he recommended me to go to him. I stayed with this good man in Nisibis for some time and before he died he recommended me to go to a colleague in 'Amûriyyah. I stayed with him for some time and worked until I owned some cows and a small flock of sheep; then when he was about to die I asked him to confide me to someone else. He told me that he knew no one following the same path, and said: "Except that a prophet is about to emerge and would be sent with the religion of Abraham; he would come forth in Arabia (in another narration, "from the land of Al-Harâm") and would migrate to somewhere with date palms growing between two scorched rocky plains. That prophet would have unmistakable signs: he would eat things given to him as gifts but not alms, and between his shoulders, there is a seal of Prophethood. If you can go there, do so."

After his death and burial, I stayed in 'Amûriyyah as long as Allâh Willed. Then a group of Arab merchants from the tribe of Kalb passed by me and I asked them to take me to Arabia and I would give them the cows and sheep I had with me. They accepted the offer and took me with them until we

reached Wâdi Al-Qura, where they sold me to a Jew as a slave. Seeing the palm-trees I hoped that this would be the town which my master had described to me, but I was not certain.

Then a cousin of my Jewish master from Banu Quraythah of Madînah came and bought me and carried me away to this city. By Allâh, as soon as I saw it I recognized it from the description of the man of ‘Amûriyyah. I dwelt there and the Messenger of Allâh [peace be upon him] was sent and lived in Makkah, but I did not hear about him because I was fully occupied as a slave. Then, he migrated to Madînah. While I was on the top of a palm-tree belonging to my master, who was sitting below it, his cousin came and said to him: "May Allâh destroy Banu Qaylah [i.e. the Aws and Khazraj]! They are now receiving a man at Quba’ who has come to them from Makkah claiming that he is a prophet."

On hearing him, I trembled and was about to fall on my master; so, I came down from the palm-tree and began to say to his cousin: "What did you say? What did you say?" My master was angry and gave me a heavy blow, saying: "This is none of your business! Get back to your work." I said: "I just wanted to verify his report."

I took a little food and went in the evening to the Messenger of Allâh [peace be upon him] who was in Quba’, and said: "I heard that you are a very good man and have companions who are strangers and needy. So I have brought you this food as charity and I think that you are the one who deserves it most." The Messenger of Allâh [peace be upon him] accepted the food from me and then told his Companions to eat but he did not join them. I said to myself: "This is the first sign."

Later, I brought some food to the Messenger of Allâh [peace be upon him] who was on his way to Madînah. I went to him, greeted him, and said: "I saw that you do not eat charity. So I hope that you accept this food as a gift from me." I handed the food to the Messenger of Allâh [peace be upon him] who invited his Companions to come and eat and he joined them.

I said to myself: "This is the second sign."

Then I went to him and visited him at Baqî’ (cemetery of Madînah), while he was following a funeral procession. The Messenger of Allâh [peace be upon him] was sitting with his Companions while wearing two cloaks. I greeted him and went around him to see his back. Felt that I was trying to look for something that was described for me, he uncovered his back, throwing off the cloak that was covering his shoulders. On doing so, I recognized the seal of the Prophethood and I started kissing him and weeping. Then, the Prophet [peace be upon him] asked me to stand up and

I told him my story as I told you, O Ibn ‘Abbâs. My story appealed much to the Prophet [peace be upon him], and he asked me to narrate it to his Companions.

Then, Salmân [Allâh be pleased with him] was engaged in slavery and could not attend, along with The Messenger of Allâh [peace be upon him], both battles of Badr and Uhud.

Salmân [Allâh be pleased with him] resumed: Then, The Messenger of Allâh [peace be upon him] said to me: “Conclude a deed of emancipation with your master for a certain sum of money, O Salmân!” I concluded a written deed of emancipation with my master in return for three hundred date-palm trees to plant and forty ounces. The Messenger of Allâh [peace be upon him] said to his Companions: “Help your brother (Salmân).” They helped me, each according to his capacity: one with thirty plants, another with twenty, a third with fifteen, and a fourth with ten, and so until I collected three hundred plants. Then, The Messenger of Allâh [peace be upon him] said to me: “Go, O Salmân, and dig for them, until when you finish, inform me.”

I did accordingly, and my companions helped me, until when I finished, I came and informed him, thereupon The Messenger of Allâh [peace be upon him] came out with me, and placed the plants with his own hand, until we finished from them entirely. By Him in Whose Hand is the life of Salmân, none of them died.

He resumed: Thus, I fulfilled the date-palm trees and the money was still due on me. Later on, The Messenger of Allâh [peace be upon him] received a precious stone like a chick’s egg, thereupon he asked: “What has the Persian Mukâtab done?” I was invited and brought to him, and he said to me: “Take this, and fulfill what is due on you therefrom.” I said: “O Messenger of Allâh! What could this do?” he said: “Take it: no doubt, Allâh will fulfill, through it, on your behalf.” I took it and, by Him in Whose Hand is the life of Salmân, weighed from it forty ounces, and gave what is due on me.” thus, Salmân [Allâh be pleased with him] was manumitted. He said: I attended, along with The Messenger of Allâh [peace be upon him] the battle of Al-Khandaq as free, and from that time on, no event with him [peace be upon him] skipped me⁽¹⁾.

Ibn Ishâq says: According to another narration on the authority of Yazîd Ibn Abu Habîb, Salmân [Allâh be pleased with him] said: I said to The

(1) Ahmad in his Musnad, 5:441-444; Al-Haythami in his Majma‘, 9:332-336; Al-Hâkim in Al-Mustadrak, 2:16.

Messenger of Allâh [peace be upon him]: “What could this be compared with what is due on me O Messenger of Allâh?” The Messenger of Allâh [peace be upon him] took it, turned it and then put it on his tongue, and then said: “Take it, and fulfill their right from it.” I took it, and gave them from it their right in full, as many as forty ounces⁽¹⁾.

Ibn Ishâq says: According to another narration on the authority of ‘Umar Ibn ‘Abd-Al-‘Azîz, Salmân said to The Messenger of Allâh [peace be upon him] when he related to him his story, that the man of ‘Amûriyyah said to him: “Go to such and such a territory of Shâm, where there is a man living between two huge meadows, and he comes out once a year to move from one to the other, and on his way, those of ailments meet him, and he never invokes Allâh for anyone of them but that he recovers: ask him about what you like, and he will answer your quest.”

Salmân added: I came out until I reached the very place described to me, and found the people having assembled with their sick persons till he came out to them this night, crossing from one garden to the other. The people crowded over him with their sick persons, and he never invoked good upon a sick one but that he recovered. However, I failed to meet him this time until he entered the garden he intended to enter, save his shoulder.

He added: I took caught of his shoulder and he turned and said: “Who is that?” I said to him: “Tell me about the true religion of monotheism brought by Abraham [peace be upon him].” He said: “No doubt, you ask about something none else has ever asked about in those days. Anyways, you now are close in time to a Prophet to be sent with that religion, from among the inhabitants of the Sanctuary. Go to him, and he will invite you to it.” Then, he entered.

The Messenger of Allâh [peace be upon him] said: “If you have told me the truth O Salmân, you met Jesus, son of Mary [peace be upon him].⁽²⁾”

The Story Of Waraqah Ibn Nawfal And His Fellows

Ibn Ishâq says: One day, the Quraysh men gathered on the occasion of one of their annual festivals, near an idol which they exalted and offered their sacrifices to. But four of them held a conference for private conversation, and agreed to conceal their matter from all the people. Those were: Waraqah Ibn Nawfal Ibn Asad Ibn ‘Abd-Al-‘Uzza, ‘Ubaydullâh Ibn

(1) Ahmad in his Musnad, 5:444; Al-Haythami in Al-Majma‘, 9:336; Al-Bayhaqi in Ad-Dalâ’il, 2:98; Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 2:310.

(2) Al-Bayhaqi in Ad-Dalâ’il, 2:99; Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 2:314.

Jahsh Ibn Ri'âb Ibn Ya'mur Ibn Sabrah Ibn Murrah, whose mother was Umaymah Bint 'Abd-Al-Muttalib, 'Uthmân Ibn Al-Huwayrith Ibn Asad Ibn 'Abd-Al-'Uzza, and Zayd Ibn 'Amr Ibn Nufayl Ibn 'Abd-Al-'Uzza Ibn 'Abdullâh Ibn Qurt Ibn Riyâh Ibn Rizâh Ibn 'Adiyy Ibn Ka'b Ibn Lu'ayy.

They said to each other: "You know, by Allâh, that your people are on false. They indeed erred in the religion of their father Abraham [peace be upon him]. How should we circumambulate round a stone which does neither hear nor see, nor benefit nor harm? O people! Seek a religion for yourselves, because by Allâh, you are on false." They dispersed in the land, seeking the true religion of Abraham [peace be upon him].

As for Waraqah, he became well-versed in Christianity, and read their books until he had much knowledge about it.

'Ubaydullâh Ibn Jahsh remained in confusion until he embraced Islam and emigrated with the other Muslims, accompanying his wife, Umm Habîbah Bint Abu Sufyân [Allâh be pleased with her], to Abyssinia, where he got Christianized and abandoned Islam, and died as a Christian. After his conversion to Christianity, he used to pass by the Companions of The Messenger of Allâh [peace be upon him] and say: "We have seen the truth, while you are still seeking it."

The Messenger Of Allâh [Peace Be Upon Him] Marries Umm Habîbah After The Death Of Her Husband

Ibn Ishâq says: After the death of 'Ubaydullâh Ibn Jahsh, The Messenger of Allâh [peace be upon him] married Umm Habîbah Bint Abu Sufyân Ibn Harb [Allâh be pleased with her]. The Messenger of Allâh [peace be upon him] sent 'Amr Ibn Umayyah Ad-Damri [Allâh be pleased with him] to the Negus of Abyssinia to demand her hand from him, and he gave her to him in marriage, and paid her a dowry of four hundred Dinars on behalf of The Messenger of Allâh [peace be upon him]. Muhammad Ibn 'Ali said: "We see that 'Abd-Al-Malik Ibn Marwân put the limit of dowry at four hundred Dinars because of that reason." It was Khâlid Ibn Sa'îd Ibn Al-'Âs [Allâh be pleased with him] who wedded her to The Prophet [peace be upon him]

'Uthmân Ibn Al-Huwayrith was Christianized and went to the Caesar of Byzantium, and gained a good position with him.

Zayd Ibn 'Amr Ibn Nufayl embraced neither Judaism nor Christianity. He, rather, abandoned the religion of his people, discarded the idols, blood, dead, and all the rites they did, and forbade to bury the girls alive, and said: "Let me worship the Lord of Abraham." He, furthermore, showed to his people the evil of what they did.

Ibn Ishâq says: I was reported by Hishâm Ibn 'Urwah from his father from his mother, Asmâ' Bint Abu Bakr [Allâh be pleased with her] that she said: I saw Zayd Ibn 'Amr Ibn Nufayl, who was very old, reclining his back against the Ka'bah, and saying: "O assembly of Quraysh! By Him in Whose Hand is the life of Zayd Ibn 'Amr! I do not know there is still anyone on the religion of Abraham except for me." Then, he would say: "O Allâh! Were I to know which thing is dearer to You, I would worship You by it. But, I do not know it." Then, he would prostrate on his palm.

Ibn Ishâq says: I was told that both Sa'îd Ibn Zayd Ibn 'Amr Ibn Nufayl and 'Umar Ibn Al-Khattâb [Allâh be pleased with them], his paternal cousin, said to The Messenger of Allâh [peace be upon him]: "Do you ask for Allâh's forgiveness for Zayd Ibn 'Amr?" he said: "Yes, he will be resurrected as an ummah alone (concerning his belief amidst his people who were disbelievers)⁽¹⁾."

It is reported that Al-Khattâb Ibn Nufayl, Zayd's paternal uncle and, at the same time, brother from the side of his mother, inflicted heavy harm on him until he forced him to go to the heights of Makkah, and live in the cave of Hirâ'. He, furthermore, assigned some among the foolish youth of Makkah to prevent him from entering Makkah. Thus, he did not enter it but in secret, hidden from the eyes. Once he entered Makkah and they saw him, they would inform Al-Khattâb, and they would go on harming him until he would leave, for fear he would spoil their religion on them, and anyone might follow him in abandoning it.

Then, he went out in quest for the religion of Abraham [peace be upon him] and asked the monks and rabbis about it, passing through Mawsil and Al-Jazîrah, and in the end, he arrived in Shâm, where he met a monk in Balqa' to whom the knowledge of Christianity terminated, as they claimed. He asked him about Abraham's true religion of monotheism. He said to him: "No doubt, you are asking about a religion which you will find none to guide you to in those days. Anyways, we are close in time to the emergence of a Prophet, who will appear from your territory from which you have come; and he will be sent with the true religion of monotheism, the religion of Abraham. So, join that land, because it is time for his Prophetic mission."

At that time, he offered to him to adopt either Judaism or Christianity, and he did not accept any of both. He went out soon when he heard that from the monk, making his direction to Makkah, until when he passed by

(1) Ahmad in his Musnad, no. 1648; Al-Hâkim in Al-Mustadrak, 3:440; Al-Haythami in Al-Majma', 9:417; Ibn Hâjar in Al-Matalib Al-'Aliyah, no. 4055.

the territories of Lakhm, they attacked and killed him. Waraqah Ibn Nawfal Ibn Asad lamented him with a good elegy.

The Mention Of The Messenger Of Allâh [Peace Be Upon Him] In The Gospel

Ibn Ishâq says: I was reported that Jesus, son of Mary [peace be upon him] informed his men about The Messenger of Allâh [peace be upon him], and it was written down in the version of Gospel made by John, his disciple. He [peace be upon him] said to them: "He, who hates me has, indeed, disliked the Lord. Had it not been for many miraculous things I have made in their presence, which none else before me has ever done, they would have had no sin. But from this time on, they denied the truth, thinking they would frustrate me and also the Lord. But the Word of the Divine ordinance should, inevitably, be fulfilled, affirming that they hated me falsely. When Al-Munhamana, the man to be sent to you from the Lord, appears, and the Holy Spirit who is with Allâh comes out, he will be a witness on me, and so you are, because you were with me, of old, when I told you in order that you would have no doubt."

Al-Munhamana in Aramaic, and Parakletos or Periklytos in Roman, stand for Muhammad [peace be upon him].

PART II

THE PROPHETIC MISSION OF THE MESSENGER [PEACE BE UPON HIM]

Ibn Ishâq says: When Muhammad [peace be upon him] was forty years old, Allâh Almighty sent him as a mercy to the worlds, and a giver of glad tidings and a warner to all the people. Allâh Almighty had previously taken the covenant, from all the Prophets and Messengers sent before him, to believe in and give trust to him, and support and help him against his opponents; and to convey that message to all their followers. However, they did what was due on them in this respect, as confirmed by Allâh Almighty in His saying to His Prophet Muhammad [peace be upon him] (what means): {Behold! Allâh took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do you believe him and render him help." Allâh said: "Do you agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."} [Al 'Imrân 81]

The Commencements Of Prophethood

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr from 'Â'ishah [Allâh be pleased with her] that she told him that the true vision was the first commencement of Prophethood, when Allâh Almighty intended to honor The Messenger of Allâh [peace be upon him] , and bestow mercy upon the people through him. The Messenger of Allâh [peace be upon him] never saw a dream but that it came true as clear as the bright morning. She also said: "Furthermore, Allâh Almighty endeared the solitude to him, so much that there was nothing dearer to him than to be in seclusion."⁽¹⁾ "

Ibn Ishâq says: It is reported that when Allâh Almighty intended to honor The Messenger of Allâh [peace be upon him] and endow him with the Prophethood, He caused the stones and trees to greet him. Whenever The Messenger of Allâh [peace be upon him] came out to answer the call of nature, he would go as far as he could from the houses of Makkah, where

(1) Sahîh Al-Bukhari, no. 3; Sahîh Muslim, no. 252; Ahmad in his Musnad, 6:153, 232-233; Al-Hâkim in Al-Mustadrak, 3:183-184.

there were Makkah's defiles and valleys; and during his way, The Messenger of Allâh [peace be upon him] never passed by a stone or a tree, but that it said to him: "Peace be upon you O Messenger of Allâh." Then, he would turn round and see nothing.

The Messenger of Allâh [peace be upon him] remained hearing and seeing such things as long as Allâh willed him to remain before Gabriel [peace be upon him] came to him with the Divine revelation while he was in the cave of Hirâ' during the month of Ramadân⁽¹⁾.

The Coming Of Gabriel To The Prophet

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Az-Zubayr [Allâh be pleased with him] that he said to 'Ubayd Ibn 'Umayr Ibn Qatâdah Al-Laythi: "Relate to us, O 'Ubayd, the first commencements of Prophethood when Gabriel [peace be upon him] came to The Messenger of Allâh [peace be upon him]." He said: addressing 'Abdullâh Ibn Az-Zubayr and those with him, and I was present: "The Messenger of Allâh [peace be upon him] used to spend a month every year in the cave of Hirâ'; and that was one of the religious services to plot out sins, known among the Quraysh people during the pre-Islamic days of Jâhiliyyah⁽²⁾. In this month, The Messenger of Allâh [peace be upon him] used to feed such of needy and indigent as came to him; and whenever it was over, he would leave, and the first thing he would do, before going home, was to perform Tawâf round the Ka'bah seven times or as much as Allâh willed him to do, and then he would go home⁽³⁾.

He remained as such until when it was the month and the year in which Allâh Almighty intended to honor him with the Divine revelation, i.e. the month of Ramadân, The Messenger of Allâh [peace be upon him] came out to Hirâ' in order to spend his solitude as he used to do. When it was the very night on which Allâh Almighty honored him with His message, which is a source of mercy for the servants, Gabriel [peace be upon him] came to him with the command of Allâh Almighty.

The Messenger of Allâh [peace be upon him] said: "While I was sleeping, Gabriel [peace be upon him] came to me with a piece of heavy brocade

(1) Sahîh Muslim, no. 1782; At-Tirmidhi in Al-Manaqib, no. 3624; Ad-Dârimi in his Sunan, no. 20; Ahmad in his Musnad, 5:89, 95, 105; Al-Haythami in Al-Majma', 8:260; Al-Hâkim in Al-Mustadrak, 4:70; Al-Bayhaqi in Ad-Dalâ'il, 2:146; Ibn Sa'd in At-Tabaqat, 1:157.

(2) At-Tabari in his Târikh, 1:532; Ibn Hâjar in Al-Fath, 8:588-589.

(3) Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 3:12.

having a book and said to me: "Read!" I said: "I could not read." He caught hold of me by it and pressed me so forcefully that I thought it was death. Then, he released me and said: "Read!" I said: "I could not read." He caught hold of me by it and pressed me so forcefully that I thought it was death. Then, he released me and said: "Read!" I said: "I could not read." He caught hold of me by it and pressed me so forcefully that I thought it was death. Then, he released me and said: "Read!" I said: "What should I read?" I said so simply to safeguard myself lest he would do the same with me. He said (what means): {Read! In the name of your Lord and Cherisher, Who created, Created man, out of a (mere) clot of congealed blood: Read! and your Lord is Most Bountiful, He Who taught (the use of) the Pen, Taught man that which he knew not.} [Al-'Alaq 1-5]

He said: I read it and then he left me and turned away. I got up as if it had been written down in my heart. I walked until when I was in the middle of the mountain, I heard a voice from the heaven saying: "O Muhammad! You are the Messenger of Allâh, and I am Gabriel." I raised my head toward the sky to see, and behold! I saw Gabriel [peace be upon him] in the form of a man aligning his feet in the horizon of the sky, and saying: "O Muhammad! You are the Messenger of Allâh, and I am Gabriel."

I stood to see him and could not move forward or backward. I did my best to turn my face from him in the different horizons of the sky, but I saw him in every direction I looked at."

He added: "I kept motionless, and did not move forward or backward until Khadijah sent her couriers in search for me. They reached the heights of Makkah and returned to her, while I was still standing in my place. Then, he (Gabriel) left me."

He said: "I then returned home to my family, and sat on the thigh of Khadijah, reclining against her, who asked me: "O Abu Al-Qâsim! Where have you been? By Allâh, I have sent my couriers in search for you until they reached the heights of Makkah, and did not find you."

I related to her the story and she replied: "Receive the glad tidings and keep firm O my cousin! By Him in Whose Hand is the life of Khadijah! I hope you will be the Prophet of this ummah.""

Then, she stood up and put on her clothes and went direct to her paternal cousin, Waraqah Ibn Nawfal Ibn Asad Ibn 'Abd-Al-'Uzza Ibn Qusayy, who had previously got Christianized and read the Scriptures and heard from the men of Torah and Gospel. She related to him what The Messenger of Allâh [peace be upon him] had told her, thereupon he said: "Holy be He! Holy be He! By Him in Whose Hand is the soul of Waraqah,

if you have told me the truth O Khadijah, there has come to him the greater Nâmûs (angel entrusted with the Divine revelation and Heavenly mysteries) who had already come to Moses [peace be upon him], and he is really the Prophet of this ummah. So, tell him to keep firm.”

Khadijah then returned and told The Messenger of Allâh [peace be upon him] of the words of Waraqah Ibn Nawfal.

When The Messenger of Allâh [peace be upon him] finished his solitude (in Hirâ') and left, he did the same he used to do. He first performed Tawâf round the Ka'bah, where he met Waraqah Ibn Nawfal, who said to him: “O son of my brother! Tell me of what you have seen and heard.” The Messenger of Allâh [peace be upon him] told him, thereupon Waraqah said to him: “By Him in Whose Hand is the soul of Waraqah, you are truly the Prophet of this ummah, and verily, the greater Nâmûs that had previously come to Moses has come to you. No doubt, you will be belied, harmed, driven out and even fought. If I live till that day, I will support (the religion of) Allâh as strongly as He knows well.” He brought his head near him and kissed his head and turned away. Then, The Messenger of Allâh [peace be upon him] left for his house⁽¹⁾.

Ibn Ishâq says: Khadijah [Allâh be pleased with her] made an attempt to verify the truth of the Divine revelation. It is narrated on the authority of Ismâ'îl Ibn Abu Hakîm, the freed slave of the family of Az-Zubayr, that he was told that Khadijah [Allâh be pleased with her] said to The Messenger of Allâh [peace be upon him]: “O cousin! Could you inform me when your companion (the angel) comes to you?” The Messenger of Allâh [peace be upon him] answered in the affirmative. She said: “Well, if he comes to you, then, inform me.”

Gabriel [peace be upon him] came to him as he used to do, thereupon The Messenger of Allâh [peace be upon him] said to Khadijah: “O Khadijah! Gabriel has come to me.” On that she said: “Stand up, O my cousin, and sit on my left thigh.” The Messenger of Allâh [peace be upon him] sat on her left thigh, and she asked him: “Are you seeing him?” he answered in the affirmative. She said: “Then, turn and sit on my right thigh.” The Messenger of Allâh [peace be upon him] turned and sat on her right thigh, and she asked him once again: “Are you seeing him?” He answered in the affirmative. She said to him: “Turn and sit in my lap.” The Messenger of Allâh [peace be upon him] turned and sat in her lap, and she asked him: “Are you seeing him?” he answered in the affirmative. She then

(1) At-Tabari in his Târikh, 1:532; Al-Bayhaqi in Dalâ'il An-Nubuwwah, 2:146-149; Ibn Hâjar in Al-Fath, 8:588-589.

exposed herself and put off her head cover, while The Messenger of Allâh [peace be upon him] was still sitting in her lap, and asked him: "Are you still seeing him?" he answered in the negative, thereupon she said: "O cousin! Keep firm and receive the glad tidings (of Prophethood)! By Allâh, he is an angel and not a devil⁽¹⁾."

Ibn Ishâq says: According to another narration on the authority of Fâtimah Bint Husayn, Khadijah got The Messenger of Allâh [peace be upon him] in between herself and shirt⁽²⁾, whereupon Gabriel [peace be upon him] went away. On that she said to The Messenger of Allâh [peace be upon him]: "Verily, that is an angel and not a Satan."

The Beginning Of Revelation

Ibn Ishâq says: The Holy Qur'an started to be revealed on The Messenger of Allâh [peace be upon him] in the month of Ramadân, as told by Allâh Almighty in His saying (what means): {Ramadân is the (month) in which was sent down the Qur'an, as a guide to mankind, also Clear (Signs) for guidance and criterion (between right and wrong).} [Al-Baqarah 185]

He also said (what means): {We have indeed revealed this (Message) in the Night of Al-Qadr (Decree): And what can make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months. Therein come down the angels and the Spirit by Allâh's permission, on every errand: Peace!... This until the rise of Morn!} [Al-Qadr 1-5]

He Almighty further said (what means): {Hâ-Mîm. By the Book that makes things clear; We sent it down during a blessed night: for We (ever) wish to warn (against Evil). In that (night) is made distinct every affair of Wisdom, By command, from Our Presence. For We (ever) send (revelations), As a Mercy from your Lord: for He hears and knows (all things); The Lord of the heavens and the earth and all between them, if you (but) have an assured faith.} [Ad-Dukhân 1-7]

He also said (what means): {And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allâh, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer, if you do believe in Allâh and in the revelation We sent down to our Servant on the Day of Testing, the Day of the meeting of the two forces. For Allâh has power over all things.} [Al-Anfâl 41]

(1) Al-Bayhaqi in Dalâ'il An-Nubuwwah, 2:151-152; Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 3:15-16.

(2) Al-Bayhaqi in Ad-Dalâ'il, 2:152; Ibn Kathir in Al-Bidâyah, 3:16.

He means the day of Badr on which the Muslims led by The Messenger of Allāh [peace be upon him] met the polytheists, and it was Friday, Ramadân seventeenth, according to the narration of Abu Ja‘far Muhammad Ibn ‘Ali Ibn Al-Husayn.

Ibn Ishâq says: Then, the Divine revelation was sent in succession upon The Messenger of Allāh [peace be upon him] who believed in Allāh, and gave trust to what he received, and accepted it with good acceptance, and endured, with great patience, its heavy burdens, since it was accepted by some and rejected by others. However, the Prophethood is a heavy burden and a great responsibility that none could bear but the men of resolute power among the Prophets and Messengers, by Allāh’s aid and success, because of what they receive from the people, and are belied in what they bring from Allāh Almighty. But The Messenger of Allāh [peace be upon him] went on carrying out the command of Allāh regardless of the opposition and harm he received from his people.

Khadījah Bint Khuwaylid [Allāh Be Pleased With Her] Embraces Islam

Khadījah Bint Khuwaylid [Allāh be pleased with her] believed in him, and gave trust to what he brought from Allāh Almighty. She supported him, and was the first to believe in Allāh Almighty and His Messenger [peace be upon him], and what he received from Him.

Thus, Allāh eased the difficulty of His Messenger. He never heard anything of what he disliked, concerning refutation of and belying what he brought from Allah, for which he grieved, but that Allāh Almighty removed his discomfort through her whenever he returned to her, because she would keep him firm, alleviate his suffering, give trust to him, and make the matter of the people easy upon him, may Allāh have mercy upon her.

Ibn Ishâq says: It is narrated on the authority of ‘Abdullāh Ibn Ja‘far Ibn Abu Tālib [Allāh be pleased with him] that he said: The Messenger of Allāh [peace be upon him] said: “I was commanded to give Khadījah [Allāh be pleased with her] the glad tidings of a palace of hollow pearl (in Paradise) where there will be neither noise nor fatigue⁽¹⁾.”

Ibn Hishâm says: I was reported that Gabriel [peace be upon him] came to The Messenger of Allāh [peace be upon him] and said: “Convey to Khadījah the greeting on behalf of her Lord.” The Messenger of Allāh

(1) Sahīh Al-Bukhari, no. 3820; Sahīh Muslim, no. 1887; Al-Hākīm in Al-Mustadrak, 3:184-185; Ahmad in his Musand, 3:175; Al-Haythami in Al-Majma‘, 9:223.

[peace be upon him] said to her: "O Khadījah! That is Gabriel [peace be upon him] and he conveys to you the greeting on behalf of your Lord." On that Khadījah said: "No doubt, Allāh is (the source of) peace, and from Him peace comes, and upon Gabriel be peace⁽¹⁾."

The Pause Of Revelation

Ibn Ishāq says: Then, The Divine revelation ceased to come upon The Messenger of Allāh [peace be upon him] for some time, and that was difficult upon him, for which he grieved so much.

Gabriel [peace be upon him] then came to him with Sûrat Ad-Duha, in which his Lord Almighty, Who honored him with that position and high rank, swears to him that He neither forsook nor was displeased with him. He said (what means): {By the Glorious morning Light, And by the Night when it is still, Your Guardian-Lord has not forsaken you, nor is He displeased.} i.e. He Almighty never disliked you since He loved you. {And verily the Hereafter will be better for you than the present.} that is, no doubt, your return to Me and what I have prepared for you in the Hereafter is better for you than the honor I have hastened on for you in this world. {And soon will your Guardian-Lord give you (that wherewith) you shall be well-pleased.} that is, He will give you good things in the world, and a great reward in the Hereafter. Then, He Almighty reminds him of His favor and bounty He conferred upon him when he was orphan, wandering and poor, thereupon He gave him shelter, guided him to the right, and enriched him: {Did He not find you an orphan and give you shelter (and care)? And He found you wandering, and He gave you guidance. And He found you in need, and made you independent.} [Ad-Duha 1-8]

{Therefore treat not the orphan with harshness, Nor repulse the petitioner (unheard);} i.e. do not be a tyrant, nor arrogant, nor foul-speaking, nor harsh in dealing with the weak and oppressed among the servants of Allāh: {But the Bounty of your Lord: Rehearse and proclaim!} that is, what was brought to you from Allāh, of His favor and honor, represented in the message, which you should proclaim and invite the people to. [Ad-Duha 9-11]

The Messenger of Allāh [peace be upon him] started to proclaim, in secret, the favor of Allāh, i.e. the message He conferred upon him and the people, to those of his family and friends in whom he had confidence.

(1) Al-Haythami in Al-Majma', 9:224-225.

The Enjoinment Of Prayer

The prayer was enjoined upon The Messenger of Allâh [peace be upon him] and he, accordingly, performed prayer.

The Prophet Learns Ablution And Prayer From Gabriel And Teaches Them To Khadîjah

Ibn Ishâq says: It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: The prayer was enjoined upon The Messenger of Allâh [peace be upon him] first in the form of two rak’ahs each, before it was completed by Allâh Almighty to four in residence and fixed at two rak’ahs on journey as it was first enjoined⁽¹⁾.

Ibn Ishâq says: I was reported by a scholar that when prayer was enjoined upon The Messenger of Allâh [peace be upon him] Gabriel [peace be upon him] came to him in the heights of Makkah, and poked the ground from the direction of the valley with his foot thereupon a spring gushed forth, and Gabriel [peace be upon him] performed ablution, and The Messenger of Allâh [peace be upon him] was looking at him, in order to show him how he should get purified and perform ablution for prayer. Then, The Messenger of Allâh [peace be upon him] performed ablution in the same way he saw Gabriel having done. Gabriel then stood and led him in prayer, and The Messenger of Allâh [peace be upon him] prayed behind him, and when it was over, Gabriel [peace be upon him] went away.

The Messenger of Allâh [peace be upon him] went home to Khadîjah [Allâh be pleased with her] and performed ablution in front of her, in order to show her how she should perform ablution for prayer, just as Gabriel [peace be upon him] had previously shown him. She performed ablution in the same way as he [peace be upon him] did, and The Messenger of Allâh [peace be upon him] led her in prayer, just as Gabriel [peace be upon him] led him in prayer, and she prayed behind him, (just as The Messenger of Allâh [peace be upon him] prayed behind Gabriel)⁽²⁾.

Gabriel Prescribes The Due Times Of Prayer

Ibn Ishâq says: It is narrated on the authority of Nâfi‘ Ibn Jubayr from Ibn ‘Abbâs [Allâh be pleased with them], and he used to narrate so much from him, that he said: When the prayer was enjoined upon The Messenger

(1) Sahîh Al-Bukhari, no. 1090; Sahîh Muslim, no. 478; Ahmad in his Musnad, 6:272.

(2) At-Tabari in his Târikh, 1:535-536; Al-Haythami in Al-Majma‘, 9:223-224; Ibn Hâjar in Al-Isabah, 8:60.

of Allâh [peace be upon him], Gabriel [Peace be upon him] came to him, and led him in prayer (twice for each obligatory prayer along two days successively): on the first day, he led Thuhr prayer just when the sun passed the meridian and came to be (as small) as a strap; and led ‘Asr prayer just when the shade of everything was like itself; and led Maghrib prayer when the sun disappeared; and led ‘Ishâ’ prayer when the twilight disappeared; and led Fajr prayer when the dawn broke. When it was the next day, he came and led Thuhr prayer when the shade of everything was like itself; and led ‘Asr prayer when his shade was twice like him; and led Maghrib prayer just when the sun disappeared, just as it was on the previous day; and led ‘Ishâ’ prayer when one-third the night passed; and led Fajr prayer when the morning was clear. He then turned towards him and said: “O Muhammad! The due time of offering prayer lies within the limits of your prayer today and your prayer yesterday⁽¹⁾.”

‘Ali Ibn Abu Tâlib [Allâh Be Pleased With Him] Is The First Among Men To Embrace Islam

Ibn Ishâq says: ‘Ali Ibn Abu Tâlib Ibn ‘Abd-Al-Muttalib Ibn Hâshim [Allâh be pleased with him] was the first male, among all the people, to believe in, pray with The Messenger of Allâh [peace be upon him], and give trust to what he brought from his Lord Almighty; and at that time, he was still ten years old.

‘Ali Ibn Abu Tâlib [Allâh be pleased with him], as one of the favors of Allâh conferred upon him, was brought up under the care of The Messenger of Allâh [peace be upon him] before Islam. The reason is that the Quraysh were befallen by a severe famine, and since Abu Tâlib had so many dependents, The Messenger of Allâh [peace be upon him] said to Al-‘Abbâs, his paternal uncle and one of the richest of Banu Hâshim: “O ‘Abbâs! The Quraysh people are suffering from the famine as you see, and your brother Abu Tâlib has so many dependents. So, let us go to him, and relieve him of some of them. Take you one and I will take one of his children, and look after them on his behalf.” Al-‘Abbâs responded to his request.

They went to him and said: “We like to relieve you of some of your dependents until the crisis of the people is over.” Abu Tâlib said: “Leave for me ‘Aqîl (or ‘Aqîl and Tâlib according to Ibn Hishâm), and then take whomever you like of them.”

(1) Ahmad in his Musnad, no. 3081; Abu Dâwûd in his Sunan, no. 393; At-Tirmidhi in his Sunan, no. 149; Al-Hâkim in Al-Mustadrak, 1:193.

The Messenger of Allâh [peace be upon him] took ‘Ali [Allâh be pleased with him] and joined him to himself, whereas Al-‘Abbâs took Ja‘far [Allâh be pleased with him]. ‘Ali [Allâh be pleased with him] remained with The Messenger of Allâh [peace be upon him] until he was sent by Allâh Almighty as a Prophet, thereupon ‘Ali followed him, believed in him, and gave trust to what he brought. Ja‘far [Allâh be pleased with him] also remained with Al-‘Abbâs until he embraced Islam and became independent from him⁽¹⁾.

Ibn Ishâq says: It is reported that whenever the prayer was due, The Messenger of Allâh [peace be upon him] would come out to the mountain passes of Makkah, accompanied by ‘Ali [Allâh be pleased with him], hidden from his father, paternal uncles, and all his people, where they would perform all the prayers. They continued to do so as long as Allâh willed them to do, before Abu Tâlib saw them one day praying.

He asked The Messenger of Allâh [peace be upon him]: “O my nephew! What is that religion I see you adopting?” he [peace be upon him] said: “O uncle! That is the religion of Allâh, His angels, and Messengers, including our father Abraham [peace be upon him]... (or similar words to the statement of The Messenger of Allâh [peace be upon him]), with which Allâh Almighty sent me as a Messenger to all the people. No doubt, you, my uncle, is the worthiest of my sincere advice and call to the right guidance, and the most entitled to respond to my invitation, or help me do it...” or similar words to what he [peace be upon him] said. Abu Tâlib said: “O my nephew! I could hardly leave the religion of my forefathers. But, by Allâh, I pledge to do my best so that you would receive no harm you dislike, as long as I live⁽²⁾.”

It is also mentioned that he asked ‘Ali: “O son! What is that religion on which you are?” he said: “O father! I have believed in Allâh, and in The Messenger of Allâh [peace be upon him], and gave trust to what he brought, and prayed with him to Allâh, and followed him.” It is pretended that he said to him: “No doubt, he invited you to good. So, stick to him.”

Zayd Ibn Hârithah [Allâh Be Pleased With Him] Is The Second To Embrace Islam

Ibn Ishâq says: Then, Zayd Ibn Hârithah Ibn Shurahbîl Ibn Ka‘b Ibn ‘Abd-Al-‘Uzza Ibn Imri’ Al-Qays, the freed slave of The Messenger of Allâh

(1) Al-Bayhaqi in Ad-Dalâ’il, 2:161-162.

(2) At-Tabari in his Târikh, 1:539.

[peace be upon him] embraced Islam and prayed with him after ‘Ali [Allâh be pleased with him].

It is reported that once, Hakîm Ibn Hizâm Ibn Khuwaylid (the nephew of Khadijah) came from Shâm with many slaves, including this Zayd Ibn Hârithah, and said to her, after she had married The Messenger of Allâh [peace be upon him]: “Choose, my aunt, any of those slaves to be yours.” She chose Zayd, and took him. Saw him in the house, the Messenger of Allâh [peace be upon him] asked her to grant Zayd to him, and she did accordingly. He, consequently, emancipated and adopted him before he was divinely revealed (and adoption was cancelled out by Islam).

Hârithah, Zayd’s father, grieved so much when he lost him, and said some poetry in this connection. Knew about his destination, he came to him while he was with The Messenger of Allâh [peace be upon him] who said to Zayd: “You could stay with me if you so like, or go with your father if you so like.” Zayd chose to stay with The Messenger of Allâh [peace be upon him]. And remained with him until he was declared as a Prophet, thereupon he gave trust to, and performed prayer with him.

When Allâh Almighty revealed (what means): {Call them by (the names of) their fathers} [Al-Ahzâb 5], he said: “I am Zayd Ibn Hârithah⁽¹⁾.”

Abu Bakr As-Siddîq Embraces Islam

Ibn Ishâq says: Then, Abu Bakr [Allâh be pleased with him], whose name is ‘Abdullâh or ‘Atîq, son of Abu Quhâfah, whose name is ‘Uthmân Ibn ‘Âmir Ibn ‘Amr Ibn Ka’b Ibn Sa’d Ibn Taym Ibn Murrah Ibn Ka’b Ibn Lu’ayy Ibn Ghâlib Ibn Fihr, embraced Islam.

When Abu Bakr [Allâh be pleased with him] embraced Islam, he disclosed his faith in Islam, and called to Allâh Almighty and His Messenger [peace be upon him].

Abu Bakr [Allâh be pleased with him] was lenient, sociable and lovable to his people, and from among all men of Quraysh, the fittest for and the most knowledgeable of it, and of what it had of good and evil. He was a merchant of good manners and favors, whom the men of his people frequented and enjoyed his company, due to his knowledge, trade, and good sitting with the people. He went on calling to Allâh and Islam those he confided in among his people who used to frequent and sit with him.

(1) See Majma‘ Az-Zawâ’id, Al-Haythami, 9:274.

The Companions Who Embraced Islam By The Invitation Of Abu Bakr [Allâh Be Pleased With Him]

Many Companions embraced Islam, in response to the invitation of Abu Bakr [Allâh be pleased with him]. Of them, a mention may be made of ‘Uthmân Ibn ‘Affân Ibn Abu Al-‘Âs Ibn Umayyah Ibn ‘Abd Shâms Ibn ‘Abd Manâf Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy; Az-Zubayr Ibn Al-‘Awwâm Ibn Khuwaylid Ibn Asad Ibn ‘Abd-Al-‘Uzza Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy; ‘Abd-Ar-Rahmân Ibn ‘Awf Ibn ‘Abd ‘Awf Ibn ‘Abd Ibn Al-Hârith Ibn Zuhrah Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy; Sa‘d Ibn Abu Waqqâs, and the name of Abu Waqqâs is Mâlik Ibn Uhayb Ibn ‘Abd Manâf Ibn Zuhrah Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy; and Talhah Ibn ‘Ubaydullâh Ibn ‘Uthmân Ibn ‘Amr Ibn Ka‘b Ibn Sa‘d Ibn Taym Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy. He brought them to The Messenger of Allâh [peace be upon him] and they performed prayer with him.

It is reported that The Messenger of Allâh [peace be upon him] said: “I have never called anyone to Islam but that he (at first) hesitated and thought a little, save Abu Bakr, who did not waver to accept it for a single moment once I invited him⁽¹⁾.”

Those were the eight men who preceded all the people to embrace Islam, pray with and give trust to The Messenger of Allâh [peace be upon him] in what he brought from Allâh Almighty.

The Other Companions Embrace Islam In Succession

Then, the Companions continued to embrace Islam, one after the other:

- 1- Abu ‘Ubaydah Ibn Al-Jarrâh: ‘Âmir Ibn ‘Abdullâh Ibn Al-Jarrâh Ibn Hilâl Ibn Uhayb Ibn Dabbah Ibn Al-Hârith Ibn Fihri;
- 2- Abu Salamah: ‘Abdullâh Ibn ‘Abd-Al-Asad Ibn Hilâl Ibn ‘Abdullâh Ibn ‘Umar Ibn Makhzûm Ibn Yaqathah Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy Ibn Ghâlib Ibn Fihri;
- 3- Al-Arqam Ibn Abu Al-Arqam, and the name of Abu Al-Arqam is ‘Abd Manâf Ibn Asad, whose nickname is Abu Jundub, Ibn ‘Abdullâh Ibn ‘Umar Ibn Makhzûm Ibn Yaqathah Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy Ibn Ghâlib Ibn Fihri;

(1) Al-Bayhaqi in Ad-Dalâ’il, 2:164; Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 1:108; and in his Tafsîr, 4:250.

- 4- ‘Uthmân Ibn Math‘ûn Ibn Habîb Ibn Wahb Ibn Hudhâfah Ibn Jumah Ibn ‘Amr Ibn Husays Ibn Ka‘b Ibn Lu‘ayy;
- 5- his brothers Qudâmah and ‘Abdullâh, sons of Math‘ûn;
- 6- ‘Ubaydah Ibn Al-Hârith Ibn Al-Muttalib Ibn ‘Abd Manâf Ibn Qusayy Ibn Kilâb Ibn Murrah Ibn Ka‘b Ibn Lu‘ayy;
- 7- Sa‘îd Ibn Zayd Ibn ‘Amr Ibn Nufayl Ibn ‘Abd-Al-‘Uzza Ibn ‘Abdullâh, and his wife Fâtimah Bint Al-Khattâb Ibn Nufayl, the sister of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him];
- 8- Asmâ’ Bint Abu Bakr;
- 9- ‘Â’ishah Bint Abu Bakr, and at that time she was still young;
- 10- Khabbâb Ibn Al-Aratt, the ally of Banu Zuhrah;
- 11- ‘Umayr Ibn Abu Waqqâs, the brother of Sa‘d Ibn Abu Waqqâs;
- 12- ‘Abdullâh Ibn Mas‘ûd Ibn Al-Hârith;
- 13- Mas‘ûd Ibn Al-Qâri: i.e. Ibn Rabî‘ah Ibn ‘Amr Ibn Sa‘d Ibn ‘Abd-Al-‘Uzza Ibn Hammâlah, from Al-Qârah, the archers;
- 14- Salîl Ibn ‘Amr Ibn ‘Abd Shâms Ibn ‘Abd Wudd;
- 15- his brother Hâtib Ibn ‘Amr Ibn ‘Abd Shâms Ibn ‘Abd Wudd;
- 16- ‘Ayyâsh Ibn Abu Rabî‘ah Ibn Al-Mughîrah Ibn ‘Abdullâh Ibn ‘Umar Ibn Makhzûm, and his wife As-Samâ’ Bint Salamah;
- 17- Khunays Ibn Hudhâfah Ibn ‘Adiyy Ibn Sa‘d Ibn Sahm;
- 18- ‘Âmir Ibn Rabî‘ah Ibn ‘Anz Ibn Wâ’il, the ally of the family of Al-Khattâb Ibn Nufayl;
- 19- ‘Abdullâh Ibn Jahsh, and his brother Abu Ahmad Ibn Jahsh, the allies of Banu Makhzûm;
- 20- Ja‘far Ibn Abu Tâlib, and his wife Asmâ’ Bint ‘Umays;
- 21- Hâtib Ibn Al-Hârith, and his wife Fâtimah Bint Al-Mujallil;
- 22- his brother Hattâb Ibn Al-Hârith, and his wife Fukayhah Bint Yasâr;
- 23- Ma‘mar Ibn Al-Hârith Ibn Ma‘mar Ibn Habîb;
- 24- As-Sâ’ib Ibn ‘Uthmân Ibn Math‘ûn;
- 25- Al-Muttalib Ibn Azhar and his wife Ramlah Bint Abu ‘Awf;
- 26- An-Nahhâm, whose name is Nu‘aym Ibn ‘Abdullâh Ibn Asîd, the brother of Banu ‘Adiyy Ibn Ka‘b;

- 27- ‘Âmir Ibn Fuhayrah, the freed slave of Abu Bakr As-Siddîq [Allâh be pleased with him];
- 28- Khâlid Ibn Sa‘îd Ibn Al-‘Âs and his wife Âminah Bint Khalaf Ibn As‘ad Ibn ‘Âmir Ibn Bayâdah;
- 29- Abu Hudhayfah: Muhashsham Ibn ‘Utbah Ibn Rabî‘ah Ibn ‘Abd Shâms Ibn ‘Abd Manâf;
- 30- Wâqid Ibn ‘Abdullâh Ibn ‘Abd Manâf, the ally of Banu ‘Adiyy Ibn Ka‘b, and he was adopted by Al-Khattâb Ibn Nufayl, and when Allâh Almighty revealed (what means): {Call them by (the names of) their fathers} [Al-Ahzâb 5], he said: “I am Wâqid Ibn ‘Abdullâh.”
- 31- Khâlid, ‘Âmir, ‘Aqîl and Iyâs, sons of Al-Bukayr, the allies of Banu ‘Adiyy Ibn Ka‘b;
- 32- ‘Ammâr Ibn Yâsir, the ally of Banu Makhzûm Ibn Yaqathah; and
- 33- Suhayb Ibn Sinân, the ally of Banu Taym Ibn Murrah, and he was the freed slave of ‘Abdullâh Ibn Jud‘ân, said to be a Roman, i.e. a slave in the Roman territories before he was bought from them. In connection with him, The Messenger of Allâh [peace be upon him] said: “Suhayb is the precedent (to Islam from among) the Romans⁽¹⁾.”

The Messenger Of Allâh [Peace Be Upon Him] Begins To Invite His People To Islam

Ibn Ishâq says: Then, the people, men and women, started to enter into Islam in crowds, until it came to be mentioned and talked about extensively in Makkah. Allâh Almighty ordered His Messenger [peace be upon him] to expound openly what was brought to him, and begin to call the people to His command. There were three years during which The Messenger of Allâh [peace be upon him] called the people to Islam in secret, before he was ordered by Allâh Almighty to make public His religion, saying to him (what means): {Therefore expound openly what you are commanded, and turn away from those who join false gods with Allâh.} [Al-Hijr 94]

He further said (what means): {And admonish your nearest kinsmen, And lower your wing to the Believers who follow you. Then if they disobey you, say: "I am free (of responsibility) for what you do!"} [Ash-Shu‘ara’ 214-216]

He said too (what means): {And say: "I am indeed he that warns openly and without ambiguity,"} [Al-Hijr 89]

(1) Al-Hâkim in Al-Mustadrak, 3:284-285; Al-Haythami in Al-Majma‘, 9:305.

The Prophet [Peace Be Upon Him] Comes Out Along With His Companions To The Makkahn Mountain Passes

Ibn Ishâq says: It was the habit of The Messenger of Allāh [peace be upon him] that whenever they performed prayer, they would go to the mountain passes, and pray hidden from the eyes of their people. While Sa'd Ibn Abu Waqqâs, along with a group of Muslims, were in a mountain pass, some polytheists saw them praying. They disapproved of their conduct, and criticized what they did, and the quarrel between them led them to fighting. On that day, Sa'd Ibn Abu Waqqâs [Allāh be pleased with him] struck a polytheist with a camel's jaw bone and wounded his head. That was indeed the first blood to shed in Islam.

The Prophet's People Show Enmity Toward Him

Ibn Ishâq says: When The Messenger of Allāh [peace be upon him] started to expound openly what was brought to him, as commanded by Allāh Almighty, his people did neither desert him nor react aggressively to him. But when he disgraced their gods, they disapproved of that from him, seeing it extremely haneous, and showed opposition and enmity towards him, save those protected by Allāh Almighty with Islam, which they hid from their people, and how few were they.

On the other hand, The Messenger of Allāh [peace be upon him] was under the protection of Abu Tâlib, his paternal uncle, who safeguarded him from the disbelievers, and held back their harm from him. This enabled The Messenger of Allāh [peace be upon him] to go on the command of Allāh publicly and openly, and nothing did avert him from it.

Seeing that The Messenger of Allāh [peace be upon him] paid no attention to their opposition and enmity towards him because of disgracing their gods, and that Abu Tâlib protected him, and did not hand him over to them, a delegation from the chiefs of the Quraysh went to Abu Tâlib.

This delegation included both 'Utbah and Shaybah, sons of Rabî'ah Ibn 'Abd Shâms, Abu Sufyân: Sakhr Ibn Harb Ibn Umayyah Ibn 'Abd Shâms, Abu Al-Bakhtari: Al-'Âs Ibn Hishâm Ibn Al-Hârith Ibn Asad Ibn 'Abd-Al-'Uzza, Al-Aswad Ibn Al-Muttalib Ibn Asad Ibn 'Abd-Al-'Uzza, Abu Jahl (Father of Ignorance), previously titled Abu Al-Hakam (Father of Wisdom): 'Amr Ibn Hishâm Ibn Al-Mughîrah Ibn 'Abdullâh Ibn 'Umar Ibn Makhzûm, Al-Walîd Ibn Al-Mughîrah Ibn 'Abdullâh Ibn 'Umar Ibn Makhzûm, both Nubayh and Munabbah, sons of Al-Hajjâj Ibn 'Âmir Ibn Hudhayfah Ibn Sa'd Ibn Sahm, and Al-'Âs Ibn Wâ'il Ibn Sa'id Ibn Sahm.

They said: "O Abu Tâlib! Your nephew abused our gods, criticized our

religion, took for fool our minds, and rendered straying our forefathers. So, you should either hold him back from us, or, at least, stand not between us and him, knowing that you do not agree on his religion, so that we would suffice you against him.” He replied to them kindly and said to them pleasant words, thereupon they turned away.

The Messenger Of Allâh [Peace Be Upon Him] Goes On His Invitation

The Messenger of Allâh [peace be upon him] went on his invitation to the religion of Allâh publicly and openly as commanded, till the opposition erupted between him and his people, and the men were divided and had feelings of hatred. The mention of The Messenger of Allâh [peace be upon him] increased among the men of Quraysh, who got exasperated about him, and instigated each other against him.

They went once again to Abu Tâlib and said: “O Abu Tâlib! We indeed esteem your old age, good position and honor. We have already asked you to forbid your nephew, but you did not forbid him from us. We, by Allâh, would not keep patient on abusing our fathers, taking for fool our minds, and disgracing our religion until you hold him back from us, or we would fight you and him over this matter until one of both parties would perish.” They left.

Felt it difficult that his people would oppose and show enmity towards him, and disliked to hand over or frustrate The Messenger of Allâh [peace be upon him], Abu Tâlib sent to The Messenger of Allâh [peace be upon him] and said to him: “O my nephew! Your brothers have come to me and said to me so and so. Therefore, please, keep me and yourself, and lay upon me not what is beyond my capacity.”

Thinking that his uncle would frustrate and even hand him over to his people as being too weak to support and help him, The Messenger of Allâh [peace be upon him] said: “O uncle! By Allâh, if they put the sun in my right and the moon in my left provided that I should leave that matter until Allâh Almighty would cause it to prevail, or I would die in the way of that, I would not leave it.” Then, the eyes of The Messenger of Allâh [peace be upon him] shed tears and he left. When he turned his back, Abu Tâlib called him saying: “Come O my nephew!” The Messenger of Allâh [peace be upon him] faced him, to whom he said: “Go, my nephew, and say what you like to say. By Allâh, I will never forsake you⁽¹⁾.”

Seeing that Abu Tâlib did not frustrate and forsake The Messenger of

(1) Al-Albâni in Ad-Da‘eefah, no. 909.

Allâh [peace be upon him], if this should incur upon himself their opposition and enmity, some of the Quraysh went to meet him for the third time, bringing with them this time a youth called ‘Umârah Ibn Al-Walîd , and said: "O Abu Tâlib! we have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social discord, and found fault with your way of life, so that we kill him and rid you of his endless troubles: that is just man for man." Abu Tâlib replied: "How unfair bargain is it! You give me your son to bring him up and I give you my son to kill him! By Allâh, it is something incredible!"

Al-Mut‘im Ibn ‘Adiyy said to Abu Tâlib: “By Allâh, O Abu Tâlib, your people are fair in that bargain because they meant only to rid you of that source of hateful trouble, but as I see, you are determined to refuse their favours." Abu Tâlib said: “No, by Allâh, they are not fair to me. But you have agreed with them on frustrating me, and supporting the people against me. So, do what you like to do.”

The matter got aggravated, and the dispute and opposition between them were about to lead to fighting.

The Attempts Of Quraysh To Turn The Believers From Their Religion Through Torment And Harm

Ibn Ishâq says: Then, the men of Quraysh poured their fury upon those among them who embraced Islam, and each tribe jumped over the Muslims among them, and went on tormenting them severely, in attempt to turn them from their religion. But Allâh Almighty protected His Messenger [peace be upon him] by means of his paternal uncle Abu Tâlib.

Seeing what the Quraysh people did with the Muslims, Abu Tâlib stood and urged Banu Hâshim and Banu Al-Muttalib, and invited them to help him protect The Messenger of Allâh [peace be upon him], and they responded to him immediately, save Abu Lahab, the cursed enemy of Allâh Almighty.

On that occasion, Abu Tâlib composed many poetic verses, in which he praised Banu Hâshim and Banu Al-Muttalib who responded to his invitation, and mentioned their superiority in the past and at present, and highlighted the good merits of The Prophet [peace be upon him] in order to encourage them more to strive their utmost in protecting him.

Al-Walîd Ibn Al-Mughîrah Is Confused About How To Describe The Holy Qur'an

A short time before the season (of pilgrimage), a group of the Quraysh men met with Al-Walîd Ibn Al-Mughîrah, a venerable man among them, who said to them: "O community of Quraysh! It is time for the season, and the Arab delegations will come, having heard about the affair of your companion (Muhammad). So, you should agree on saying one thing concerning him, and do not differ, lest you would contradict each other." They said: "O Abu 'Abd Shâms! Suggest to us something to say about him." He said: "No, present what you have to me."

They said: "Let us claim that he is a soothsayer." He said: "No, by Allâh, he is not a soothsayer: we have seen the way of soothsayers; and his words have neither the murmurs nor the rhymes of the soothsayers."

They said: "Then, let us say that he is possessed by jinn." He said: "No, by Allâh, he is not possessed by madness because of jinn: we have seen and known those possessed, and his words are not like their whispers."

They said: "Then, let us claim that he is a poet." He said: "No, by Allâh, he is not a poet. We have known all kinds of poetry; and his words are not poetry at all."

They said: "Then, let us claim that he is a sorcerer." He said: "No, by Allâh, he is not a sorcerer. We have seen sorcerers and their sorcery; and his words are not the product of blowing knots."

They said: "Then, what should we claim about him O Abu 'Abd Shâms?" he said: "By Allâh, his statement is sweet-tasting root and branch; and if you say anything of what you have suggested, it would be known that your claim is false. Anyway, the nearest suggestion is to claim that he is a sorcerer, who brought speech which is sorcery, by which he divides the son from his father, the brother from his brother, the husband from his wife, and the man from his clan."

They left him with consensus to do so, and sat on the ways where the people would pass, and none came upon them but that they warned him and made a mention of his matter to him.

In connection with Al-Walîd Ibn Al-Mughîrah, Allâh Almighty revealed (what means): {Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone! To whom I granted resources in abundance, And sons to be by his side! To whom I made (life) smooth and comfortable! Yet is he greedy, that I should add (yet more); By no means! For to Our Signs

he has been refractory! Soon will I visit him with a mount of calamities! For he thought and he plotted; And woe to him! How he plotted! Yea, woe to him! how he plotted! Then he looked round; Then he frowned and scowled; Then he turned back and was haughty; Then he said: "This is nothing but magic, derived from of old; This is nothing but the word of a mortal!" Soon will I cast him into Hell-Fire!} [Al-Muddaththir 11-26]

In connection with those who were with Al-Walîd, and suggested many claims to attribute to the Qur'an, and distort what was revealed upon The Messenger of Allâh [peace be upon him], Allâh Almighty revealed (what means): {(Of just such wrath) as We sent down on those who divided (scripture into arbitrary parts), (So also on such) as have made Qur'an into shreds (as they please). Therefore, by your Lord, We will, of a surety, call them to account, For all their deeds.} [Al-Hijr 90-93]

Those men dispersed all over the different parts of Makkah, publicizing such false claims about The Messenger of Allâh [peace be upon him] and his message he brought from Allâh Almighty. This season, the Arabs returned, carrying the news of the Messenger of Allâh [peace be upon him] whose mentioned spread in the Arab land.

The Attitude Of Abu Tâlib

Feared that the Arabs would follow his people in forsaking him, Abu Tâlib said his famous poem, in which he sought refuge with the Sanctuary of Makkah, and his good position in it, and prompted the loving-affection of the chiefs of his people, telling them and all the Arabs that he would never relinquish nor abandon The Messenger of Allâh [peace be upon him] until he would die in defense of him. He also praised The Messenger of Allâh [peace be upon him] and described him as the honest and truthful person who never told a lie nor betrayed; and that what he brought is true not false, and had it not been for the fear of saying that Abu Tâlib had left the tradition of his forefathers, he would have converted to that religion. Therefore, this did not mean that he would not protect and defend him against any harm he might receive. He described him as a white-complexioned, with whose face the clouds would be sought for rain, being the one who used to console the orphans and look after the widows.

In connection with that description, Ibn Hishâm relates from a reliable man that the people of Madînah once suffered from draught, thereupon they made a complaint of that to The Messenger of Allâh [peace be upon him] and asked him to pray to Allâh for rain. So The Messenger of Allâh [peace be upon him] ascended the pulpit and said: "O Allâh! Bless us with rain." By Allâh, there was no trace of cloud in the sky and suddenly the sky

became overcast with clouds and it started raining. The Prophet [peace be upon him] dismounted of the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday.

When The Prophet [peace be upon him] started delivering the Friday Khutbah, the people shouted saying to him: "The houses have collapsed and the roads are cut off (because of the abundant rain); so please pray to Allāh to withhold the rain." So The Prophet [peace be upon him] smiled and said: "O Allāh! Make it Round about us and not on us." So the sky became clear over Madīnah but it kept raining over the outskirts (of Madīnah) and no single drop of rain fell over Madīnah. I looked towards the sky which was as bright and clear as a crown.

Commenting on that, The Messenger of Allāh [peace be upon him] said: "Had Abu Tālib been alive, he would have been pleased with that." One of his Companions said: "Perhaps you mean, O Messenger of Allāh, his (Abu Tālib's) saying: 'He (Muhammad) is a white-complexioned, with whose face the clouds are sought for rain, being the person who always consoles the orphans and looks after the widows.'" The Messenger of Allāh [peace be upon him] answered in the affirmative⁽¹⁾.

The Mention Of The Messenger Of Allāh [Peace Be Upon Him] Spreads Among The Arab Tribes In General And The Aws And Khazraj In Madīnah In Particular

The news of The Messenger of Allāh [peace be upon him] spread among the Arabs, including, of course, Madīnah. However, there was no tribe, more knowledgeable about the affair of The Messenger of Allāh [peace be upon him], whether before or after he was mentioned, than those of Aws and Khazraj in Madīnah, because of what they often heard about him from the rabbis of Jews, who were their allies and neighbors in Madīnah.

When a mention was made of him in Madīnah, and of the dispute of the Quraysh over him, Abu Qays Ibn Al-Aslah, the brother of Banu Wāqif, who had a strong affection for the Quraysh, since his wife belonged to them, and he used to stay with her for long years in their town of Makkah, said some poetry, in which he exalted the Sanctuary, forbade the Quraysh people from war, commanded them to restrain harm from each other, mentioned their superiority and good reasons, ordered them to desist from

(1) Sahīh Al-Bukhari, no. 1015-1017, 1019, 1021; Sahīh Muslim, no. 612-614; Abu Dāwūd in his Sunan, no. 1174; An-Nasa'i in his Sunan, no. 1514; Ibn Majah in his Sunan, no. 1269; Ahmad in his Musnad, 3:104, 187, 194, 261, 271; Al-Bayhaqi in As-Sunan Al-Kubra, 3:352.

harming The Messenger of Allâh [peace be upon him] , and reminded them of their trial (when Abrahah came to ruin their Ka'bah), and how Allâh defended them against the companions of the elephant.

The Messenger Of Allâh [Peace Be Upon Him] Receives Harm From His People

Ibn Ishâq says: The Quraysh suffered a lot from the misery which befell them as a result of their enmity towards The Messenger of Allâh [peace be upon him], and those who embraced Islam with him. They procured the fools among them to harm The Messenger of Allâh [peace be upon him], whom they belied, abused and ascribed to poetry, soothsaying, sorcery and madness. At the same time, The Messenger of Allâh [peace be upon him] continued to disclose publicly the command of Allâh Almighty, and do what they disliked, of disgracing their religion, abandoning their idols, and opposing them due to their disbelief.

It is narrated on the authority of 'Urwah Ibn Az-Zubayr from 'Abdullâh Ibn 'Amr Ibn Al-'Âs, that I asked him: "What is the severest harm The Messenger of Allâh [peace be upon him] received from the Quraysh men in the course of their enmity towards him?" he said: One day I was attendant and some of the chiefs of Quraysh were gathering in a place called Al-Hijr. They said to one another: *"We can not bear this man any longer. He discredited our minds, cursed our ancestors, criticized our religion, disunited our group and abused our gods. We endured a lot from him."* Such being the case, The Messenger of Allâh [peace be upon him] suddenly appeared and touched the Corner of the Black (Stone) and began his usual Tawâf. They started to wink at him and utter sarcastic remarks, and I recognized the signs of that in the face of The Messenger of Allâh [peace be upon him] who, therefore, remained silent. They did the same and he had the same attitude for two times, then on the third, he stopped and addressed the infidels saying: "O people of Quraysh! Hearken, I swear by Allâh in Whose Hand is my soul, that you will one day be slaughtered to pieces." As soon as the Prophet [Peace be upon him] uttered his word of slaughter, they all stood aghast in horror *to the extent that they remained motionless as if there were birds on their heads. The worst in his sarcasm even tried to comfort him with the best words. They said: "You can leave in peace, Abu Al-Qâsim; for you have never been a fool."* Then, the Messenger of Allâh [peace be upon him] left.

On the next day they gathered at Al-Hijr, and I was sitting with them. One of them said: "You mentioned what he said about you and

what you said about him and when he explicitly uttered what you dislike, you left him.” The Prophet [peace be upon him] appeared while they were in this state. Consequently, they, at the same time, leaped onto him all at once. They surrounded him saying: “Is it you who says so-and-so” in reference to his criticizing their gods and religion? He said: “Yes, it is I who say so.” Then, I saw a man having caught hold of his garment and squeezed his neck. Abu Bakr [Allâh be pleased with him] stood in defense of him while he was crying and reciting (what means): {“Do you kill a man [merely] because he says, ‘My Lord is Allâh?’”} [Ghâfir: 28] Then, they left him. This was the worst thing I saw the people of Quraysh doing to the Prophet [peace be upon him]⁽¹⁾.

It is narrated on the authority of Umm Kulthûm, daughter of Abu Bakr [Allâh be pleased with them] that she said: On that day, Abu Bakr [Allâh be pleased with him] returned home with the parting of his hair split, because they had pulled him by his beard so violently, and he was long-haired.

Ibn Hishâm says: One of the worst harms The Messenger of Allâh [peace be upon him] received from the Quraysh was that one day, he came out, and he did not meet anyone, be he a free or a slave, but that he belied and hurt him. The Messenger of Allâh [peace be upon him] returned home (in a state of grief), and wrapped himself in a mantle. On that occasion, Allâh Almighty revealed to him (what means): {you wrapped up (in a mantle)! Arise and deliver your warning! And your Lord do you glorify! And your garments keep free from stain! And all abomination shun! And give not a thing in order to have more (or consider not your deeds of Allâh's obedience as a favor to Him)! But, for your Lord's (Cause) be patient and constant!}⁽²⁾ [Al-Muddaththir 1:7]

Conversion Of Hamzah Ibn ‘Abd-Al-Muttalib To Islam

Ibn Ishâq says: I was reported by a man from Aslam, that once, Abu Jahl passed by The Messenger of Allâh [peace be upon him] near Safa (mountain), thereupon he harmed and abused him, discredited his religion, and despised his affair. The Messenger of Allâh [peace be upon him] who disliked this, gave no response, and rather returned home. At the same time,

(1) Sahîh Al-Bukhari, no. 3678, 3856, 4815; Al-Bayhaqi in Ad-Dalâ'il, 2:275-276; Ahmad in his Musnad, 2:204; Al-Haythami in Majma' Az-Zawâ'id, 6:16.

(2) See Al-Mizan, 1:75; Ibn Kathir in his Tafsîr, 2:288; Al-Haythami in Al-Majma', 7:131.

a slave-girl belonging to ‘Abdullâh Ibn Jud‘ân was sitting there, and saw what happened. Abu Jahl went to one of the assemblies of the Quraysh men near the Ka‘bah and sat with them.

A short time later, Hamzah Ibn ‘Abd-Al-Muttalib returned, carrying his bow on his sholder, from a journey of hunting. He was addicted to hunting, and whenever he returned from that, he would not go home before he would circumambulate round the Ka‘bah, and while doing so, whenever he passed by an assembly of Quraysh men, he would stop, greet them, and talk with them. He was the strongest youth in the Quraysh entirely.

When he returned from his journey on that day, and came upon the slave-girl, and The Messenger of Allâh [peace be upon him] had previously gone home, she said to him: “O Abu ‘Umârah! Would that you saw what your nephew Muhammad had received from Abu Al-Hakam Ibn Hishâm! Saw him sitting here, he harmed and abused him, and did with him all that he disliked, and went away; and Muhammad did not reply to him.”

Wound up by what happened to his nephew, at the time Allâh Almighty liked to honor him with Islam, Hamzah went out running, and did not stop to talk with anyone, taking the decision to punish Abu Jahl once he met him. Entered the mosque and saw him sitting among some people, he came towards him directly, until when he stood by his head, he raised the bow with which he struck his head, and wounded it deeply.

He said: “Do you abuse him (Muhammad), even though I am on his religion, and say what he says? Give me back this strike if you could.” Some men from Banu Makhzûm stood to help Abu Jahl against Hamzah. Seeing that, Abu Jahl said to them: “Let Abu ‘Umârah alone. By Allâh, I have abused his nephew very abominably.”

Thus, Hamzah [Allâh be pleased with him] embraced Islam, and followed The Messenger of Allâh [peace be upon him] in his religion. When Hamzah [Allâh be pleased with him] embraced Islam, the Quraysh men came to know that The Messenger of Allâh [peace be upon him] was strengthened and protected by Hamzah, and thus they withheld some of their harm⁽¹⁾.

The Statement Of ‘Utbah Ibn Rabî‘ah About The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: It is narrated on the authority of Muhammad Ibn Ka‘b

(1) Abu Na‘eem in Ad-Dalâ’il, 149; and in his Hilyah, 1:40; Ibn ‘Asakir, 12:720; Al-Haythami in Al-Majma‘, 9:267.

Al-Qurathi, may Allâh have mercy upon him, that he said: I was informed that once, ‘Utbah Ibn Rabî‘ah, a chief in his people, was sitting in the assembly of the Quraysh, and The Messenger of Allâh [peace be upon him] was in the mosque alone, when he (‘Utbah) said to his companions: “O community of Quraysh! Should I not stand (and go) to Muhammad, to speak with him, and offer to him many proposals (concessions from us), perchance he might accept any of them, and we should give to him what he likes, in order to withhold (his call) from us?” this was at the time when Hamzah [Allâh Be Pleased with him] embraced Islam, and the Quraysh saw the Companions of The Messenger of Allâh [peace be upon him] increasing in number. They said to him: “Yes, O Abu Al-Walîd! Stand (and go) to him, and speak to him.”

‘Utbah stood and went to The Messenger of Allâh [peace be upon him] and when he reached him and sat in front of him, he said to him: “O son of my brother! You are among us (of such a high standing) as you know, concerning the honour of family and the noble lineage. Verily, you have brought to your people a serious matter, therewith you have divided their group, disgraced their minds, put their gods and religion to Shame, and regarded as disbelievers their forefathers who went before them. So, listen to me: I’m going to offer many proposals to you to consider, perchance you might accept any of them from us.” The Messenger of Allâh [peace be upon him] said: “Say O Abu Al-Walîd: I’m paying my attention.”

He said: “O son of my brother! If you, with that which you have brought, seek to have money, we would gather from our property money as much as it could be until you become the wealthiest of us; and if you seek honour, we would make you the chief of us, and never would we decide a matter without your consent; and if you seek dominion, we would make you our king and ruler; and if that which comes to you is visions you see (from a companion of jinns), which you could not avert from yourself, we would seek medicine for you and afford for that from our property as much as possible until you recover from it: in some cases, the companion (of jinns) overpowers his devotee (and remains as such) until he gets rid of him.”

When ‘Utbah finished, the Messenger of Allâh [peace be upon him] said to him: “Have you finished O Abu Al-Walîd?” he answered in the affirmative, thereupon the Messenger of Allâh [peace be upon him] said: “Then, pay attention to me!” he said: “I do so.” The Messenger of Allâh [peace be upon him] recited (what means): *{Hâ, Mîm. [This is] a revelation from the Entirely Merciful, the Especially Merciful - A Book whose verses have been detailed, an Arabic Qur'an for a people who know, As a giver of good tidings and a warner; but most of them*

turn away, so they do not hear. And they say: "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."} [Fussilat 1-5]

The Messenger of Allāh [peace be upon him] went on reciting it to him, while he was paying attention, putting his hands behind him, and reclining upon them.

When the Messenger of Allāh [peace be upon him] reached the Holy Verse which requires prostration, he fell in prostration. Then he said to him: "You've listened O Abu Al-Walīd this (portion of the Quran) to which you've paid your attention: consider then what you like to do!"

ʿUtbah stood and went back to his companions, and before he reached them, one of them swore by Allāh: "Verily, Abu Al-Walīd has returned to you in a state different from that in which he was when he went (to Muhammad)." When he sat in front of them, they asked him: "What is the matter with you O Abu Al-Walīd?" he said: "It is that I've listened to a speech, by Allāh, the like of which I've never heard earlier: by Allāh, it is neither whichcraft, nor poetry, nor (a speech of) soothsaying. O assembly of Quraysh! Listen to me, and let me responsible for what I'm saying: let this man go on that which he is doing, and keep yourselves far away from him, for by Allāh, this speech which I've heard will carry a great message: if the Arabs smite him with harm, then, they will spare you the trouble of getting rid of him; and if he achieves authority over the Arabs, then, his dominion will be yours, and his power will be yours too (since he belongs to you)., and you will grow the happiest of all the people by having him among you." They said: "By Allāh, he has bewitched you O Abu Al-Walīd with his speech!" on that he commented: "This is my opinion pertaining to him: do then what seems to you to do⁽¹⁾."

The Chiefs Of Quraysh Negotiate With The Messenger Of Allāh [Peace Be Upon Him]

Ibn Ishāq says: Islam continued to spread in Makkah among the men and women of the different tribes of Quraysh. Quraysh, on the other hand, put to prison those of Muslims whom it could imprison, and turned from the religion those whom it could turn.

It is narrated on the authority of ʿAbdullāh Ibn ʿAbbās [Allāh be pleased

(1) Al-Bayhaqi in Dalā'il An-Nubuwwah, 2:204-205; Ibn Kathir in Al-Bidāyah Wan-Nihāyah, 3:62-64.

with them] that he said: ‘Utbah and Shaybah, sons of Rabī‘ah, Abu Sufyān Ibn Harb, An-Nadr Ibn Al-Hārith Ibn Kaladah, the brother of Banu ‘Abd-Ad-Dār, Abu Al-Bakhtari Ibn Hishām, Al-Aswad Ibn Al-Muttalib, Zam‘ah Ibn Al-Aswad, Abu Jahl: ‘Amr Ibn Hishām, Al-Walīd Ibn Al-Mughīrah, ‘Abdullāh Ibn Abu Umayyah, Umayyah Ibn Khalaf, Al-‘Ās Ibn Wā’il, Nubayh and Munabbah, sons of Al-Hajjāj, or those among them who gathered at that time: assembled together after the sunset near the back of the Ka‘bah and one of them said to the others: “Send (somebody) to Muhammad (with a message to come to you), and talk to him, and argue with him, so that you should have an excuse against him.”

They sent to him (a message): “The chiefs of your people gathered together in order to talk to you.” Soon, The Messenger of Allāh [peace be upon him] came to them, thinking that they might have started to see something significant in his matter (of calling them to Allāh). Indeed, he was keen on their guidance, and it aggrieved him to see their obstinacy and rejection of the truth.

When he sat with them, they said to him: “O Muhammad! We’ve sent to you (to come) so that we should talk to you. Indeed, by god, never have we known a man from among the Arabs, who brought to his people the like of what you have brought to your people: you’ve insulted the fathers, taxed the minds with error, abused the religion, disgraced the gods, and divided the group; and there is no wicked matter but that you have done with us. (or words similar to that) If you seek, with this speech of yours, for property and wealth, we should gather for you from our wealth and property so much until you become the wealthiest and the richest among us; and if your intention is to have the honour among us, we should make you the chief of all of us; and if your plan is to achieve authority over us, we shall make you a king over us; and if that which is revealed to you comes from a companion among the jinns, by whom you’ve been seized, we should afford as much as we could for medicine, seeking for your treatment until you recover from that state in which you are: otherwise, we should have an excuse against you.”

On that The Messenger of Allāh [peace be upon him] said: “I am not (seized by a companion from jinns) as you say, nor have I brought you that with which I’ve come to you in order to take your property, nor to have the honour among you, nor to gain authority over you. On the contrary, Allāh Almighty has sent me as a Messenger to you, and revealed a Book unto me, and ordered me to be a giver of glad tidings (of Paradise for the believers among you) and a warner (of the Hellfire for those who reject faith); and I’ve conveyed to you the Message of my Lord, and given you good counsel:

if you accept that with which I've come to you, then, it is your (good) share in the world as well as in the hereafter; and if you reject it, then, I will keep patient on the command of Allâh, until Allâh Almighty judges between you and me" or words similar to what The Messenger of Allâh [peace be upon him] said.

They said to him: "O Muhammad! If you are not going to accept any of those things we've offered to you, then, you know well that there is no people, whose town is narrower than ours, who have water lesser in quantity than we have, and who suffer from hardship of life more than we suffer: so, ask your Lord Who has sent you with that (revelation) with which He has sent you to remove from our town these (surrounding) mountains which make it narrow, to expand it for us, and cause rivers like those of Shâm and Iraq to gush forth therein, and to resurrect for us our forefathers who passed away, including Qusayy Ibn Kilâb, for indeed, he was a truthful glorious man, so that we might ask them about the reality of that which you say: whether it is true or false. If you did what we asked you to do, and those (resurrected forefathers) trusted you, surely, we should trust you, and know the high position you have with Allâh, and that He has sent you as a Messenger as you say."

On that The Messenger of Allâh [peace be upon him] said: "Never have I been sent with that (which you asked me to do): I have come to you (as a Messenger) from Allâh only with what He has sent me; and I've conveyed to you the Message with which I've been sent: if you accept that which I've brought to you, then, it is your (good) share in the world as well as in the hereafter; and if you reject it, then, I will keep patient on the command of Allâh, until Allâh Almighty judges between you and me."

They said to him: "If you are not going to do so, then, support yourself: ask your Lord to send an angel with you in order to trust you in what you say, and argue us on your behalf. Ask Him also to assign to you gardens, treasures and palaces of gold and silver, therewith you have no need of seeking for your earnings as we see you: indeed, you practice traffic in the markets and seek for sustenance as we do. By so doing we should know your position with your Lord: whether you're a Messenger as you claim."

The Messenger of Allâh [peace be upon him] said to them: "I'm not going to do so, and I'm not to ask my Lord about that, and I've not been sent to you with that: I've been sent only as a bringer of glad tidings (of Paradise) and a warner (of the Fire): if you accept that with which I've come to you, then, it is your (good) share in the world as well as in the hereafter; and if you reject it, then, I will keep patient on the command of Allâh, until Allâh Almighty judges between you and me."

They said to him: "Then, cause the sky to fall in pieces upon us as you pretend that if it is your Lord's plan, He could do so: indeed, never shall we believe in you unless you do so."

The Messenger of Allâh [peace be upon him] said: "It is up to Allâh Almighty to do that with you if He so wills."

They said: "O Muhammad! Has your Lord not known that we would sit with you and demand from you what we've demanded, and asked for what we've asked for, so that He might guide and instruct you how to argue with us in this matter, and tell you what He is going to do with us in this respect if we did not accept from you that with which you've come to us? Indeed, we've been informed that this (revelation) is taught to you by a man living in Yamâmah, called Rahmân, and never shall we, by god, believe in this Rahmân. Of a surety, we now have our excuse against you O Muhammad: by god, never shall we let you do what you are doing with us until we destroy you or otherwise you destroy us."

One of them said: "We do worship angels, who are the daughters of Allâh." Another said: "Never shall we believe in you until you bring both Allâh and the angels face to face."

When they said what they said, The Messenger of Allâh [peace be upon him] stood up and turned away from them, and there stood with him 'Abdullâh Ibn Abu Umayyah Ibn Al-Mughîrah Ibn 'Abdullâh Ibn 'Umar Ibn Makhzûm, , the son of his paternal aunt: 'Âtikah bint 'Abd-Al-Muttalib, and said to him: "O Muhammad! Your people offered to you many things which you did not accept, and they asked you for many things therewith they would know your position with Allâh which you claim, and trust and follow you; but you did not respond to them, then, they asked you to support yourself with many things, therewith they would know your superiority over them, and your position with Allâh, but you did not do, and then, they asked you to hasten on some of the punishment with which you frighten them (or words similar to that): as to me, by Allâh, never shall I believe in you until you mount a ladder right to the sky, in which you ascend to it while I'm seeing till you reach it, and then return with four angels to witness that you're really (a Messenger) as you claim: but, by Allâh, even if you do so, I think I shall not trust you."

Then, he turned away from The Messenger of Allâh [peace be upon him] who, in turn, went home in a state of sadness and grief because of losing his hope for getting his people believe in Allâh Almighty which aroused in him

when they invited him (to talk to him), and in view of their deviation from him⁽¹⁾.

Abu Jahl Threatens To Kill The Prophet

On the departure of the Prophet [peace be upon him] Abu Jahl announced passionately: "O Chiefs of the Quraysh, you have seen how Muhammad has scornfully rejected all your suggestions and he is determined to continue abusing our forefathers and degrading our religion and gods and belittling our minds. I, therefore, swear by Allâh that I shall await him tomorrow with a stone too heavy to carry thereby to crush his head during his prayer, regardless of whether or not you protect me or even hand me over to Banu 'Abd Manâf to deal with me as they may wish." They said: "We will never forsake you, so do as you like."

In the morning of the following day, Abu Jahl, taking with him a heavy stone as he described, lay waiting for the arrival of the Messenger of Allâh [Peace be upon him] to offer prayer. The Messenger of Allâh [peace be upon him] came as usual. During his stay in Makkah, The Messenger of Allâh [peace be upon him] prayed with his Qiblah toward Shâm. But whenever he prayed, he would pray in between the Yemenite corner and the Black Stone, and make the Ka'bah in front of him, between him and Shâm.

The Messenger of Allâh [peace be upon him] stood to pray, and the people of Quraysh were in their assembly rooms waiting for news. When the Prophet [Peace be upon him] prostrated himself, Abu Jahl proceeded carrying the big rock to fulfill his wicked intention. No sooner had he approached the Prophet [Peace be upon him] than he withdrew pale-faced, shuddering, with his hands strained, until the stone fell off.

The watching people hurried forward asking him what the matter was. He replied: "When I approached him to do what I announced to you yesterday, a male-camel unusual in figure with fearful canines intercepted and was about to devour me."

Ibn Ishâq reported that the Prophet [Peace be upon him], commenting on the incident, said: "It was Gabriel [Peace be upon him] , and had Abu Jahl approached closer, he would have killed him⁽²⁾."

The opinion of An-Nadr Ibn Al-Hârith

When Abu Jahl said that to them, An-Nadr Ibn Al-Hârith Ibn Kaladah stood among them and said to the Quraysh men: "O people of Quraysh, By

(1) Ibn Kathir in his Tafsîr, 5:116-117; and in Al-Bidâyah Wan-Nihâyah, 3:50-52.

(2) Al-Bayhaqi in Dalâ'il An-Nubuwwah, 2:191.

Allâh, there came to you a great matter about which you can do nothing. You knew Muhammad when he was a young boy and he was the most truthful and the most trustworthy among you. However, when you saw in his cheeks the signs of old age and he brought to you that which he came with, you said that he was a sorcerer. No, by Allâh, he is not a sorcerer, for we have seen sorcerers and their blowing and knots. Also, you denounced him saying that he was a soothsayer. No, by Allâh, he is not a soothsayer, for we have seen soothsayers and their deception and also have heard their rhymes. You denounced him as a poet. No, by Allâh, he is not a poet, for we are acquainted with poetry and have heard all its forms and styles. You also denounced him as a mad (one possessed). No, By Allâh, he is not a mad. We have already seen madness, but he has never been seen to have developed any sort of hallucinations or insinuations unique to the mad people. O people of Quraysh, it is really a serious issue and I recommend that you should reconsider your attitude.”

On the other hand, this Nadr was one of the devils of the Quraysh, who used to harm The Messenger of Allâh [peace be upon him] and show severe enmity to him. He had previously been to Al-Hîrah and learned the stories of the Persian kings and the superstitions of Rustum and Isfandiyar. Whenever the Prophet [peace be upon him] sat in a gathering, and reminded people of Allâh Almighty, and warned them of the wrath of Allâh that had befallen the previous people, An-Nadr would come right after him and say to the people: “by Allâh, Muhammad is not better in speech than me. Pay attention to me, so that I would relate to you better narrations than his.” Then, he would start talking to them about the kings of Persia and the superstitions of Rustum and Isfandiyar and say: “What makes Muhammad better in speech than me?”

It is he who said, as I have been reported: “I will send down revelation like that of Allâh.”

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: In connection with him, eight Qur’anic Verses were revealed. Allâh Almighty said (what means): {When Our Signs are rehearsed to him, he says: "Tales of the Ancients!"} [Al-Mutaffifîn 13] All the Qur’anic Verses in which the tales of the ancient are mentioned were revealed in connection with him.

The Quraysh Delegations An-Nadr Ibn Al-Hârith And ‘Uqbah Ibn Abu Mu’ayt To The Rabbis Of Jews

Ibn Ishâq says: The Quraysh sent An-Nadr Ibn Al-Hârith and ‘Uqbah Ibn Abu Mu’ayt to the rabbis of the Jews in Madînah, and ordered them

saying: "Ask those Jews about the characteristics and reality of Muhammad, and describe to them his state and what he says: indeed, they are a people of Scripture, and have the knowledge of the Prophets which we have not."

They set out for Madīnah and when they arrived and asked those Jews about The Messenger of Allāh [peace be upon him] and told them about some of his words, and informed them that they had come to them because they were a people of Scripture, and able to tell them the truth of their companion (Muhammad), they said to them: "We advise you to ask him about three things: if he tells you of their reality, then, he should be a Prophet sent (from Allāh), otherwise, he should be an inventor of lies, so, consider how you should deal with him. Ask him about some young men who lived (and were famous) in the early generation: who they were, and what had happened to them; and ask him about a man who went round and reached the Eastern and the Western ends of the earth: who he was and what about the news pertaining to him; and ask him about the spirit: what it is.

If he tells you about those, he should be a Prophet, and you should follow him; otherwise, he should be an inventor of lies. So, consider what you like to do with him.

They came back to Makkah and said: "O assembly of Quraysh! We have brought to you the decisive criterion between you and Muhammad. The Jewish rabbis told us to ask him about many things: if he tells you of their reality, then, he should be a Prophet sent (from Allāh), otherwise, he should be an inventor of lies, so, consider how you should deal with him.

They went to The Messenger of Allāh [peace be upon him] and said: "O Muhammad! Tell us about some young men who lived (and were famous) in the early generation: who they were, and what had happened to them; and tell us about a man who went round and reached the Eastern and the Western ends of the earth: who he was and what about the news pertaining to him; and tell us about the spirit: what it is." The Messenger of Allāh [peace be upon him] said to them: "I should tell you tomorrow of the (reality of) those about which you've asked." However, he [peace be upon him] made no exception (by saying Allāh willing). They left him.

The Messenger of Allāh [peace be upon him] spent fifteen days, during which he received no revelation, nor did Gabriel [peace be upon him] come to him, to the extent that the rumors spread among the Makkans, who said: "Muhammad promised to answer us tomorrow; and now fifteen nights have elapsed and he gave us no answer to what we have asked him about." The delay of the Divine revelation aggrieved The Messenger of Allāh [peace be upon him], and the spreading talks of the Makkans were difficult on him.

Then, Gabriel [peace be upon him] came to him from Allâh Almighty with Sûrat Al-Kahf (the men of the Cave), in which Allâh blamed him for his grief for the disbelievers, and briefed him on the news of what they asked about, concerning the youth, the wandering man and the spirit.

Ibn Ishâq says: It was mentioned to me that The Messenger of Allâh [peace be upon him] said to Gabriel [peace be upon him] when he came to him: "You have delayed to come to me, O Gabriel, so much that I started to have bad assumptions." He said (what means): {"We descend not but by command of your Lord: to Him belongs what is before us, and what is behind us, and what is between: and your Lord never does forget."} ⁽¹⁾ [Maryam 64]

Allâh Almighty began the Sûrah with praising him, and mentioning the Prophethood of His Messenger [peace be upon him] denied by the disbelievers and polytheists among the Quraysh people. He said (what means): {Praise be to Allâh, Who has sent to His Servant} [i.e. Muhammad, in confirmation of His being a Prophet sent by Allâh] {the Book, and has allowed therein no Crookedness: (He has made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him}, [i.e. a punishment in advance in this world, and severe torment in the hereafter from your Lord Who sent a Messenger] {and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward}, [i.e. in the hereafter, the abode of eternity] {Wherein they shall remain forever} [because they trusted you in what you brought to them whereas the others belied you, and did what you commanded them to do, whereas the others did not do]; {and further, that He may warn those (also) who say, "Allâh has begotten a son"} [i.e. the men of Quraysh who said that they worship the angels, the daughters of Allâh Almighty, Exalted and Hallowed be He from what they ascribe to Him] {No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying: What they say is nothing but falsehood! You would only, perchance fret yourself to death, following after them, in grief, if they believe not in this Message. That which is on earth We have made but as a glittering show for the earth, in order that We may test them, as to which of them are best in conduct.} [i.e. who of them is more compliant with My command, and more ready to obey Me] {and Verily what is on earth We shall make but as dust and dry soil (without growth or herbage).} [i.e. the earth and all what it contains will inevitably perish, and all the creatures will return to Me, so that I would reward each according to his deed. So, grieve not for what you hear and see

(1) Sahîh Al-Bukhari, no. 3218, 4731; Al-Wahidi in Asbab An-Nuzul, 252.

in it] [Al-Kahf 1-8]

Concerning the story of the men of the Cave, Allâh Almighty revealed (what means): {Or do you reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs? Behold, the youths betook themselves to the Cave: they said: "Our Lord! bestow on us mercy from Yourself, and dispose of our affair for us in the right way!" Then We drew (a veil) over their ears, for a number of years, in the Cave, (so that they heard not): Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried! We relate to you their story in truth: they were youths who believed in their Lord, and We advanced them in guidance: We gave strength to their hearts: behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity! These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who does more wrong than such as invent a falsehood against Allâh? When you turn away from them and the things they worship other than Allâh, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease." You would have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allâh: he whom Allâh guides is rightly guided; but he whom Allâh leaves to stray, for him will you find no protector to lead him to the Right Way. You would have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if you had come up on to them, you would have certainly turned back from them in flight, and would certainly have been filled with terror of them. Such (being their state), We raised them up (from sleep), that they might question each other. One of them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said: "Allâh (alone) knows best how long you have stayed here. . . Now send you then one of you with this money of yours to the town: let him find out which is the best food and bring some to you, that (you may) satisfy your hunger therewith: and let him behave with care and courtesy, and let him not inform any one about you. For if they should come upon you, they would stone you or force you to return to their cult, and in that case you would never attain prosperity." Thus did We make their case known to the people, that they might know that the promise of Allâh is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves

as to their affair. (Some) said: "Construct a building over them": their Lord knows best about them. Those who prevailed over their affair said: "Let us surely build a place of worship over them." (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say you: "My Lord knows best their number; it is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers. Nor say of anything, "I shall be sure to do so and so tomorrow", Without adding, "If Allâh so wills!" and call your Lord to mind when you forget, and say: "I hope that my Lord will guide me ever closer (even) than this to the right direction." So they stayed in their Cave three hundred years, and (some) add nine (more). Say: "Allâh knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! they have no protector other than Him; nor does He share His Command with any person whatsoever."} [Al-Kahf 9-26]

As far as the wandering man is concerned, Allâh Almighty said (what means): {They ask you concerning Dhul-Quatrayn (Dhul-Qarnayn), Say: "I will rehearse to you something of his story." Verily We established his power on earth, and We gave him the ways and the means to all ends. One (such) way he followed, Until, when he reached the setting of the sun, he found it set in a spring of murky water: near it he found a people: We said: "O Dhul-Qarnayn! (you have authority), either to punish them, or to treat them with kindness." He said: "Whoever does wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before). But whoever believes and works righteousness, he shall have a goodly reward, and easy will be his task as we order it by our command." Then he followed (another) way. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun. (He left them) as they were: We completely understood what was before him. Then he followed (another) way, Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word. They said: "O Dhul-Qarnayn! the Gog and Magog (people) do great mischief on earth: shall we then render you tribute in order that you might erect a barrier between us and them?" He said: "(The power) in which my Lord has established me is better (than tribute): help me therefore with strength (and labour): I will erect a strong barrier between you and them. Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain sides, he said: "Blow (with your bellows)" then, when he had

made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead." Thus they were made powerless to scale it or to dig through it. He said: "This is a mercy from my Lord: but when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."} [Al-Kahf 83-98]

Ibn Ishâq says: It was reported to me that he is an Egyptian. According to Ibn Hishâm, he is Alexander the Great. It was he who built Alexandria in Egypt, whose name is derived from him.

It is narrated on the authority of Khâlid Ibn Ma'dân from The Messenger of Allâh [peace be upon him] that he was asked about Dhul-quatrâyn, and he said: "He was a man who came across the land from one end to another following all the ways (granted to him by Allâh)."

It is further reported that once 'Umar Ibn Al-Khattâb [Allâh be pleased with him] heard a man saying: "O Dhul-quatrâyn!" on that he said: "O Allâh! Forgive for us! Have you not been satisfied to call yourselves by the names of the Prophets until you call yourselves by the names of angels⁽¹⁾?"

Commenting on that, Ibn Ishâq says: Allâh Alone knows best which of this is true. If The Messenger of Allâh [peace be upon him] said so, the truth is what he said.

Concerning the spirit about which they asked The Messenger of Allâh [peace be upon him], Allâh Almighty revealed (what means): {And they ask you (O Muhammad) concerning the Spirit; Say: "The Spirit is one of the things the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."} [Al-Isrâ' 85]

In this connection, It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that when The Messenger of Allâh [peace be upon him] arrived in Madinah, the rabbis of Jews asked him: "O Muhammad! Concerning the statement of (Allâh revealed to) you: {And of knowledge, you (mankind) have been given only a little}: Are they us or your people whom you mean?" The Messenger of Allâh [peace be upon him] said: "Both (of you and my people)." They said: "You recite in the Divine revelation you have received that we have been given the Torah, in which there is the clarification of all things." On that The Messenger of Allâh [peace be upon him] said: "No doubt, (whatever it might be) it is little compared with the knowledge of Allâh Almighty. However, you have of knowledge thereof what suffices you, should you establish it." On that

(1) As-Suhaili in Ar-Rawd Al-Ânif, 2:60; Ash-Shawkani in Fath Al-Qadir 3:438.

occasion, Allâh Almighty revealed (what means): {And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.} [Luqmân 27] That is, (what) the Torah (contains of knowledge) is something very little compared with the knowledge of Allâh⁽¹⁾.

Concerning the request of his people to move the mountains (of Makkah) for them, Allâh Almighty revealed (what means): {And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believe yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.} [Ar-Ra'd 31]

Concerning their request from him to support himself, by invoking his Lord to send an angel with him in order to trust him, and argue them on his behalf, and to assign to him gardens, treasures and palaces of gold and silver, therewith he would have no need of seeking for his earnings as they see him practicing traffic in the markets for sustenance, Allâh Almighty revealed (what means): {And they say: "Why does this Messenger (Muhammad) eat food, and walk about in the markets (as we)? Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched." See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path. Blessed is He Who, if He wills, will assign to you better than (all) that - Gardens under which rivers flow (Paradise) and will assign to you palaces (i.e. in Paradise).} [Al-Furqân 7-10]

He Almighty further said in this connection (what means): {And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).} [Al-Furqân 20]

In reply to their demand from him to cause a spring to flow from the earth, and the statement of 'Abdullâh Ibn Abu Umayyah that he would not

(1) Ibn Kathir in his Tafsîr, 6:352.

believe until he should mount a ladder right to the sky and return with four angels to witness that he is really a Messenger, Allâh Almighty revealed (what means): {And they say: "We shall not believe in you (O Muhammad) until you cause a spring to gush forth from the earth for us; Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face; Or you have a house of gold, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad): "Glorified (and Exalted) is my Lord (Allâh) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"} [Al-Isrâ' 90-93]

In refutation of their claim: "Indeed, we've been informed that this (revelation) is taught to you by a man living in Yamâmah, called Rahmân, and never shall we, by god, believe in this Rahmân", Allâh Almighty revealed (what means): {Thus have We sent you (O Muhammad) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh). Say: "He is my Lord! none has the right to be worshipped but He! In Him is my trust, and to Him will be my return with repentance."} [Ar-Ra'd 30]⁽¹⁾

In connection with what Abu Jahl: 'Amr Ibn Hishâm intended to do with The Messenger of Allâh [peace be upon him], Allâh Almighty revealed (what means): {Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient. Surely, unto your Lord is the return. Have you (O Muhammad) seen him (i.e. Abû Jahl) who prevents A slave (Muhammad) when he prays? Tell me if he (Muhammad) is on the guidance (of Allâh)? Or enjoins piety? Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân), and turns away! Knows he not that Allâh does see (what he does)? Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock - A lying, sinful forelock! Then, let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)! Nay! (O Muhammad)! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh!} [Al-'Alaq 6-19]

In reply to their offer to The Messenger of Allâh [peace be upon him] to give him of their wealth, Allâh Almighty revealed (what means): {Say (O

(1) A mention may be made here also of Allâh's saying: {And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad)" The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.} [An-Nahl 103].

Muhammad): "Whatever wage I might have asked of you is yours. My wage is from Allâh only. And He is a Witness over all things."} [Saba' 47]

The Men Of Quraysh Prove Too Arrogant To Believe In The Messenger [peace Be Upon Him]

When The Messenger of Allâh [peace be upon him] came to them with the truth which they knew well, and they learnt his truthfulness in what he told, and the reality of his Prophethood in what he informed them of the unseen about which they asked him, their envy for him prevented them from following him, and having belief in him, and rather transgressed upon the command of Allâh Almighty, and persisted in their disbelief.

One of them said (as told by Allâh Almighty what means): {"Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."} [Fussilat 26] That is because, he said, if you debate with him one day, he would win over you in argument.

In his continuous ridicule of The Messenger of Allâh [peace be upon him] and the truth with which he came, Abu Jahl said one day: "O community of Quraysh! Muhammad claims that those who will undertake your punishment in the Hellfire are nineteen⁽¹⁾ . Nay! You are more numerous. Would each hundred fail to overpower one of them?"

On that occasion, Allâh Almighty revealed (what means): {And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty (that this Qur'ân is the truth as it agrees with their Books regarding the number which is written in the Torah and the Gospel) and the believers may increase in Faith (as this Qur'ân is the truth) and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example ?" Thus Allâh leads astray whom He wills and guides whomever He wills. And none can know the hosts of your Lord but He. And this (Hellfire) is nothing else than a (warning) reminder to mankind.}⁽²⁾ [Al-Muddaththir 31]

Hence, whenever The Messenger of Allâh [peace be upon him] recited the Qur'an aloud in prayer, they would disperse from him, in order not to listen to him. But if a man of them liked to listen to The Messenger of Allâh

(1) As told by Allâh in His saying: {Over it are nineteen (angels as guardians and keepers of Hell).} [Al-Muddaththir 30].

(2) At-Tabari in his Tafsîr, 9:100; Ash-Shawkani in Fath Al-Qadir, 5:471.

[peace be upon him] reciting the Qur'an in prayer, he would do so stealthily, for fear of them. If he noticed that they made sense to him, he would go away, lest they would harm him. If The Messenger of Allâh [peace be upon him] recited in a low tone, the one intending to listen would think that the others did not hear, thereupon he would pay attention to The Messenger of Allâh [peace be upon him].

It is in connection with those⁽¹⁾, according to the narration of Ibn 'Abbâs [Allâh be pleased with them], that Allâh Almighty revealed (what means): {And offer your prayer neither aloud nor in a low voice, but follow a way between.} [Al-Isrâ' 110]⁽²⁾ That is, do not recite the Qur'an in prayer aloud so much as to cause the disbelievers to disperse from you, nor in a low voice so much as to make it impossible to hear by anyone among them who likes to hear stealthily, perchance he may understand some of what he hears.

The First One To Recite The Qur'an Aloud

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr that he said: The first one to recite the Holy Qur'an aloud in Makkah, after The Messenger of Allâh [peace be upon him], was 'Abdullâh Ibn Mas'ûd [Allâh be pleased with him].

One day, the Companions of The Messenger of Allâh [peace be upon him] gathered together, and said to each other: "By Allâh, the men of Quraysh have never heard this Qur'an being recited aloud in front of them. Who among you could cause them to hear it?" 'Abdullâh Ibn Mas'ûd [Allâh be pleased with him] said: "I." they said: "We indeed fear them for you. We like a man of a clan to protect him from their harm if they intended to harm him." He said: "Let me, because Allâh will protect me."

Ibn Mas'ûd [Allâh be pleased with him] went in the forenoon to the Station (of Abraham) while the men of Quraysh were in their assemblies. He stood in front of it and started to recite Sûrat Ar-Rahmân. They cast glance of him and wondered: "What is he saying?" they said: "He is reciting some of what was brought by Muhammad." They stood towards him and went on beating him in his face, and he also went on reciting until he reached what Allâh Almighty willed him to recite.

(1) Sahîh Al-Bukhari, no. 7490; Sahîh Muslim, no. 329; Sunan At-Tirmidhi, no. 3146; Asbab An-Nuzul, Al-Wahidi, 248.

(2) Sahîh Al-Bukhari, no. 7490; Sahîh Muslim, no. 329; At-Tirmidhi in his Sunan, no. 3146; Al-Wahidi in Asbab An-Nuzul, 248.

Then he left and returned to his companions, with the traces of beating visible on his face. They said: "That is what we feared for you." He said: "By Allâh, the enemies of Allâh have never been more insignificant in my sight than they are now; and if you like, I could do the same tomorrow." On that they said: "No, that is enough. You have caused them to hear what they dislike⁽¹⁾."

The Men Of Quraysh Listen To The Recitation Of The Prophet [Peace Be Upon Him]

Muhammad Ibn Ishâq says: It is reported on the authority of Az-Zuhri that he said: Abu Jahl Ibn Hishâm, Abu Sufyân Ibn Harb and Al-Akhnas Ibn Sharîq came at night to listen to the Messenger of Allâh [peace be upon him] while reciting the Qur'an, and each took his seat to listen and none of them perceived the coming of the others. They kept listening to it until it was morning. When the light of the morning appeared, they dispersed, but met on the way.

They said to each other: "Why did you come?" they mentioned the reason of coming, and agreed that they should not return once again, for fear that the young men of the Quraysh, on knowing, might be put to trial by their coming.

When it was the next night, each of them came back to his seat, (thinking his companions would not come, in implementation of the agreement in the morning), and kept listening along the night. When the light of the dawn appeared, they dispersed but met on the way, and thus blamed one another, and agreed not to return once again. When it was the third night, they came back to their seats and kept listening until the morning, and when the dawn broke, they dispersed and met on the way, and pledged not to do it once again.

When it was later in the morning, Al-Akhnas Ibn Sharîq took his stick and went out to visit Abu Sufyân in his home, and then raised this question to him: "Tell me, O Abu Hanthalah, your opinion of what you have heard from Muhammad." He said: "By god, O Abu Tha'labah, I listened to things whose significance I know and learn, and other things which I do not understand, nor do I learn their significance." Al-Akhnas said: "So did I, by Him by Whom you took oath."

Then, Al-Akhnas Ibn Sharîq came out and went directly to Abu Jahl, and entered into him, and said: "O Abu Al-Hakam! (according to the nickname

(1) Tafsîr Al-Qurtubi, 7:147; Târikh At-Tabari, 2:334-335.

given to him by the pagans) tell me your opinion of what you have heard from Muhammad.” He said: “What (do you think my opinion will be in) what I heard? We disputed with Banu ‘Abd Manâf over sovereignty and glory: when they provided food (for the strangers), we also did the same, when they carried (the blood-wets of the murdered ones), we also did the same, and when they gave (to the needy and poor persons), we also did the same, (and we kept doing so) until when we (and them) knelt down and came to be (as equal to each other) as two race horses, they said: “There is a Prophet from amongst us, unto whom the revelation comes from the heaven.” When would we be able to join them in this? By god, we will never believe in him, nor will we have trust in him.” Then, Al-Akhnas got up and turned away from him⁽¹⁾.

It was out of their obstinacy that whenever The Messenger of Allâh [peace be upon him] recited the Qur’an to the Quraysh people, and invited them to Allâh Almighty, they would say, by way of ridicule: “Our hearts are under wrappings from what you invite us to, and in our ears there is deafness, i.e. we do neither understand nor hear what you say, and there is a veil between us and you. So, act upon what you adopt, and let us act upon what we adopt.”

On that occasion, Allâh Almighty revealed to him (what means): {And We have put coverings over their hearts lest they should understand it (the Qur’ân), and in their ears deafness. And when you make mention of your Lord Alone (none has the right to be worshipped but Allâh), they turn on their backs, fleeing in extreme dislike.} That is, if coverings are put over their hearts, there is deafness in their ears, and a veil between them and you, then, how could they understand that you affirm the Oneness of your Lord in the Qur’an? That is their claim, which is false.] {We know best of what they listen to, when they listen to you. And when they take secret counsel, then, the wrongdoers say: "You follow none but a bewitched man." See what examples they have put forward for you. So they have gone astray, and never can they find a way. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" Say (O Muhammad): "Be you stones or iron, Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!" On the Day when He will call you, and you will answer (His Call)

(1) Tafsîr Ibn Kathîr, 5:81.

with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!} [Al-Isrâ' 45-51]

Ibn Ishâq says: It is narrated on the authority of Ibn Abu Najîh from Ibn 'Abbâs [Allâh be pleased with them] that he asked him about the significance of Allâh's statement (what means): {Or some created thing that is yet greater (or harder) in your breasts}, and he said: "It is death."

The Hostilities Of The Polytheists Toward The Oppressed Converts To Islam

Ibn Ishâq says: Then, they attacked the new converts to Islam, and each tribe jumped over those among its members who embraced Islam, and went on detaining them, and punishing them by beating, and exposing them to hunger and thirst, and the burning sand of Makkah whenever it was very hot (at noon), in attempt to turn the oppressed among them from their religion. Some of them were turned, under coercion, because of the severe trial, and some kept steadfast, and were protected by Allâh Almighty.

Bilâl Suffers A Lot After His Conversion To Islam

Bilâl Ibn Rabâh, the freed slave of Abu Bakr [Allâh be pleased with him], previously owned by one of Banu Jumah, i.e. Umayyah Ibn Khalaf, was an Abyssinian, whose mother was called Hamâmah⁽¹⁾. He was faithful to Islam, and of pure heart. Whenever it was very hot (at noon), his master Umayyah Ibn Khalaf would bring him out to the burning sand of Makkah, and command that a heavy rock be laid on his chest and say: "No, by God, you would remain as such until you die or disbelieve in Muhammad, and worship Al-Lâti and Al-'Uzza." But he would say, while being under such a severe trial: "Allâh is One! Allâh is One."

Ibn Ishâq says: I was reported by Hishâm Ibn 'Urwah from his father that he said: Waraqah Ibn Nawful happened to pass by him while being tortured as such and saying: "Allâh is One! Allâh is One!" Waraqah then said: "Really, Allâh is One, Allâh is One, O Bilâl!" then, he faced Umayyah Ibn Khalaf and those of Banu Jumah who punished him as such and said: "I swear by Allâh, if you kill him in such a state, I would take him as a thing therewith to seek blessing."

One day, Abu Bakr as-Siddîq [Allâh be pleased with him], whose house was in the land of Banu Jumah, passed by him while being under torment, thereupon he said to Umayyah: "Do you not fear Allâh concerning that

(1) Said to be Abrahah's sister's daughter, and came with him in the company of the army, before she fell a captive after the destruction of the army.

poor man? To which time will you continue to do so?" he said: "It is you who corrupted him. Rescue him if you so like." Abu Bakr said: "I am willing to do so. I have a black slave, hardier than him, and on your religion. Let me exchange Bilâl for him." Umayyah accepted the deal and took the slave, and Abu Bakr took Bilâl and emancipated him⁽¹⁾.

Before he emigrated to Madînah, Abu Bakr [Allâh be pleased with him] emancipated, for the sake of Islam, along with Bilâl [Allâh be pleased with him], six persons:

‘Âmir Ibn Fuhayrah [Allâh be pleased with him] who attended Badr and Uhud, and was killed as a martyr on the day of Bî'r Ma‘ûnah.

Umm ‘Ubays⁽²⁾ and Zinlîrah⁽³⁾, who lost her sight when she was emancipated, which caused the Quraysh men to claim (though falsely) that none but Al-Lâti and Al-‘Uzza removed her sight. She said: "They have told a lie, by the House of Allâh. Al-Lâti and Al-‘Uzza could neither harm nor benefit." On that Allâh Almighty restored her sight.

An-Nahdiyyah and her daughter, previously owned by a woman from Banu ‘Abd-Ad-Dâr. One day he passed by them and she had sent them with some barley to grind for her, while saying: "By Allâh, I will never release you." Abu Bakr [Allâh be pleased with him] besought her to relieve them, and she refused, and said: "It is you who corrupted them. Manumit them if you so like." He asked her about their price, and when she told him, he took and emancipated them. He said to them: "Return to her the powder." They said: "Should we not finish it O Abu Bakr and then return it to her?" he said: "It is up to you to do if you so like."

He also passed by the slave-girl of Banu Mu‘ammil, a branch of Banu ‘Adiyy Ibn Ka‘b, and she was a Muslim, and ‘Umar Ibn Al-Khattâb, who had not yet embraced Islam, was tormenting her in order to force her to

(1) Abu Na‘eem in Al-Hilyah, 1:148; Ibn Al-Athir in Usd Al-Ghabah, 1:243; Adh-Dhahabi in As-Siyar, 1:252.

(2) A girl belonging to Banu Taym: she embraced Islam in the early beginnings, and was oppressed by the polytheists before Abu Bakr bought and emancipated her. She took her nickname from her son ‘Ubays Ibn Kuraiz. See Usd Al-Ghabah, 7:365.

(3) One of those who preceded to Islam. She was said to have been a freed slave-girl belonging to Banu Makhzûm, and that is why it was Abu Jahl who tormented her. It is also said that she belonged to Banu ‘Abd-Ad-Dâr, before Abu Bakr bought and emancipated her. When she became blind after embracing Islam, the Quraysh ascribed her belingness to the curse of Al-Lâti and Al-‘Uzza. But she said: "They have told a lie: how should Al-Lâti and Al-‘Uzza know who worship them? It is something from the Heaven, and my Lord has the power to restore my sight to me if He so likes." It was not after the next morning that she got up sighted once again. But the Quraysh ascribed that to the sorcery of Muhammad.

leave Islam. He beat her so much that when he got tired, he said: "I apologize to you because I have got tired of beating you." She said: "As such Allâh does with you." Abu Bakr [Allâh be pleased with him] bought her from him, and emancipated her.

Abu Quhâfah, the father of Abu Bakr, blamed his son for emancipating such weak slaves. Ibn Ishâq says: It is narrated on the authority of 'Âmir Ibn 'Abdullâh Ibn Az-Zubayr, from one of his family that Abu Quhâfah said to Abu Bakr: "O son! I see that you emancipate weak persons. Would that you emancipate strong men so that they would protect and defend you." Abu Bakr [Allâh be pleased with him] replied: "O father! I do what I do, thereby intending only (the reward of) Allâh Almighty."

It is claimed that in connection with him and his father, Allâh Almighty revealed (what means): {As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in the best (reward), We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, And belies the best (reward), We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction). Truly! On Us it is (to give) guidance. And truly, unto Us (belong) the last (Hereafter) and the first (this world). Therefore I have warned you of a blazing Fire (Hell). None shall enter it save the most wretched. Who denies and turns away. And only the pious and righteous will be far removed from it (Hell). He who spends his wealth for increase in self-purification, And who has (in mind) no favor from anyone to be paid back, Except to seek the Countenance of his Lord, the Most High. He surely will be pleased (in the hereafter, when he will enter Paradise).} [Al-Layl 5-21] ⁽¹⁾

The Qurish Men Put 'Ammâr Ibn Yâsir To Torment

Ibn Ishâq says: Banu Makhzûm used to bring out 'Ammâr Ibn Yâsir, along with his parents [Allâh be pleased with them], and they were Muslims, when it was very hot at noon, and torment them in the burning sand of Makkah. Whenever The Messenger of Allâh [peace be upon him] passed by them, he would say, as I was reported: "Keep patient, family of Yâsir, your appointment will be in Paradise⁽²⁾." They, however, killed his mother (Sumayyah) out of torment, while insistent on her faith in Islam.

(1) Al-Hâkim in Al-Mustadrak, 2:525; Ibn Kathir in his Tafsîr, 8:444.

(2) Al-Hâkim in Al-Mustadrak, 3:383, 389; Abu Na'eem in Al-Hilyah, 1:140. Al-Bayhaqi in Ad-Dalâ'il, 2:282; Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 3:59; Al-Haythami in Al-Majma', 9:293; Ibn Sa'd in At-Tabaqat, 3:249.

It was Abu Jahl, the wicked, who took the lead of tormenting the Muslims. He used to incite the foolish among the men of Quraysh to torture the Muslims. If he heard about a man having embraced Islam, who was of honor and high position and a family to protect him, he would rebuke and disgrace him saying: "You have abandoned the religion of your father, who was better than you. By Allâh, we would discredit your mind, look down on your opinion, and disgrace your honor." If he was a merchant, he would say to him: "By Allâh, we would make unsalable your merchandise, and destroy your property." But if he was weak, he would strike him, and instigate the men of Makkah to harm him.

Ibn Ishâq says: It is narrated on the authority of Sa'îd Ibn Jubayr that he said: I asked Ibn 'Abbâs [Allâh be pleased with them]: "Did the polytheists torment the Companions of The Messenger of Allâh [peace be upon him] so much severely that they would have been legally excused had they left (only by word) the religion (of Islam)?" He said: "Yes, by Allâh. They would beat anyone of them and expose him to hunger and thirst, so much that he would not be able to sit upright, because of the severe fatigue he would receive, and they would not leave him until he has obeyed them, and been turned from his religion, to the extent that if they told him to believe that Al-Lâti and Al-'Uzza were his god other than Allâh, he would answer in the affirmative; and even if a despicable animal passed by, and they told him to declare that it was his god other than Allâh, he also would submit, simply due to the severe tire they received⁽¹⁾."

But not all the Arabs accepted to expose the Muslims among their relatives to torment. A mention may be made here of Hishâm Ibn Al-Walîd, who rejected to hand over his brother, Al-Walîd Ibn Al-Walîd to the disbelievers to torture him because of his faith in Islam.

Ibn Ishâq says: I was reported that some men from Banu Makhzûm went to Hishâm Ibn Al-Walîd, when his brother Al-Walîd Ibn Al-Walîd Ibn Al-Mughîrah embraced Islam, and they had the intention to seize (and punish) those among them who embraced Islam, like Salamah Ibn Hishâm and 'Ayyâsh Ibn Abu Rabî'ah. They said to him: "We like to blame those youths because of that religion they adopted, in order that others would not imitate them." He said: "Do this if you so like, but I caution you to harm him. I swear by Allâh, if you kill him, I would kill the noblest man among you." They said: "O Allâh! Curse him. If he is killed in our hands, the noblest man among us would be killed." They then abandoned the idea of taking him. That was indeed one of the ways by which Allâh Almighty

(1) Ibn Kathir in As-Sîrah, 1:495.

defended the Muslims.

The First Migration To Abyssinia

Saw the trial to which his Companions were put, visus the welbing and protection he enjoyed due to his position from Allâh Almighty, and by virtue of his paternal uncle, Abu Tâlib, and, at the same time, found himself unable to protect them, and remove such affliction from them, The Messenger of Allâh [peace be upon him] suggested to his Companions to emigrate to Abyssinia, saying: "Would that you emigrate to Abyssinia, whose ruler is a king with whom none is wronged, and it is a land of truth, until Allâh Almighty makes for you a way out⁽¹⁾."

Thus, the Muslim Companions of The Messenger of Allâh [peace be upon him] went out to Abyssinia, for fear of affliction, and in flight to Allâh Almighty for the sake of their religion. That was the first migration in Islam.

From among the Muslims who emigrated to Abyssinia, a mention may be made of the following:

- 1- 'Uthmân Ibn 'Affân Ibn Abu Al-'Âs, along with his wife, Ruqayyah, daughter of The Messenger of Allâh [peace be upon him];
- 2- Abu Hudhayfah Ibn 'Utbah Ibn Rabî'ah, along with his wife Sahlah Bint Suhayl, who gave birth in Abyssinia to his child Muhammad Ibn Abu Hudhayfah;
- 3- Az-Zubayr Ibn Al-'Awwâm Ibn Khuwaylid Ibn Asad;
- 4- Mus'ab Ibn 'Umayr Ibn Hâshim Ibn 'Abd Manâf Ibn 'Abd-Ad-Dâr;
- 5- 'Abd-Ar-Rahmân Ibn 'Awf Ibn 'Abd 'Awf Ibn 'Abd;
- 6- Abu Salamah: Abdullâh Ibn 'Abd-Al-Asad Ibn Hilâl Ibn 'Abdullâh Ibn 'Umar Ibn Makhzûm, along with his wife Umm Salamah: Hind Bint Abu Umayyah Ibn Al-Mughîrah, who gave birth in Abyssinia to Zaynab Bint Abu Salamah;
- 7- 'Uthmân Ibn Math'ûn Ibn Wahb Ibn Habîb, along with his son and two brothers;
- 8- As-Sâ'ib Ibn 'Uthmân Ibn Math'ûn, his son;
- 9- Qudâmah Ibn Math'ûn Ibn Wahb Ibn Habîb;
- 10- 'Abdullâh Ibn Math'ûn Ibn Wahb Ibn Habîb;

(1) Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 3:66.

- 11- ‘Âmir Ibn Rabî‘ah, the ally of Banu Al-Khattâb, along with his wife, Layla Bint Abu Hatmah Ibn Hudhâfah Ibn Ghânîm;
- 12- Abu Sabrah Ibn Abu Ruhm Ibn ‘Abd-Al-‘Uzza Ibn Abu Qays;
- 13- Hâtib Ibn ‘Amr Ibn ‘Abd Shâms Ibn ‘Abd Wudd Ibn Nasr Ibn Mâlik Ibn Hisl Ibn ‘Âmir Ibn Lu’ayy, said to be the first to go there;
- 14- Suhayl Ibn Baydâ’: Suhayl Ibn Wahb Ibn Rabî‘ah Ibn Hilâl;

The chief of those group was ‘Uthmân Ibn Math‘ûn [Allâh be pleased with him], according to a learned scholar.

Ibn Ishâq says: Then, Ja‘far Ibn Abu Tâlib [Allâh be pleased with him] joined them, and after him the Muslims went out to Abyssinia in succession until they assembled there. Some accompanied their families with them, and others went alone. They belonged to almost all tribes of the Quraysh. They all were, apart from their children whom they took and even begot in Abyssinia, eighty three men; and there is doubt as to whether ‘Ammâr Ibn Yâsir [Allâh be pleased with him] was or was not among them.

The Men Of Quraysh Delegate Envoys To Abyssinia To Return The Muslim Emigrants

Ibn Ishâq says: Seeing that the Companions of The Messenger of Allâh [peace be upon him] got a safe haven in Abyssinia, and lived there with peace and tranquility, they schemed to send two robust men from among them to the Negus of Abyssinia, to bring them back to Makkah and turn them from their religion, and drive them out of the home where they found safety and security. They delegated ‘Amr Ibn Al-‘Âs and ‘Abdullâh Ibn Abu Rabî‘ah, along with precious gifts to the Negus and his bishops (so that they would induce them).

On that occasion, Abu Tâlib sent some poetic verses to the Negus, in which he praised him, and urged him to defend the emigrants, and extend his protection over them perfectly and not to submit to the desire of the envoys of the Quraysh people.

The Narration Of Umm Salamah [Allâh be pleased with her] In Description Of The Event

Ibn Ishâq says⁽¹⁾: It is narrated on the authority of Umm Salamah: Hind bint Abu Umayyah Ibn Al-Mughîrah [Allâh be pleased with her] that she said: When we went to the land of Abyssinia, we stayed under the

(1) Ahmad in his Musnad, no. 1740; Al-Haythami in Al-Majma‘ 6:24-27.

protection of the best host (Negus). We enjoyed security in our religion and worshipped Allâh Almighty without being harmed or hearing anything offensive.

When the Quraysh were informed about that, they planned to send two robust men equipped with some attractive and sought after gifts from Makkah to offer to the Negus. The thing that appealed to him most was leather, so the Quraysh gathered a great deal of leather for him, and assigned a gift to each of his bishops. They equipped ‘Abdullâh Ibn Abu Rabî‘ah Ibn Al-Mughîrah Al-Makhzûmi and ‘Amr Ibn Al-‘Âs Ibn Wâ’il As-Sahmi with the gifts and passed their orders to them. They asked them to offer each bishop a gift before they deliberated with the Negus about the Muslim immigrants and to offer him his gifts afterwards and ask him to deliver the Muslims to them before talking to them.

Um Salamah [Allâh Be Pleased with her] said that both ‘Abdullâh and ‘Amr came to the Negus, our righteous and best host, and gave each bishop his gift before they talk to him. They said to each bishop: “Some foolish young men have come to the king’s land. They deserted the religion of their people and did not enter yours. They have come up with a new religion which neither we nor you know. The noblemen of their tribes have sent both of us to deliberate with the king about them so that we may take them back. So if we speak with the king about them, advise him to deliver them to us without consulting them. Their own people are more aware than others about them and the mistakes they have committed.”

The bishops consented. Then, the two envoys offered the gifts to the Negus who accepted them. They addressed him: “O king! Some foolish young men from among us have come to your country. They left the religion of their people and did not enter your religion. They have come up with an innovated religion which neither we nor you know about. The noblemen of their tribes from among their fathers and uncles sent us to you concerning them so that you will return them, since their people are more aware of them and better acquainted about the mistakes for which they find fault with them.”

Umm Salamah [Allâh Be Pleased with her] added: Nothing was more unfavorable to ‘Abdullâh Ibn Abu Rabî‘ah and ‘Amr Ibn Al-‘Âs than the Negus’s listening to them (i.e. Muslims). His bishops around him said: “They have told the truth, O king. Their own people are better acquainted with them and with the mistakes they have committed. So deliver these people to them, so that they will take them back to their land and people.”

She continued: Having been enraged by that, the Negus swore by Allâh

Almighty that he would neither deliver the Muslims to them nor let down his neighbors who stayed in his land and chose to be under his protection alone until he would summon the Muslims to ask them about what the two men had said about them. If they met the description, he would deliver them and return them to their own people. Otherwise, he would not let them down and would rather be a kind host as long as they chose to be under his protection.

The Negus summoned the Companions of the Messenger of Allâh [peace be upon him]. When the king's Messenger came to them, they gathered and asked each other what they would say to the king when they came to him. They said that they would speak in accordance with the knowledge and orders they received from the Prophet [peace be upon him] whatever the consequences might be.

When they came to the Negus, who had invited his bishops and they had their holy Books spread around him, he asked the Muslims what was the religion for which they departed from their people and did not enter the king's religion nor the religion of any other nation.

Umm Salamah [Allâh Be Pleased with her] said that it was Ja'far [Allâh Be Pleased with him] who spoke, saying: "O king, we were a people in a state of ignorance and immorality: we worshipped idols, ate the flesh of dead animals, committed all sorts of abominations and Shameful deeds, severed kinship ties, treated neighbors badly and the strong among us exploited the weak.

We remained in this state until Allâh Almighty Sent us a Prophet, one of our own people, whose lineage, truthfulness, trustworthiness and integrity were well-known to us. He called us to worship Allâh Almighty Alone and to renounce the stones and the idols which we and our ancestors used to worship besides Him. He commanded us to speak the truth, to keep the trusts, to maintain kinship ties, to be helpful to our neighbors, to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and perjury, not to devour an orphan's property, nor to slander chaste women. He ordered us to worship Allâh Almighty Alone and not to associate anything with Him, to establish prayer, to give Zakâh and to fast."

Umm Salamah [Allâh Be Pleased with her] said that Ja'far [Allâh Be Pleased with him] listed to the Negus what Islam calls for, then he said: "We believed in him and what he brought to us from Allâh Almighty. Now we follow him in what he has asked us to do and keep away from what he has forbidden us to do. therefore, our people attacked us, and inflicted the severest punishment on us to make us renounce our religion and take us

back to the old immorality and the worship of idols. They oppressed us, made life intolerable for us and obstructed us from observing our religion. So we left for your country, choosing you before anyone else, desiring your protection and hoping to live in justice and peace in your land."

The Negus asked: "Do you have something of what your Prophet has brought from Allâh?" Ja'far [Allâh Be Pleased with him] said: "Yes." The Negus asked him to read it to him. Ja'far [Allâh Be Pleased with him] read to him the opening Verses of Sûrat Maryam. On hearing the words of the Qur'an, the Negus wept until he moistened his beard and so did his bishops until they dampened their scriptures. Then, the Negus said: "No doubt, the message of your Prophet and that of Jesus come from the same source." Addressing 'Amr and his companion, he said: "Go! For, by Allâh, I will never deliver them to you, nor will I be impelled to do so."

Umm Salamah [Allâh Be Pleased with her] said: When 'Amr Ibn Al-Âs and 'Abdullâh Ibn Abu Rabî'ah left the court of the Negus, 'Amr Ibn Al-Âs said: "By Allâh, I will tell him tomorrow something which will exterminate them." 'Abdullâh Ibn Abu Rabî'ah, who was the more righteous of the two men, told him not to do so, as the Muslim immigrants were kin to them even if they went against them.

'Amr said: "By Allâh, I will tell him that they claim that Jesus, son of Mary, is a slave."

He went to the Negus the following day, and said: "O king, they say an extremely terrible thing about Jesus, son of Mary, so summon them and ask them what they say about him." The Negus summoned them to ask them what they said about Jesus [peace be upon him].

Umm Salamah [Allâh Be Pleased with her] said that it was a difficult situation, the like of which they had never encountered before. The Muslims gathered and wondered how they would answer the king if he asked them about Jesus. They said that they would say what Allâh Almighty Says and what the Prophet [peace be upon him] told them.

When they entered the court of the king, he asked them what they said about Jesus. Ja'far [Allâh Be Pleased with him] replied: "We say what our Prophet [peace be upon him] told about him, that he is Allâh's slave, Messenger, Spirit and Word which He Cast to Mary the Virgin."

On that, the Negus lowered his hand to the floor and picked up a stick and said that the description of Jesus is exactly as such, and no more. His bishops grunted in disgust when he said that. He said to them: "Yes, by Allâh, even if you grunt."

He addressed the Muslims saying: "Go, for you are safe and secure in my land. Whoever harms you will bear the adverse consequence of it, and whoever opposes you will be punished. By Allâh, I would rather not have a mountain of gold than that anyone of you should receive harm."

Turning to 'Amr and his companion, he instructed his attendants: "Return their gifts to these two men. I have no need of them, for by Allâh, Allâh did not accept bribe from me when He returned my sovereignty to me, and He Did not Obey people concerning me so that I should obey people concerning Him."

Umm Salamah [Allâh Be Pleased with her] said: They ('Amr and 'Abdullâh) left broken and frustrated with their gifts returned to them. We stayed on in the land of the Negus who proved to be most generous and kind to his guests."

The Muslims Rejoice In The Victory Of The Negus

Umm Salamah [Allâh be pleased with her] added: By Allâh, while we were in such a state, a man from Abyssinia appeared and disputed with him over the sovereignty. By Allâh, to the best of my knowledge, we have never grieved stronger than we did for that, lest this man would emerge victorious over the Negus and succeed him in ruling, and, consequently, not observe our right in the same way as the Negus did.

She added: The Negus proceeded on to meet him, with the Nile (river) separating between them. The Companions of The Messenger of Allâh [peace be upon him] said to each other: "Which man could go out to attend the battle and return to us with the news?" Az-Zubayr Ibn Al-'Awwâm suggested to do, and they approved, and he was the youngest of them all.

She added: They filled a water-skin with air, and he placed it on his chest and swam over it until he came to the other side of the Nile where the battle broke up, and then walked towards the battlefield to attend the war. She added: We went on supplicating Allâh for the Negus to make him victorious over his enemy, and establish him in power in his country.

She said: By Allâh, while we were in that state, awaiting what would take place, behold! Az-Zubayr appeared running, and rose with his garment while saying: "Rejoice! The Negus has emerged victorious, and Allâh ruined his enemy and established him in power in his country." By Allah, to the best of my knowledge, we have never rejoiced more than we did in that.

She said: The Negus then returned, after Allâh Almighty had ruined his enemy, established him in power in his country, and strengthened his

sovereignty; and we stayed in his territory in a good residence until we came back to The Messenger of Allâh [peace be upon him] in Makkah.

The Murder Of The Negus's Father, And His Uncle's Seizure Of Power

Ibn Ishâq says: I related to 'Urwah Ibn Az-Zubayr the narration of Abu Bakr Ibn 'Abd-Ar-Rahmân from Umm Salamah [Allâh be pleased with her], the wife of The Messenger of Allâh [peace be upon him], and he asked me: "Do you know the significance of his statement: 'Allâh did not accept bribe from me when He returned my sovereignty to me, and He Did not Obey people concerning me so that I should obey people concerning Him?'" I answered in the negative, thereupon he said:

'Â'ishah [Allâh be pleased with her], the Mother of the Believers, told me that his father was the king of his people, and had no son other than this Negus. The Negus had a paternal uncle, who begot twelve sons, representing the royal house of Abyssinia. The Abyssinians conspired to kill him, and make his brother the king instead, under claim that he had no son other than this boy, whereas his brother had twelve sons, who would inherit the sovereignty after him, giving Abyssinia longer time of survival. They jumped over the father of this Negus and killed him, and made his brother a king after him, and the affairs remained on that state for some time.

Meanwhile, the Negus was brought up under the umbrella of his uncle. Being an intelligent resolute boy, he possessed the heart of his uncle, and gained a good standing in his sight. When the Abyssinians saw his position in the sight of his uncle, they said in secret: "By Allâh, this young man has possessed the heart of his uncle, and we fear lest he would make him king over us (after him), and in this case, he would kill all of us, because he knows well that it is we who killed his father."

They went to his uncle and said: "You should either kill this young man, or expel him from this country. We really fear him for ourselves." He said: "Woe to you! I have killed his father in the near past, and now, would I kill him? Nay! I'd better expel him from your country."

She added: They brought him out to the market and sold him to a merchant for six hundred Dirhams. He cast him into a boat and sailed aboard the sea until when it was the evening of that day, one of the clouds of the autumn rained, and the king, his uncle, came out seeking rain underneath it, and was killed by a thunderbolt.

She added: The Abyssinians then were scared by his death, and put to commotion. When things worsened for them, they said to each other: "You

know, by Allâh, that your king who only is able to establish your affairs, is that young man whom you have just sold. If you like to reform the affairs of Abyssinia, catch him now."

She added: They came out in pursuit of him and the man who bought him, until when they caught him, they took him back, crowned him with the crown of kingdom, and placed him on the throne, as being the king.

The man who bought him came to them and said: "You should give me my Dirhams, otherwise, I would speak with him in this matter." They refused to give him anything. On that he said: "Then, by Allâh, I would talk to him." They said: "Do it if you so like."

He came to the king and said: "O king! I have bought a slave from some people in the market for six hundred Dirhams, who took the money and gave me the slave, until when I proceeded on with my slave, they caught me and took him, and refused to give me the Dirhams." On that the king said addressing them: "You should either give him the money, or his slave would join him and go with him wherever he likes." They said: "No, we will give him his money." That is the significance of his statement: "Allâh did not accept bribe from me when He returned my sovereignty to me, and He Did not Obey people concerning me so that I should obey people concerning Him." That was the first test concerning his strength in religion and good merits in his ruling.

Ibn Ishâq says: It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: "When the Negus died, the people told that light was visible on his grave (for some time)."

The Abyssinians Rebel Against The Negus

Ibn Ishâq says: It is narrated on the authority of Ja'far Ibn Muhammad from his father that he said: The Abyssinians assembled and accused the Negus of leaving their religion, and thus rebelled against him. He invited Ja'far (Ibn Abu Tâlib) and his companions, and prepared many ships for them and said: "Ride those ships and be ready: if I am defeated, then, go wherever you like; and if I emerge victorious, then, keep firm."

He got a letter in which he wrote: "He testifies that there is none worthy of worship but Allâh, and that Muhammad is His slave and Messenger; and he also testifies that Jesus, son of Mary, is His slave, Messenger, Spirit and Word He cast to Mary (the Virgin)." He placed that letter inside his cloak near his right shoulder.

He came out to meet the rebellious Abyssinians, who aligned for him. He addressed them saying: "O community of Abyssinians! Am I not the

most entitled to your obedience?” they answered in the affirmative. He asked them: “What is your opinion about my conduct among you?” they said: “It is the best conduct.” He further asked: “What is the matter with you then?” they said: “You have abandoned our religion, and claimed that Jesus is a slave.” He said: “What is your opinion about Jesus.” They said: “He is the son of God.” The Negus, putting his hand on his breast, where he hid his letter, said: “He testifies that Jesus, son of Mary, is no more than that”, in reference to what he has written in that letter. Thus, they returned and left him.

This news reached The Messenger of Allâh [peace be upon him]. So, when the Negus died, The Messenger of Allâh [peace be upon him] led the funeral prayer on and asked for Allâh’s forgiveness for him⁽¹⁾.

Conversion Of ‘Umar Ibn Al-Khattâb To Islam

Ibn Ishâq says: When both ‘Amr Ibn Al-‘Âs and ‘Abdullâh Ibn Abu Rabi‘ah went back to the Quraysh people with failure to bring back the Companions of The Messenger of Allâh [peace be upon him] as they had previously desired, and the Negus had repelled them with disappointment, and, at the same time, ‘Umar Ibn Al-Khattâb [Allâh be pleased with him], a strong invincible man, embraced Islam, the Companions of The Messenger of Allâh [peace be upon him] got protected by him as well as by Hamzah, to the extent that they disturbed the men of Quraysh.

‘Abdullâh Ibn Mas‘ûd [Allâh be pleased with him] said: “We dared not to pray near the Ka‘bah until ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] embraced Islam. When he embraced Islam, he struggled with the Quraysh people until he was able to pray near the Ka‘bah against their will; and we prayed with him. ‘Umar [Allâh be pleased with him] embraced Islam a short while after the Companions of The Messenger of Allâh [peace be upon him] left for Abyssinia.

It is narrated on the authority of ‘Abdullâh Ibn Mas‘ûd [Allâh be pleased with him] that he said: No doubt, the conversion of ‘Umar to Islam was a conquest, his migration (to Madīnah) a victory, and his caliphate a mercy (for all the people). We dared not to pray near the Ka‘bah until ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] embraced Islam. When he embraced Islam, he struggled with the Quraysh people until he was able to

(1) Al-Bukhari in his Sahih, no. 1327, 3881; Muslim in his Sahih, no. 657; Al-Haythami in Al-Majma‘, 9:419.

pray near the Ka‘bah against their will; and we prayed with him⁽¹⁾.”

It is narrated on the authority of Umm ‘Abdullâh Bint Abu Hatmah, (the wife of ‘Âmir Ibn Rabi‘ah), that she said: By Allâh, we were preparing to travel to Abyssinia and ‘Âmir went out to get some of our needs, when ‘Umar Ibn Al-Khattâb [Allâh Be Pleased with him] came and stood before me. At that time he was still a disbeliever. He then asked me: “Are you going to leave O Umm ‘Abdullâh?” I answered in the affirmative, saying: “We would leave for the land of Allâh Almighty because you have harmed us severely here.” ‘Umar [Allâh Be Pleased with him] said to her: “May Allâh grant you peace.” He indeed appeared to be sad (for our departure), with the signs of gentleness visible on him in a way I have never seen before. Then he left⁽²⁾.

When ‘Âmir [Allâh Be Pleased with him] returned, I told him of what had taken place and of ‘Umar’s gentleness and sadness. He asked me: “Do you hope that he would embrace Islam?” I said: “I hope so.” On that he said: “Nay! That is quite impossible!” he said so because of his despair of his conversion to Islam, in view of his harshness and cruelty against Islam.

Ibn Ishâq says: The story of how ‘Umar [Allâh be pleased with him] embraced Islam, as I was reported, goes as follows: His sister, Fâtimah bint Al-Khattâb embraced Islam together with her husband, Sa‘îd Ibn Zayd Ibn ‘Amr Ibn Nufayl but they were concealing this from ‘Umar. Nu‘aym Ibn ‘Abdullâh An-Nahhâm who was from Umar’s clan (Banu ‘Adiyy Ibn Ka‘b), had embraced Islam but secretly out of fear of his people.

Khabbâb Ibn Al-Aratt often used to come to Fâtimah to recite the Qur’an. One day ‘Umar came out, girt with his sword, heading for the Prophet [peace be upon him] and a group of his Companions, after being informed that they had met in a house at As-Safa. In all, there were about forty men and women. There, with the Prophet [peace be upon him], were his uncle Hamzah Ibn ‘Abd-Al-Muttalib, Abu Bakr Ibn Abu Quhâfah As-Siddîq and ‘Ali Ibn Abu Tâlib [may Allâh be pleased with them] among other Muslims who had not yet migrated to Abyssinia and had stayed with the Prophet [peace be upon him].

Nu‘aym met ‘Umar and asked him where he was going, and he replied: ***“I am going to kill Muhammad, that disbeliever, who has divided up Quraysh, ridiculed their minds, and insulted their religion and gods.”***

(1) Al-Hâkim in Al-Mustadrak, 3:83-84; Al-Haythami in Al-Majma‘, 9:62; Ibn Sa‘d in At-Tabaqat, 1:270.

(2) Adh-Dhahabi in Al-Mizan, 2:554.

Nu'aym said to him: *"O 'Umar, you deceive yourself. Do you think that Banu 'Abd Manâf will let you walk on the ground (i.e. live) after you kill Muhammad? Why do you not take care of your own family first and reform them?"* he asked: *"What is wrong with my family?"* he said: *"Your brother-in-law and paternal cousin, Sa'îd Ibn Zayd, and your sister Fâtimah bint Al-Khattâb have, by Allâh, embraced Islam and have followed Muhammad's religion, so you'd better deal with them."* On that 'Umar turned to his sister and brother-in-law.

Khabbâb was at that time reading Sûrat Ta Ha (Qur'an 20) to the couple from a manuscript he had with him. When they caught the footsteps of 'Umar, Khabbâb hid himself inside a small room whereas Fatima instantly concealed the manuscript beneath her thigh. But as 'Umar had already heard Khabbâb reciting the scripture, he asked on entering the house: "What was this nonsense murmur that I heard?" "Nothing," both answered, "have you heard anything?" "Yes, I accidentally discovered," 'Umar said angrily. "I came to know that you have followed Muhammad."

With these words, 'Umar threw himself upon his brother-in-law. Fâtimah rushed in to save her husband, but 'Umar struck her violently and wounded her. On that both husband and wife boldly and openly asserted: "Yes, we are Muslims; we believe in Allâh and His Prophet [peace be upon him]; do whatever you will."

Seeing the blood flowing from the wound he had inflicted on his sister, 'Umar's anger gave in to Shame on what he did with her. Cooled down, he said: "Show me the manuscript I had heard you reading. I want to know what Muhammad has brought." In reality, 'Umar was literate.

Fâtimah replied: "I fear you might damage it." 'Umar promised, with solemn assurance, not to destroy it. Fâtimah, hoping for his conversion to Islam, said to him politely: "But firmly, My brother, you are unclean because of your polytheism, and only the pure can touch it." 'Umar rose and took a bath. His sister then gave him the manuscript in which Sûrat Ta Ha was written. He had no sooner read a few lines than he exclaimed in amazement: "How noble and sublime is this speech!"

On hearing that, Khabbâb came out of his concealment and said: "O 'Umar, by Allâh, I hope that Allâh would bless you with His Prophet's supplication, for I heard him just last night imploring earnestly: "O Allâh, strengthen Islam with either Abu Al-Hakam (Abu Jahl 'Amr) Ibn Hishâm or 'Umar Ibn al-Khattâb." Exalted be Allâh! Exalted be Allâh O 'Umar!"

'Umar asked Khabbâb to lead him to the Prophet [peace be upon him]

so that he might embrace Islam. On being told by Khabbâb that the Prophet [peace be upon him] was in a house at as-Safa with his companions, ‘Umar immediately took his sword and headed for him.

When ‘Umar knocked at the door (indicated by Khabbâb to him), one of the companions got up through a chink in the door to be sure of the person. Seeing ‘Umar with his sword on, he hurried back appalled to report: “O Prophet of Allâh, ‘Umar Ibn al-Khattâb is here armed with his sword.” Hamzah [Allâh Be Pleased with him] intervened to say: “Let him in. If he comes with a peaceful intent, then it is alright, but if not, we will kill him with his own sword.” The Prophet [peace be upon him] ordered the companion to admit ‘Umar.

As ‘Umar entered the door, the Prophet [peace be upon him] went forth to meet him in the room. He seized his cloak and, pulling it rather firmly, said to him: “Why have you come, O son of Khattâb? By Allâh, I see that you would not desist until a calamity would befall you.” But ‘Umar replied submissively: “O Messenger of Allâh, I have come to declare my faith in Allâh and His Prophet and what he has brought from Allâh.”

The Prophet [peace be upon him] glorified Allâh so loudly that all the Companions present in the house came to know that ‘Umar [Allâh Be Pleased with him] embraced Islam⁽¹⁾.

Thus, the Companions of The Messenger of Allâh [peace be upon him] left, putting in mind that they had become stronger and more honored, after ‘Umar, and previously Hamzah [Allâh be pleased with them], embraced Islam, who would protect The Messenger of Allâh [peace be upon him] and stand against the injustice of their enemies.

It is narrated on the authority of both Mujâhid and ‘Atâ in this respect that the conversion of ‘Umar [Allâh be pleased with him] to Islam went as follows. He himself said about that: I was averse to Islam. During the pre-Islamic days of Jâhiliyyah, I was a wine addict, and used to drink alcoholic drinks publicly and secretly. We had a gathering place where some men from Quraysh would assemble, in Hazûrah, near the dwellings of Banu ‘Umar Ibn ‘Abd Ibn ‘Imrân Al-Makhzûmî.

He added: One night, I came out, aiming at my sitters in this gathering place, but found none of them. I said to myself: “Would that I come to so and so, the wine seller (and he was in Makkah), perhaps I could find wine to drink!” I went to him but found him not. I said to myself once again:

(1) Al-Bayhaqi in Ad-Dalâ’il, 2:219; Al-Hâkim in Al-Mustadrak, 4:59; Ibn Sa’d in At-Tabaqat, 3:267; Al-Hafizh in Al-Lisan, 4:542.

“Would that I go to the Ka‘bah and circumambulate round it seven or seventy times!”

He added: I went to the mosque in order to perform Tawâf round the Ka‘bah, and behold! I saw The Messenger of Allâh [peace be upon him] standing there in prayer. Whenever he [peace be upon him] prayed, he would face Shâm, making the Ka‘bah between him and Shâm; and his praying place was between both corners, i.e. the Corner of the Black (Stone) and the Yemenite Corner.

He said: I said to myself when I saw him: “Would that, by Allâh, I pay attention to Muhammad this night in order to listen to something of what he says!” I said to myself: “But should I come near him, I would scare him.” So, I came by the side of the stone and got underneath its covering mantle, and started to walk slowly, while The Messenger of Allâh [peace be upon him] was standing in prayer, reciting the Qur’an, until I came in front of him, facing him, with nothing between him and me but the mantle which covered the Ka‘bah.

He added: When I heard the Qur’an, my heart was melted by it, and I went on weeping, and Islam thus entered my breast. I remained in this place of mine until The Messenger of Allâh [peace be upon him] finished from his prayer, and turned away. Whenever he [peace be upon him] left the mosque, he would pass by the house of Ibn Abu Husayn, and take his way on to the street between the houses of Al-‘Abbâs Ibn ‘Abd Al-Muttalib and Ibn Azhar Ibn ‘Abd ‘Awf Az-Zuhri, then come upon the house of Al-Akhnas Ibn Sharîq, until he would enter his house, which was near that of Mu‘âwiyah Ibn Abu Sufyân.

‘Umar added: I followed him until when he entered the area between the houses of Al-‘Abbâs and Ibn Azhar, I caught him. Hearing my voice, The Messenger of Allâh [peace be upon him] recognized me, and, thinking I followed him in order to harm him, seized me and said: “What has led you to come here O son of Al-Khattâb at this time?” I said: “I have come to declare my faith in Allâh and His Messenger, and in what he brought from Allâh.” The Messenger of Allâh [peace be upon him] praised Allâh and said: “Allâh has guided you O ‘Umar.” He passed his hand over my chest, and supplicated Allâh to keep me firm. Then I left The Messenger of Allâh [peace be upon him] who, consequently, entered his house.

Commenting on that, Ibn Ishâq says: Allâh knows best which of both narrations is more authentic.

Concerning his might and steadfastness in Islam, Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn ‘Umar [may Allâh be pleased

with him] that he said: When my father, ‘Umar embraced Islam, he enquired: “Which person amongst the tribe of Quraysh is the fastest to convey news and the most ready to spread rumours?” He was informed that it was a man named Jamîl Ibn Ma‘mar Al-Jumahi. He went looking for him, and I followed my father. When he saw him, he asked him: “O Jamîl! Do you not know that I have embraced Islam and joined the religion of Muhammad?” Jamîl did not even bother asking him to repeat or to confirm what he had just said: but rather, he immediately got up and set off; and my father followed him with me behind him.

As soon as Jamîl reached the area of the Sanctuary, he shouted at the top of his voice: “O Quraysh! Know that ‘Umar has become a Sâbi⁽¹⁾.” ‘Umar shouted from behind: “You lied! I have become a Muslim and testified that none has the right to be worshipped except Allâh and that Muhammad is His Slave and Messenger.”

The Quraysh approached my father, wishing to warn him, so he began fighting them, all, until noon. At that time he was exhausted, so he sat down and said to them: “Do whatever you wish.” They continued to beat him until an old man from their tribe, putting on a Hibrah cloak and a decorated shirt came towards them and said: “What is the matter?” they said: “‘Umar Ibn Al-Khattâb embraced Islam.” He said: “That is his opinion: then, what do you have to do with him? Do you think that his tribe, Banu ‘Adiyy Ibn Ka‘b will give up their companion (‘Umar) easily as such? Leave the man!”

He (Ibn ‘Umar) added: By Allâh, they left him (as quickly) as if they were a dress taken off his body.

He added: I asked my father after he emigrated to Madînah: “O father! Who is this man who stopped the people from fighting you in Makkah on the day you embraced Islam?” he said: “O son! That is Al-‘Âs Ibn Wâ’il As-Sahmi.” According to another narration, he said: I said to him: “O father! Who is this man who stopped the people from fighting you in Makkah on the day you embraced Islam? May Allâh reward him!” he said: “O son! That is Al-‘Âs Ibn Wâ’il, may Allâh not reward him!”

Ibn Ishâq says: It is narrated on the authority of ‘Abd-Ar-Rahmân Ibn Al-Hârith, one of the family of ‘Umar [Allâh be pleased with him] that he said, relating from ‘Umar Ibn Al-Khattâb himself: When I embraced Islam this night, I remembered who among the men of Makkah was the most aggressive to The Messenger of Allâh [peace be upon him], in order to go and tell him about my conversion to Islam; and it was Abu Jahl Ibn

(1) a derogatory term used by Quraysh to describe one who had become a Muslim.

Hishâm, (his maternal uncle, since ‘Umar’s mother is Hantamah Bint Hishâm Ibn Al-Mughîrah).

He added: When it was early in the morning, I went to him and knocked at the door of his house, and he came out to meet me saying: “Welcome to the son of my sister. What has led you to come?” I said: “I have come to tell you that I have believed in Allâh and His Messenger, Muhammad, and given trust to what he brought.” On that he shut the door in my face and said: “How ugly are you, and how ugly is that you have brought about⁽¹⁾!”

The Story Of The Pact

Ibn Ishâq says: A series of events baffled the Quraysh: the peaceful settlement of the Companions of the Prophet [peace be upon him] in Abyssinia under the protection of the Negus, the conversion of Umar and Hamzah [Allâh be pleased with them] to Islam, and spread of Islam among the tribes. Therefore, they held a meeting and decided to write a document to boycott Banu Hâshim and Banu Al-Muttalib. In the pact, it was said that they should neither intermarry nor trade with them.

When they approved the articles they wrote them down and hung the document inside the Ka’bah as a reminder of their commitment. The one who wrote the document was Mansûr Ibn ‘Ikrimah Ibn ‘Âmir Ibn Hâshim Ibn ‘Abd Manâf Ibn ‘Abd-Ad-Dâr Ibn Qusayy.

Ibn Hishâm said: “It was said that the document was written by An-Nadhr Ibn Al-Hârith, upon whom the Prophet [peace be upon him] invoked evil; thus, some of his fingers were paralyzed.”

Ibn Ishâq says: When the Quraysh did so, the two clans of Banu Hâshim and Banu Al-Muttalib sided with Abu Tâlib Ibn ‘Abd-Al-Muttalib and entered with him in his defile. However, Abu Lahab (whose real name is ‘Abd-Al-‘Uzza Ibn ‘Abd-Al-Muttalib) forsook Banu Hâshim and sided with the Quraysh.

Ibn Ishâq says that Husayn Ibn ‘Abdullâh told him that when Abu Lahab forsook his own clan and sided with the Quraysh, he met Hind bint ‘Utbah Ibn Rabee’ah, and said: “O bint ‘Utbah, did I support Al-Lâti and Al-‘Uzza [two idols] and forsake who abandoned them?” She replied: “Yes, may Allâh reward you best Abu ‘Utbah”

Ibn Ishâq says: I was reported that he used to say: “Muhammad promises me of things I do not see, which he claims to take place after

(1) Al-Bukhari in his Sahîh, no. 2684, 3865.

death. What has he placed in my hands after that?" he then would blow in his hand and say: "Let you perish! I do not see in you anything of what Muhammad promises." On that occasion, Allâh Almighty revealed (what means): {Perish the hands of the Father of Flame! perish he!} [Al-Masad 1]

They remained as such for two or three years until they suffered a lot, and no food reached them except in secret by those who liked to maintain relations with them from among the Quraysh people.

It was Abu Jahl who took the lead of watching that siege. It is reported that once, he saw Hakîm Ibn Hizâm Ibn Khuwaylid Ibn Asad, in the company of a slave belonging to him, carrying a quantity of wheat, with the intention to convey that to his aunt Khadîjah Bint Khuwaylid [Allâh be pleased with her], the wife of The Messenger of Allâh [peace be upon him], who was with him in the defile. He caught hold of him and said: "Do you bring food to Banu Hâshim? By Allâh, neither you nor food would be allowed to leave until I scandalize you in Makkah."

Abu Al-Bakhtari Ibn Hishâm Ibn Al-Hârith Ibn Asad came and asked him about the matter, and Abu Jahl said: "He is carrying food to convey it to Banu Hâshim." He said: "That is food belonging to his aunt (Khadîjah), and she sent for him to bring it to her. Do you prevent him from bringing her food? Let him." Abu Jahl rejected and both men quarreled to the point of fighting, thereupon Abu Al-Bakhtari took a camel's jaw bone therewith he struck Abu Jahl, and severely wounded him, and further trampled him. Nearby, Hamzah Ibn 'Abd-Al-Muttalib [Allâh be pleased with him] was watchinc. They disliked that the news should reach The Messenger of Allâh [peace be upon him] and his Companions, lest they would gloat over them.

Meanwhile, The Messenger of Allâh [peace be upon him] continued to invite his people (to Allâh) day and night, secretly and publicly, disclosing the command of Allâh Almighty, for which he feared none whatsoever.

The Harm Inflicted By Quraysh Upon The Prophet [Peace Be Upon Him], And The Revelation About That

When Allâh Almighty protected His Messenger [peace be upon him], through his uncle Abu Tâlib and people from Banu Hâshim and Banu Al-Muttalib, the Quraysh started to ridicule, slander, and even quarrel with him, and the Qur'an was revealed telling about those events, and these of people who showed enmity toward The Messenger of Allâh [peace be upon him]. Some of them were mentioned to us in name, and others included under the disbelievers in general referred to by the Qur'an.

Among those, a mention may be made of his paternal uncle, Abu Lahab: ‘Abd-Al-‘Uzza Ibn ‘Abd-Al-Muttalib, and his wife, Umm Jamîl: Arwa Bint Harb Ibn Umayyah, the firewood carrier. She was given such a name by Allâh Almighty because, as I was informed, she used to carry thorns and throw them on the way of The Messenger of Allâh [peace be upon him]. On them both, Allâh Almighty revealed (what means): {Perish the hands of the Father of Flame! perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood; As fuel! A twisted rope of palm-leaf fibre round her (own) neck!} [Al-Masad 1-5]⁽¹⁾

Ibn Ishâq says: It was mentioned to me that when Umm Jamîl heard about what was revealed in connection with her and Abu Lahab, her husband, she, carrying a stone in her hand, went to The Messenger of Allâh [peace be upon him] who was sitting in the mosque in the company of Abu Bakr [Allâh be pleased with him]; and when she stood by them, Allâh Almighty took away her sight from The Messenger of Allâh [peace be upon him] and she saw none but Abu Bakr [Allâh be pleased with him], to whom she said: “O Abu Bakr! Where is your companion (Muhammad)? I have been informed that he lampoons me. By Allâh, had I found him, I would have struck him with that stone. By Allâh, I am a poet. I have said: “Mudhammam (dispraised) we have disobeyed, and his matter we have rejected, and his religion we have forsaken.”” Then, she went away. Abu Bakr said: “O Messenger of Allâh! Do you not think she has seen you?” The Messenger of Allâh [peace be upon him] said: “No, she has not seen me, because Allâh Almighty has taken away her sight from me⁽²⁾.”

Ibn Ishâq says: The men of Quraysh called The Messenger of Allâh [peace be upon him] Mudhammam, and abused that Mudhammam (rather than Muhammad). On that The Messenger of Allâh [peace be upon him] said: “Do you not wonder how Allâh Almighty diverts from me the harm of Quraysh? They abuse and lampoon Mudhammam, therefore, I am Muhammad⁽³⁾.”

A mention may also be made of Umayyah Ibn Khalaf: whenever he saw The Messenger of Allâh [peace be upon him] he would slander and mock at

(1) Ash-Shawkani in Fath Al-Qadir, 5:745; Ibn Kathir in his Tafsîr, 8:536; At-Tabari in his Târikh, 30:219.

(2) Al-Hâkim in Al-Mustadrak, 2:361; Al-Bayhaqi in Ad-Dalâ'il, 2:195; Ibn Kathir in his Tafsîr, 8:536-537; Ibn Hâjar in Al-Fath, 8:610; Al-Haythami in Al-Majma', 7:144; Abu Ya'li in his Musnad, no. 52, 53.

(3) Al-Bukhari in his Sahîh, no. 3533; Ahmad in his Musnad, 2:244, 369.

him. In connection with him, Allâh Almighty revealed (what means): {Woe to every slanderer and mocker. Who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The fire of Allâh, kindled, Which leaps up over the hearts, Verily, it shall be closed upon them, In pillars stretched forth (i.e. they will be punished in the Fire with pillars).} [Al-Humazah 1-9]

Included in those is also Al-‘Âs Ibn Wâ’il As-Sahmi. It is narrated that Khabbâb Ibn Al-Aratt [Allâh be pleased with him] was a blacksmith in Makkah. He made many swords in favor of Al-‘Âs Ibn Wâ’il, who, consequently, became in debt to him. When Khabbâb went to demand his money, he said to him: “O Khabbâb! Does not your companion, Muhammad, whose religion you follow, claim that in Paradise, there will be all things which its inhabitants desire, of gold, silver, clothes and servants?” he answered in the affirmative. On that Al-‘Âs said: “Then, give me respite, O Khabbâb until the Day of Judgment, so that I would go to this abode, whereupon I would give you back your right. By God, it is not fit that God should favor you and your companion more than me.”

In connection with him, Allâh Almighty revealed (what means): {Have you seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?" Has he penetrated to the Unseen, or has he taken a contract with (Allâh) Most Gracious? Nay! We shall record what he says, and We shall add and add to his punishment. To Us shall return all that he talks of, and he shall appear before Us bare and alone.} [Maryam 77-80]⁽¹⁾

A mention may be made also of Abu Jahl who used to harm The Messenger of Allâh [peace be upon him] so much. Once, he met him and said: “By God, O Muhammad, you should desist from abusing our gods, otherwise, we would abuse your god, whom you worship.” On that Allâh Almighty revealed (what means): {And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each nation its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.} [Al-An‘âm 108]⁽²⁾ it was mentioned to me that since then, The Messenger of Allâh [peace be upon him] refrained from insulting their gods, and rather satisfied himself with inviting them to Allâh Almighty.

(1) Al-Bukhari in his Sahîh, no. 2091; Muslim in his Sahîh, no. 2153.

(2) Ibn Jarîr in his Tafsîr, 7:207.

An-Nadr Ibn Al-Hârith also used to harm The Messenger of Allâh [peace be upon him]. Whenever The Messenger of Allâh [peace be upon him] sat in a gathering, in which he invited to Allâh Almighty, recited the Qur'an, and warned the men of Quraysh of the calamities that had befallen the previous peoples, An-Nadr would succeed him, relate to the people the news of Rustum and Isfandiyar, and the kings of Persia, and then he would say: "By Allâh, Muhammad is not better in speech than me; and his speech is but the tales of the ancients, which he has written down as I have written down mine."

In connection with him, Allâh Almighty revealed (what means): {And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon." Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."} [Al-Furqân 5-6]

In connection with him too, Allâh the Exalted revealed (what means): {When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"} [Al-Qalam 15; Al-Mutaffiffîn 13]

Allâh Almighty revealed also about him (what means): {Woe to every sinful liar Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.} [Al-Jâthiyah 7-9]

It is reported that one day, The Messenger of Allâh [peace be upon him] was sitting in the mosque with Al-Walîd Ibn Al-Mughîrah when An-Nadr Ibn Al-Hârith joined them, and in the gathering, there were some of the men of Quraysh. The Messenger of Allâh [peace be upon him] spoke, thereupon An-Nadr replied to him. But the argument of The Messenger of Allâh [peace be upon him] silenced him.

Then, he recited to him and the attendants Allâh's saying (what means): {Certainly! You (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols) been gods, they would not have entered there (Hell); but all of them will abide therein. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.} [Al-Anbiyâ' 98-100]⁽¹⁾

Then, The Messenger of Allâh [peace be upon him] stood and left, and

(1) Ibn Kathir in his Tafsîr, 5:375; Az-Zamakhshari in Al-Kashshaf, 3:135.

‘Abdullâh Ibn Az-Zaba‘ra came, to whom Al-Walîd said: “By Allâh, An-Nadr Ibn Al-Hârith was unable to stand for the argument of the son of ‘Abd-Al-Muttalib, who claimed that we, along with what we worship, would be the fuel of Hellfire.”

On that ‘Abdullâh Ibn Az-Ziba‘rah said: “By God, had I seen him, I would have really overpowered him in argument. Ask Muhammad: Will all those worshipped besides Allâh be in Hell along with their worshippers? We worship the angels; the Jews worship Ezra, and the Christians worship Jesus, son of Mary.” Al-Walîd, and those present with him, were astonished by the statement of ‘Abdullâh Ibn Az-Ziba‘rah, and thought that he had something to support his argument.

When a mention of that was made to The Messenger of Allâh [peace be upon him] he said: “Whoever loves to be worshipped besides Allâh will be (in the Hellfire) along with his worshippers. They, indeed, worship Satans and those whom they order to worship.”

In connection with that Allâh Almighty revealed (what means): {Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) (e.g. Jesus, son of Mary, and Ezra). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.} [Al-Anbiyâ’ 101-102] That is, Jesus, son of Mary [peace be upon him] and Ezra, and the rabbis and monks who died in the state of obedience of Allâh Almighty and were worshipped and taken as gods besides Him by the men of error⁽¹⁾.

In connection with those who claimed that they worshipped angels, being the daughters of Allâh, He Almighty revealed (what means): {And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They (whom they call children of Allâh) are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede (with him) except for whom He pleases. And they stand in awe for fear of Him. And if any of them should say: "Verily, I am a god besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the wrongdoers.} [Al-Anbiyâ’ 26-29]

In connection with Jesus, son of Mary [peace be upon him] and their claim that he is worshipped besides Allâh Almighty, and how the men of Quraysh were astonished by that argument, Allâh revealed (what means):

(1) Al-Hâkim in Al-Mustadrak, 3:284-285; Ahmad in his Musnad, 1:317; Al-Haythami in Al-Majma’, 7:104.

{And when the son of Mary is quoted as an example (being worshipped like their idols), behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he (Jesus)?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave, whom We granted Our Favor, and made an example for the Children of Israel (i.e. his creation without a father). And if it were Our Will, We would have (destroyed you, mankind all, and) made angels to replace you on the earth. And he (Jesus) shall be a known sign for (the coming of) the Hour (Day of Resurrection). Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh)! This is the Straight Path.} [Az-Zukhruf 57-61]

That is, the miracles I endowed him with, of raising the dead, curing the sick and so, are sufficient for proof of the certainty of the Hour of Judgment, in which you should have no doubt.

Al-Akhnas Ibn Sharîq, an ally of Banu Zuhrah, was one of the chiefs of people, whose opinions were influential among them. He used to harm and reply to The Messenger of Allâh [peace be upon him].

In connection with him, Allâh Almighty revealed (what means): {Heed not the type of despicable man, ready with oaths, A slanderer, going about with calumnies, (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin, Violent (and cruel), with all that, base-born.} [Al-Qalam 10-13] by 'base-born', Allâh Almighty did not intend to slander his ancestry, as it is not fit for Allâh Almighty to criticize anyone because of his ancestry. It refers, therefore, to his being despicable and contemptible.

Al-Walîd Ibn Al-Mughîrah said: "How should the Divine revelation be sent down upon Muhammad, rather than I, the chief of Quraysh, or Abu Mas'ûd: 'Amr Ibn 'Umayr Ath-Thaqafi, the chief of Thaqîf, and we both are the chiefs of the two cities (Makkah and Tâ'îf)?"

In connection with him, Allâh Almighty revealed (what means): {Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?" Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of your Lord is better than the (wealth) which they amass.} [Az-Zukhruf 31-32]

Both 'Uqbah Ibn Abu Mu'ayt and Ubayy Ibn Khalaf were intimate friends. The former happened to sit with and hear from The Messenger of Allâh [peace be upon him]. When the news of that reached the latter, he went to him and said to him: "have I not been informed that you sat with

and heard from Muhammad?" then, he swore a strongest oath: "It will be unlawful for me to speak with or look at you, if you sit with or hear from him once again, or unless you spit in his face once you meet him." The enemy of Allâh, 'Uqbah Ibn Abu Mu'ayt, may Allâh curse him, did so (and spat in the face of The Messenger of Allâh [peace be upon him]).

In connection with them, Allâh Almighty revealed (what means): {The Day that the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a (straight) path with the Messenger! Ah! Woe is me! Would that I had never taken such a one for a friend! He did lead me astray from the Message (of Allâh) after it had come to me! Ah! Satan is but a traitor to man!} [Al-Furqân 27-29]

On another occasion, this Ubayy Ibn Khalaf went to The Messenger of Allâh [peace be upon him] carrying some decayed bones in his hand. He said: "O Muhammad! Do you allege that Allâh will raise this bone after it had been decomposed?" then, he crumbled it in his hand and blew it in the air, towards the direction of The Messenger of Allâh [peace be upon him]. The Messenger of Allâh [peace be upon him] said: "Yes, I say so. Allâh will raise this bone and you after you would be like it, and Allâh then will admit you to the Hellfire⁽¹⁾."

In connection with him, Allâh Almighty revealed (what means): {And he makes comparisons for Us, and forgets his own (origin and) Creation: he says: "Who can give life to (dry) bones and decomposed ones (at that)?" Say: "He will give them life Who created them for the first time! for He is well-versed in every kind of creation! The same Who produces for you fire out of the green tree, when behold! you kindle therewith (your own fires)! Is not He Who created the heavens and the earth able to create the like thereof? "Yea, indeed! for He is the Creator Supreme of skill and knowledge (infinite)! Verily, when He intends a thing, His Command is, "Be", and it is! So glory to Him in Whose hands is the dominion of all things: and to Him will you be all brought back.} [Yâ Sîn 78-83]

Once, The Messenger of Allâh [peace be upon him] was met by Al-Aswad Ibn Al-Muttalib Ibn Asad Ibn 'Abd-Al-'Uzza, Al-Walid Ibn Al-Mughîrah, Umayyah Ibn Khalaf, and Al-'Âs Ibn Wâ'il, and they were respected among their people. They said to The Messenger of Allâh [peace be upon him]: "O Muhammad! Let us worship that which you worship, and you worship that which we worship; and thus, we and you share in the matter: if what you worship is better than what we worship, we will have

(1) Al-Hâkim in Al-Mustadrak, 2:429; Al-Wahidi in Asbab An-Nuzul, 380; Ibn Kathir in his Tafsîr, 6:580; Ibn Jarîr in his Tafsîr, 23:21; Ibn Al-Jawzi in Zad Al-Masir, 6:283.

taken our good share from that, and if what we worship is better than what you worship, you will have taken your good share from that.”

In connection with them, Allâh Almighty revealed (what means): {Say: O you who disbelieve! I worship not that which you worship, Nor will you worship that which I worship. And I will not worship that which you have been wont to worship, Nor will you worship that which I worship. To you be your Way, and to me mine.} [Al-Kâfirûn 1-6] That is, if your worship of Allâh is conditioned by my worship of your gods, then, I have no need for that from you: to you is your religion, and to me is mine.

When Allâh Almighty made a mention of the tree of Zaqqûm by way of frightening the disbelievers and polytheists⁽¹⁾, Abu Jahl said to the people: “O community of Quraysh! Do you know what the tree of Zaqqûm is, by which Muhammad frightens you?” they answered in the negative, thereupon he said: “It is the ‘Ajwah dates of Yathrib, mixed with butter. By Allâh, should we get hold of it, we would eat of it greedily.”

On that occasion, Allâh Almighty revealed (what means): {Verily the tree of Zaqqûm Will be the food of the Sinful, Like molten brass; it will boil in their insides, Like the boiling of scalding water.} [Ad-Dukhân 43-46]

Allâh Almighty revealed too in this respect (what means): {as also the Cursed Tree (mentioned) in the Qur’an: We put terror (and warning) into them, but it only increases their inordinate transgression!} [Al-Isrâ’ 60]

While The Messenger of Allâh [peace be upon him] was standing, engaged in conversation with Al-Walîd Ibn Al-Mughîrah, in the hope of his conversion to Islam, ‘Abdullâh Ibn Umm Maktûm, the blind, came and talked to The Messenger of Allâh [peace be upon him] and asked him to recite the Holy Qur’an to him. Felt it difficult, and being disgusted about that, thinking it engaged him from his attempt to convince Al-Walîd Ibn Al-Mughîrah about Islam, The Messenger of Allâh [peace be upon him] turned away and left him frowningly.

In connection with him, Allâh Almighty revealed (what means): {(The Prophet) frowned and turned away, Because there came to him the blind man (interrupting). But what could tell you that perchance he might grow (in spiritual understanding)? Or that he might receive admonition, and the teaching might profit him? As to one who regards himself as self-sufficient,

(1) In His saying: {Is that the better entertainment or the Tree of Zaqqûm? For We have truly made it (as) a trial for the wrong-doers. For it is a tree that springs out of the bottom of Hell-fire: The shoots of its fruit-stalks are like the heads of devils: Truly they will eat thereof and fill their bellies therewith.} [As-Saffat 62-66].

To him do you attend; Though it is no blame on you if he grow not (in spiritual understanding). But as to him who came to you striving earnestly, And with fear (in his heart), Of him was you unmindful. By no means (should it be so)! For it is indeed a Message of instruction: So whoever wills, let him pay attention to it. (It is) in Books held (greatly) in honour, Exalted (in dignity), kept pure and holy, (Written) by the hands of scribes, Honourable and Pious and Just.} [‘Abasa 1-16]⁽¹⁾

Some Muslims Return From Abyssinia

Ibn Ishâq says: Having been informed about the conversion of many Makkans to Islam, the Companions of The Messenger of Allâh [peace be upon him] who had emigrated to Abyssinia decided to return to Makkah. But by the time they were near it, they came to know the falsehood of the news about the conversion of the Makkans to Islam. None of them, thus, entered Makkah but under protection of a chief or in secret.

Some people returned and entered Makkah, and remained there until they emigrated to Madînah, and attended with The Messenger of Allâh [peace be upon him] all the battles, including Badr and Uhud; and others were detained in Makkah until the battle of Badr escaped them; and many remained in Makkah until death.

Some entered Makkah under protection of one of its chiefs. A mention may be made of ‘Uthmân Ibn Math‘ûn [Allâh be pleased with him] who entered under the protection of Al-Walîd Ibn Al-Mughîrah. When he saw how the Companions of the Prophet [peace be upon him], were afflicted, and how he lived in comfort, he denounced his state, and said (to himself): “By Allâh! It is defective to go safely in the morning and evening under the protection of a polytheist while my companions and the men of my religion receive such trials and harm in the Cause of Allâh as I do not receive.” He then went to Al-Walîd and said to him: “O Abu Abd Shâms! You have really fulfilled your obligation, and I have returned the protection you have granted to me.” He said: “What is the reason O son of my brother! Have you been harmed or your sanctity violated?” He said: “No, but I am satisfied only with the Protection of Allâh Almighty, and I shall not seek protection from anyone else.” He said: “Then, go to Al-Haram, and return my protection in public as I have granted it to you in public.” He went to Al-Haram, and cancelled his protection in front of the people.

(1) Al-Hâkim in Al-Mustadrak, 2:541; Ash-Shawkani in Fath Al-Qadir, 5:544; Ibn Jarîr in his Tafsîr, 30:33; Ibn Kathîr in his Tafsîr, 4:470.

Then, ‘Uthmân[Allâh Be Pleased with him] went to one of the gatherings of the Quraysh and sat with them. Labîd Ibn Rabî‘ah, the poet was among them, reciting poetry to them in which he said: “Behold! Everything except Allâh is false⁽¹⁾.” ‘Uthmân[Allâh Be Pleased with him] said to him: “You have told the truth.” Labîd resumed: “And every pleasure will inevitably perish.” On that ‘Uthmân[Allâh Be Pleased with him] said to him: “You have told a lie! The pleasure of Paradise never perishes.” Labîd said: “O assembly of the Quraysh! It was your habit that anyone who sits with you receives no harm: when has that changed among you?” A man from them said: “This is one of many fools who have left our religion. So, grieve not because of his words.” ‘Uthmân[Allâh Be Pleased with him] replied to him until the quarrel became aggravated between them, which caused the man to stand up to him and hit him on his eye so violently that it was damaged. Not far from him, Al-Walîd Ibn Al-Mughîrah saw the harm ‘Uthmân[Allâh Be Pleased with him] had received, thereupon he said: “By Allâh! Your eye, O son of my brother, was not in need of the trouble that afflicted it while you were living under strong protection.” ‘Uthmân[Allâh Be Pleased with him] said: “By Allâh! My sound eye is in need of the same trouble that has afflicted the other in (the way of) Allâh; and I live in the protection of Him, Who Is more Powerful and Honored than you O Abu ‘Abd Shâms.” Al-Walîd offered to grant him protection once again, but he refused.

Ibn Ishâq says: Abu Salamah Ibn ‘Abd-Al-Asad entered Makkah under protection of Abu Tâlib, his maternal uncle. But some men of Quraysh went to him and said: “O Abu Tâlib! You have protected Muhammad, your nephew. Then, what is the matter with you that you protect our companion (Abu Salamah) from us?” he said: “He sought my protection, and he is my sister’s son; and since I grant protection to my brother’s son, I should also grant protection to my sister’s son.”

On that Abu Lahab stood and said: “O assembly of Quraysh! You have indeed troubled this old man (Abu Tâlib). You still blame him for giving protection to his people. By Allâh, you should desist from (disturbing) him, otherwise, we would help him do what he does until he fulfills what he likes.” They said: “Nay! We would not do what you dislike, O Abu ‘Utbah.” Abu Lahab had previously allied with them in their enmity towards The Messenger of Allâh [peace be upon him], and they liked to maintain that alliance.

Heard him saying so, Abu Tâlib coveted of taking him in his side in

(1) See Sahîh Al-Bukhari, no. 6489; Sunan At-Tirmidhi, no. 2849; Al-Hilyah, 7:201.

support of The Messenger of Allâh [peace be upon him]. On that occasion, Abu Tâlib said some poetic verses, prompting Abu Lahab to help him support him as well as the Prophet [peace be upon him].

Ibn Ishâq says: It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: When the Muslims were put to trial (by the pagans), Abu Bakr As-Siddîq [Allâh be pleased with him], seeing life in Makkah too hard on him to endure, sought the permission of The Messenger of Allâh [peace be upon him] to migrate (to Abyssinia), and he gave him permission. He set out migrating to Abyssinia, and when he was as far from Makkah as a distance of one or two days⁽¹⁾, Ibn Ad-Dughunnah, the chief of Ahâbîsh⁽²⁾, met him and said: "O Abu Bakr! Where are you going?" Abu Bakr replied: "My people have turned me out (of my homeland), so I want to wander on the earth and worship my Lord." Ibn Ad-Dughunnah said: "O Abu Bakr! A man like you should not leave his homeland, nor should he be driven out, because you, by Allâh, adorn the clan, help the destitute earn their living, maintain kinship ties, support the weak and poor, and console the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu Bakr returned and Ibn Ad-Dughunnah accompanied him. He said to the assembly of Quraysh: "O community of Quraysh! I have granted protection to the son of Abu Quhâfah. So, let none of you do but good to him." Thus, they held back their harm from him.

Then it occurred to Abu'bakr to build a mosque in front of his house, and there he used to pray and recite the Qur'an. Abu Bakr used to weep too much, and could not help weeping on reciting the Qur'an. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him.

That situation scared the nobles of the pagans of Quraysh, so they went to Ibn Ad-Dughunnah and said: "We did not accept your protection of Abu Bakr in order to cause harm to us. Whenever he prayed and recited that (Qur'an) brought by Muhammad, he could not help weeping. We are now afraid that he may tempt our women and children and the weak among us unfavorably. So, tell him to confine his worship and all he likes to do to his house only."

(1) i.e. when he reached Bark Al-Ghimâd, according to the narration of Al-Bukhari.

(2) Or Ibn Ad-Daghinnah; and the Ahâbîsh is derived from Ahbash, where the Descendants of Al-Hârith Ibn 'Abd Manât Ibn Kinânah, Al-Hun Ibn Khuzaymah Ibn Mudrikah, and the descendants of Al-Mustaliq from Khuzâ'ah, allied together in a valley called Ahbash, at the bottom of Makkah.

Ibn Ad-Dughunnah went to Abu Bakr and said: "O Abu Bakr! Your people have disliked and received much harm from your prayer and worship in this place of you (wherein you worship your God). So, confine your worship and prayer and all what you like to do to your house only." Abu Bakr replied: "Should I release you from your protection of me, and satisfy myself with the protection of Allâh?" He said: "Then, release me from my protection of you." He said: "Then, I have released you from your protection of me." Ibn Ad-Dughunnah stood and went to the people and said: "O assembly of Quraysh! The son of Abu Quhâfah has released me from my protection of him. So, do what you like with your companion⁽¹⁾."

Ibn Ishâq says: It is narrated on the authority of Al-Qâsim Ibn Muhammad that he said: Once, Abu Bakr [Allâh be pleased with him], reclining himself against the wall of the Ka'bah, was met by one of the Quraysh's fools, who threw a handful of dust over his head. At the same time, Al-Walid Ibn Al-Mughîrah or Al-'Âs Ibn Wâ'il passed by Abu Bakr [Allâh be pleased with him], who said to him: "Do you not see what this fool is doing?" he said: "It is you who have done so with yourself." He said thrice: "O Lord! how Forbearing are you!"

Revoking The Pact

When three years had elapsed, Allâh Almighty Caused some people from among the nobles of the Quraysh to revoke the pact. It was Hishâm Ibn 'Amr who took the lead in that internal coup to revoke the pact. He was the son of the half brother of Nadlah Ibn Hâshim Ibn 'Abd Manâf, from the side of his mother. He maintained kinship ties with Banu Hâshim. Meanwhile, he was of good status among his people. He used to load his camel with food and other supplies, take it during the night and pass by the entrance to the quarter where the Muslims were isolated. He would untie the rein of the camel and let it go free, whipping it on the sides so that the camel would enter into the quarter and be seized by the Muslims.

He went to Zuhayr Ibn Abu Umayyah Al-Makhzoomi, whose mother was 'Âtikah bint Abd-Al-Muttalib, and said to him: "O Zuhayr! Have you accepted to eat food, wear clothes, and marry women whilst your brothers are (suffering greatly) as you know: they neither buy nor sell anything, neither take nor give in marriage. I swear by Allâh, had they been the maternal uncles of Abu Al-Hakam 'Amr Ibn Hishâm, and you invited him to boycott them the same as he had invited you to do, he would never have responded to you." He said: "Woe to you O Hishâm! What should I do? I

(1) Sahîh Al-Bukhari, no. 2297; Ahmad in his Musnad, 6:198; Ibn Kathir in Al-Bidâyah Wan-Nihâyah, 2:95.

am only one man. By Allâh! If there is another man to support me, I would endeavor to revoke it.” He said: “There is another man.” He said: “Who is it?” He said: “I.” he said: “Then, seek the support of a third one.”

He went to Al-Mut‘im Ibn ‘Adiyy and said to him: “Have you been pleased that two branches from Abd Manâf would perish, whilst you are a witness to that, supporting the Quraysh to do so with them? By Allâh! If you are to enable them to do so, you will find that they shall soon do the same with you.” He said: “Woe to you! What should I do? I am only one man.” He said: “There is another man with you.” He said: “Who is it?” He said: “I.” he said: “Then, seek the support of a third one.” He said: “I have done so.” He said: “Who is it?” he said: “Zuhayr Ibn Abu ‘Umayyah.” He said: “Then, seek the support of a fourth one.”

He went to Abu Al-Bakhtari Ibn Hishâm and said to him the same as he had said to Al-Mut‘im, who said to him: “Woe to you! Do we find anyone to aid us in that?” He said: “Yes: Zuhayr Ibn Abu ‘Umayyah, Al-Mut‘im Ibn ‘Adiyy and I.” He said: “Then, seek the support of a fifth one.”

He went to Zam‘ah Ibn Al-Aswad Ibn Al-Muttalib Ibn ‘Asad and talked to him, and made a mention to him of the kinship and its due rights, thereupon he said to him: “Is there anyone to agree on that matter which you invite me to?” he said: “Yes.” He named the people (who had previously agreed upon that) to him.

They made their appointment at night in Khatm Al-Hajûn⁽¹⁾ in the upper part of Makkah. They assembled and decided on the matter, and agreed to work together to revoke the pact. Zuhayr said: “Let me be the first to speak.” When it was morning, they went to the places of their assemblies, and Zuhayr Ibn Abu ‘Umayyah came wearing a garment, and after having circumambulated the Ka‘bah seven times, he faced the people and said: “Is it fair that we eat food and wear clothes, while Banu Hâshim perish, since they neither buy nor sell anything? By Allâh! I will not relent till that severing wrongful pact is revoked.”

Abu Jahl, who was sitting on one side of Al-Haram, said: “You have told a lie. By Allâh, it will not be revoked.” Zam‘ah Ibn Al-Aswad said: “It is you, by Allâh, who are a liar. By Allâh, we have never accepted writing it when it was written.” Abu Al-Bakhtari said: “Zam‘ah has told the truth. We do not accept what has been written on it, nor do we validate it.” Al-Mut‘im Ibn ‘Adiyy said: “Both of you have told the truth, and anyone who says

(1) An area without a possessor. See Mu‘jam Al-Buldân, 2:379.

otherwise is a liar . We clear ourselves before Allâh from it and from what has been written in it.” Hishâm Ibn ‘Amr said something similar. Abu Jahl said: “This matter has already been resolved and discussed in advance.”

At the same time, Abu Tâlib was sitting silent on one side of Al-Haram.

Al-Mut‘im Ibn ‘Adiyy stood up to tear the parchment, thereupon he found that termites had devoured it entirely, except the phrase: “In the Name of Allâh.”

Ibn Hishâm says: According to a learned scholar, The Messenger of Allâh [peace be upon him] had previously told Abu Tâlib about that saying: “O uncle! My Lord, Allâh Almighty has Sent termites upon the document of Qurish, and left no name belonging to Allâh but they kept it, and, except for that, rather devoured all articles of injustice, boycott and falsehood.” Abu Tâlib asked him: “Has your Lord really informed you about that?” he [peace be upon him] answered in the affirmative. He said: “Let none enter upon you now.”

He went to the men of Quraysh and said: “O assembly of Quraysh! My nephew has told me such and such. Look at your document: if what he has told is the truth, you should desist from boycotting us, and give up its terms; and if what he has told is untrue, I then would deliver him to you (to kill).” The people approved. They looked and behold! It was the same as told by The Messenger of Allâh [peace be upon him]. Therefore, this but increased them in evil. At that time, those who revoked the pact, from among the Quraysh, did what they did⁽¹⁾.

Conversion Of At-Tufayl Ibn ‘Amr Ad-Dawsi To Islam

Quraysh’s Warning to Him

Ibn Ishâq says: In spite of the evil and harm he received from his people, The Messenger of Allâh [peace be upon him] spared no effort nor an opportunity to advise his people, and invite them to salvation from the wickedness in which they were. Meanwhile, when he was protected from the men of Quraysh by Allâh Almighty, they relentlessly warned the people and the Arabs who came to Makkah of approaching and hearing from him.

At-Tufayl Ibn ‘Amr Ad-Dawsi arrived in Makkah in (the eleventh year of) his Prophethood. He was a good noble man among his people, and an intelligent poet. They soon started to inculcate in his ears all sorts of

(1) Sahîh Al-Bukhari, no. 1590, 3882; Ibn Kathir in Al-Bidâyah, 3:97; As-Suyuti in Al-Khasa’is Al-Kubra, 1:250-251; Ibn Sa’d in At-Tabaqat, 1:208-209.

antipathy against the Prophet [Peace be upon him], saying: “O Tufayl! You have come to our city, and this man (Muhammad) has indeed caused to us severe trouble: he divided our group, and dispersed our affairs. His speech is like magic, by which he divides between the man and his father, his brother, his son, and even his wife. We fear for you and your people, lest you would receive the same trial as we have received. So, you should neither speak with nor hear from him.”

He related: By Allâh, they continued to talk to me pressingly until I decided not to speak with nor hear from him, to the extent that I stuffed my ears with a piece of cotton when I went to the mosque, in order not to hear any word of his which I did not like to hear.

When I entered the mosque, I saw The Messenger of Allâh [peace be upon him] observing his prayer near the Ka‘bah, thereupon I approached him and, thus, was caused by Allâh Almighty to hear a part of his speech. I heard good words which appealed to me.

He added: I said to myself: “Let my mother be breaved of me! By Allâh, I am an intelligent poet, and could distinguish the good from the bad. What does prevent me from hearing what this man says? If what he says is good, I will accept it, otherwise, I will not accept it.”

Meeting the Prophet and accepting the call of Islam

He added: I waited until The Messenger of Allâh [peace be upon him] finished and went home, and I followed him. When he entered the house, I came in and said: “O Muhammad! Your people have told me such and such [in reference to what they had already said to me]. By Allâh, they continued to frighten me of your matter so much that I stuffed my ears with a piece of cotton, in order not to hear your speech. But Allâh Almighty doomed me to hear your speech, and I found it good. So, offer to me your matter.”

The Messenger of Allâh [peace be upon him] offered Islam, and recited the Holy Qur’an to me. No, by Allâh, I have never heard a speech more pleasant than it, nor a matter more just than his (religion). I embraced Islam, and testified the testimony of the truth.

I said: “O Prophet of Allâh! I am obeyed by my people. I am going to return to them, and invite them to Islam. So, please, invoke Allâh to make for me a sign, that may help me in that to which I will invite them.” He [peace be upon him] said: “O Allâh! Make for him a sign.”

The Sign Given to Him

He added: I set out until when I came to an upper side where the

onlooker would be able to see me, I had, in between my eyes, light like a lamp, thereupon I said: "O Lord! Make it not in my face, lest they would think that some distortion has affected my face when I left their religion." Then, it turned to the head of my whip, and the onlookers saw this light in the head of my whip as if it were a hung chandler while I was descending to them from the upper side until I came near them.

Inviting His Father to Islam

He added: When I dismounted, my father, an old man, came to me, to whom I said: "Leave me my father! Neither am I from you nor are you from me." He said: "Why my son?" I said: "I have embraced Islam, and followed the religion of Muhammad [peace be upon him]." He said: "O my son! My religion is yours." I said to him: "Then, go and take bath and cleanse your garment, and come back so that I would teach you what I have learnt." He went and took bath and cleansed his garment before he came to me, and when I offered Islam to him, he accepted it.

Inviting His Wife to Islam

He added: My wife came to me to whom I said: "Leave me: neither am I from you, nor are you from me." She asked: "Why, let my father and mother sacrifice their lives for you?" I said: "Islam has divided between me and you, and I followed the religion of Muhammad [peace be upon him]." She said: "My religion is but yours." I said: "Then, go to the protected zone of Dhush-Shara and wash yourself off it." It was an idol worshipped by the tribe of Daws for which they made a zone protected, wherein there was a spring of water slopping from a mountain. She asked me: "Do you fear it for the children?" I said: "No, I am sure (that no harm will befall them from it)." She went and took bath, and when she came back, I offered Islam to her, and she accepted it.

Inviting His People to Islam

He added: Then, I invited the tribe of Daws to Islam, and they did not respond to me. I came to The Messenger of Allâh [peace be upon him] in Makkah and said: "O Prophet of Allâh! In Daws, I have been overpowered by (the spreading immorality of) adultery. So, invoke Allâh to ruin them." He [peace be upon him] said: "O Allâh! Guide (the tribe of) Daws (to Islam). Return to your people, and invite them kindly."

He added: I remained in Daws, and continued to invite my people to Islam until The Messenger of Allâh [peace be upon him] emigrated to Madînah, and it was not before Badr, Uhud and even Al-Khandaq, that I came to The Messenger of Allâh [peace be upon him] in Madînah, along

with those who embraced Islam from among my people. At that time, The Messenger of Allāh [peace be upon him] was in Khaybar. I arrived in Madīnah along with seventy or eighty families belonging to Daws, before we joined The Messenger of Allāh [peace be upon him] in Khaybar, and he gave us shares (from the war booty) like the other (fighting) Muslims.

I remained with The Messenger of Allāh [peace be upon him] until he was helped by Allāh Almighty to conquer Makkah, thereupon I said to The Messenger of Allāh [peace be upon him]: “O Messenger of Allāh! Send me to burn Dhul-Kaffayn (two-handed) idol of ‘Amr Ibn Hamamah.” He (was given permission and) went out and kindled fire on it until it was burnt.

His Jihād with the Muslims

He then returned to The Messenger of Allāh [peace be upon him] and remained with him in Madīnah until The Messenger of Allāh [peace be upon him] died. When some Arab tribes became apostates, he set out with the Muslims (to restore them to Islam), until when they finished from Tulayhah and the whole territory of Najd, he proceeded on with the Muslims toward Al-Yamamah, in the company of his son ‘Amr Ibn At-Tufayl.

On the way, he saw a vision and asked his companions to interpret it for him. He said: “I saw as if my head got shaved, and a bird came out of my mouth, and a woman met me and made me enter into her private parts, and my son did his best to catch up with me, but was detained from me.”

They said: “Well.” He said: “I have interpreted it.” They said: “What is your interpretation?” he said: “That my head was shaved means it would be cut off; the bird that came out of my mouth symbolizes my soul; and the woman who made me enter into her private parts symbolizes the earth being dug for me to be interred in it; and that my son did his best to catch up with me and was detained from me symbolizes his great endeavor to join me (in martyrdom).”

He [Allāh be pleased with him] was killed as a martyr in the battle of Yamamah, and his son was fatally wounded, from which he recovered. But later, he was killed as a martyr in the battle of Yarmūk, during the caliphate of ‘Umar Ibn Al-Khattāb [Allāh be pleased with him]⁽¹⁾.

(1) Sahih Muslim, no. 1957; Ibn Kathir in Al-Bidāyah, 3:99; Ibn Al-Athir in Usd Al-Ghabah, 3:78; Ibn Hajar in Al-Isabah, 3:287; Ibn Sa’d in At-Tabaqat, 4:175.

The Story Of Al-A'sha Of Banu Qays Ibn Tha'labah

Ibn Hishâm says: I was reported that Al-A'sha of Banu Qays Ibn Tha'labah went out aiming at The Messenger of Allâh [peace be upon him] with the intention to embrace Islam. On his way, he composed a poem in praise of The Messenger of Allâh [peace be upon him].

When he was in Makkah or close to it, he was met by a polytheist from Quraysh, who asked him about his matter, and he told him that he had come with the intention to meet The Messenger of Allâh [peace be upon him] to embrace Islam. He said: "O Abu Basîr (his nickname)! He forbids adultery." He said: "By Allâh, I have no desire for it." He further said: "O Abu Basîr! He also forbids wine." He said: "As for this, by Allâh, I still have desire for it. Anyway, I am going to return this year in order to quench my thirst from it, and in the next year, I would come to him to embrace Islam." He returned and died in this year, and never came back to The Messenger of Allâh [peace be upon him].

Abu Jahl Submits, in Humiliation, To The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: In spite of his enmity, hatred and harshness toward The Messenger of Allâh [peace be upon him], Abu Jahl, the enemy of Allâh, was caused by Allâh to submit to him in humiliation whenever he met him.

In this respect, Ibn Ishâq says: A man from Irâsh came to Makkah with many camels. Abu Al-Hakam: 'Amr Ibn Hishâm purchased them but procrastinated in paying their price. The man went to the Ka'bah where there was an assembly of people, and The Messenger of Allâh [peace be upon him] was sitting in one of its corners. The man cried: "Oh community of Quraysh! Is there a man to help me take my right from Abu Al-Hakam who has bought my camels and has not paid for them? I am a stranger and wayfarer." They said to him: "Do you see this man sitting in that corner? (They meant The Messenger of Allâh [peace be upon him], by way of mockery, in view of the enmity between him and Abu Jahl). He may help you take back your right."

The man came to The Messenger of Allâh [peace be upon him], and said: "Oh slave of Allâh! I have sold camels to Abu Al-Hakam and he has procrastinated in paying for them and overcome me, being a weak stranger and wayfarer. Those men advised me to ask you to help me take back my right. So, please, help me get my money, may Allâh's mercy be upon you."

The Messenger of Allâh [peace be upon him] said: "Let us go to him."

When the group of Qurayshis saw them going to Abu Al-Hakam, they asked somebody to follow them to see what would happen. The Messenger of Allâh [peace be upon him] knocked at the door of the house of Abu Al-Hakam who asked: "Who is the knocker?" The Messenger of Allâh [peace be upon him] answered: "Muhammad. Come out to meet me." Abu Al-Hakam got out with the signs of paleness visible on his face and opened the door. The Messenger of Allâh [peace be upon him] said: "Give this man his right." Abu Al-Hakam said: "Well, do not go away until I bring him his money." He came in and returned with it. He gave the money to the Irâshi man, and The Messenger of Allâh [peace be upon him] left. He said to him: "Now, go to your business."

The Irâshi man went to the group of men and said: "May Allâh reward him; he, by Allâh, made Abu Al-Hakam give me my right." The man sent to see what would happen came to them. They asked: "What have you seen?" He answered: "I was so much astonished by what I have seen! Muhammad no sooner had knocked at the door of the house than Abu Al-Hakam came pale and frightened. Muhammad asked him to give the Irâshi man his right; and he said: "Yes, do not go until I bring it to him." He entered the house and returned with the money and gave it to him."

Very soon, Abu jahl came to whom they said: "Woe to you! What is the matter with you?" Abu jahl said: "Woe to you! As soon as he had knocked at the door of my house and I had heard his voice, I got so much frightened, and when I opened the door I saw a very huge camel over his head, which had a head and teeth I have never seen before; and it was about to eat me if I had not given the man his right."

Rukânah Al-Muttalibi Fights With The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: My father, Ishâq Ibn Yasâr told me: Rukânah Ibn 'Abd Yazîd Ibn Hâshim Ibn 'Abd-Al-Muttalib Ibn 'Abd Manâf was the strongest man in Quraysh. One day, he was alone with The Messenger of Allâh [peace be upon him] in one of Makkahn defiles. The Messenger of Allâh [peace be upon him] said to him: "O Rukânah! Do you not fear Allâh and accept that (guidance) to which I invite you?" he said: "Were I to know that what you say is true, I would have indeed followed you."

The Messenger of Allâh [peace be upon him] said to him: "Tell me: if I overpower you, would you come to know that what I say is true?" he answered in the affirmative. He said: "Then, stand and come so that I would fight with you."

Rukânah stood to fight with him, and when The Messenger of Allâh [peace be upon him] beat him, he made him lie on the ground, too powerless to do anything. He said: "Come back, O Muhammad (to a second round of fighting)." He returned and overpowered him.

On that he said: "O Muhammad! That is indeed astonishing! How do you overpower me?"

The Messenger of Allâh [peace be upon him] said: "I could show you what is more astonishing, if you so like, in case you fear Allâh and follow my religion." He asked: "What is it?" he said: "I could invite to you this tree you are seeing, and it would come to me." He said: "Then, invite it." He invited it, and it came and stood in front of The Messenger of Allâh [peace be upon him], who asked it to return to its place, and it did accordingly. Then, Rukânah went to his people and said: "O Banu 'Abd Manâf! It is of no significance to let all the sorcerers of the earth challenge your companion: by Allâh, I have never seen more magic than him⁽¹⁾."

A Christian Delegation Comes From Abyssinia

Ibn Ishâq says: About twenty men from the Christians of Abyssinia came to The Messenger of Allâh [peace be upon him] in Makkah, and went to him in the mosque (of the Ka'bah). They sat with, talked to, and asked him about many things, in the presence of many men of Qurish in their assemblies round the Ka'bah.

When they finished from their questions they raised to The Messenger of Allâh [peace be upon him], he invited them to Allâh Almighty, and recited to them the Holy Qur'an. When they heard it, their eyes overflowed with tears. They responded to, and believed in Allâh Almighty, and gave trust to The Messenger of Allâh [peace be upon him] and knew that he met the same attributes they found in their Scripture.

When they left him, they were met by Abu Jahl, in the company of some men from Quraysh, who said to them: "May Allâh disappoint you! You have been delegated by those behind you, who belong to your religion, as reconnoiterers to return to them with the news of the man, and you did not finish your meeting with him before you left your religion, and gave trust to him in what he told you. There is no delegate more foolish than you, to the best of our knowledge." They said: "Peace be upon you. We do not like to

(1) Al-Bukhari in At-Târikh, 1:82; Abu Dâwûd in his Sunan, no. 4078; At-Tirmidhi in his Sunan, no. 1784; Al-Hâkim in Al-Mustadrak, 3:452; 'Abd-Ar-Razzaq in his Musannaf, 10:127; Al-Bayhaqi in Ad-Dalâ'il, 6:250.

be ignorant with you. To us is (the consequence of) our deed, and to you is yours. We spared no good for ourselves."

In connection with them, and Allâh Almighty knows best, the following Holy Verses were revealed (what means): {Those to whom We sent the Book before this, they do believe in this (Revelation); And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allâh's Will) from before this." Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them. And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."} [Al-Qasas 52-55]

Ibn Ishâq says: I asked Ibn Shihâb Az-Zuhri about the men in connection with whom those Holy Verses were revealed, and he said: I heard from our scholars that they were revealed in connection with the Negus and his companions. A mention also may be made of Allâh's saying (what means): {Strongest among men in enmity to the Believers will you find the Jews and Pagans; and nearest among them in love to the Believers will you find those who say: "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognize the truth: they pray: "Our Lord! we believe; write us down among the witnesses. What cause can we have not to believe in Allâh and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"} [Al-Mâ'idah 82-84]

The Polytheists Mock At The Oppressed Muslims

Ibn Ishâq says: Whenever The Messenger of Allâh [peace be upon him] sat in the mosque, along with such oppressed men of his Companions, as Khabbâb Ibn Al-Aratt, Suhayb, 'Ammâr, Bilâl, Abu Fakîhah: Yasâr, the freed slave of Safwân Ibn Umayyah, and others from among the weak Muslims, the men of Quraysh would ridicule them and say to each other: "Those are his companions, as you see. Are they those whom Allâh favoured with guidance and truth from amongst us? Had what he brought been good, those would not have preceded us to it, nor would Allâh have favored them with it apart from us."

On that occasion, Allâh Almighty revealed (what means): {Send not away those who call on their Lord morning and evening, seeking His Face. In naught are you accountable for them, and in naught are they accountable

for you, that you should turn them away, and thus be (one) of the unjust. Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful? When those come to you who believe in Our Signs, say: "Peace be on you; your Lord has inscribed for Himself (the rule of) Mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), lo! He is Oft-Forgiving, Most Merciful."} [Al-An'âm 52-54]⁽¹⁾

The Polytheists Claim That A Human Being Teaches The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: I was reported that The Messenger of Allâh [peace be upon him], more often, sat at Marwah with a Christian slave called Jabr, the slave of Banu Al-Hadrami. The disbelievers said in this respect: "By Allâh, none but Jabr, the Christian slave of Banu Al-Hadrami teaches Muhammad much of what he says."

In connection with them, Allâh Almighty revealed (what means): {We know indeed that they say: "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.} [An-Nahl 103]⁽²⁾

The Occasion Of Revealing Sûrat Al-Kawthar

Ibn Ishâq says: It was the habit of Al-'Âs Ibn Wâ'il that whenever a mention was made to him of The Messenger of Allâh [peace be upon him] he would say: "Leave him! He is but a cut off man who has no (male) children; and if he died, his mention would cease, and you would be relieved of him."

In connection with that, Allâh Almighty revealed (what means): {To you have We granted Al-Kawthar (the Fount of Abundance)⁽³⁾. Therefore to your Lord turn in Prayer and Sacrifice. For he who hates you, He will be cut off (from Future Hope).} [Al-Kawthar 1-3]

It is narrated on the authority of Anas [Allâh be pleased with him] that once the Messenger of Allâh [peace be upon him] was asked about Al-

(1) Muslim in his Sahîh, no. 1878; Ibn Majah in his Sunan, no. 4127-28; At-Tabari in his Tafsîr, 7:127.

(2) Al-Hâkim in Al-Mustadrak, 2:357; Al-Wahidi in Asbab An-Nuzul, 235; At-Tabari in his Tafsîr, 14:119-120.

(3) Al-Wahidi in Asbab An-Nuzul, 404; Al-Haythami in Al-Majma', 7:143; Ash-Shawkani in Fath Al-Qadir, 5:733.

Kawthar, thereupon he said: "It is a River, as long as is the distance between San'a' and Aylah (Allâh Almighty granted me in Paradise), whose utensils are as numerous as the stars. It has birds whose necks are as (fat as) the necks of camels." 'Umar [Allah be pleased with him] said: "They are then soft (birds)." On that the Messenger of Allâh [peace be upon him] said: "No doubt, eating of them is much softer."

Ibn Ishâq says: I heard, in this Hadith or in another one, that The Messenger of Allâh [peace be upon him] said: "Whoever drinks of it will never become thirsty⁽¹⁾."

The Occasion Of Revealing Qur'an 6:8-10

Ibn Ishâq says: Once, the Messenger of Allâh [peace be upon him] invited his people to Islam, and conveyed to them the message of Allâh. Zam'ah Ibn Al-Aswad, An-Nadr Ibn Al-Hârith, Al-Aswad Ibn 'Abd Yaghûth, Ubayy Ibn Khalaf, and Al-'Âs Ibn Wâ'il, said to him: "O Muhammad! Would that an angel be made with you, to be visible, and talk to the people on your behalf?"

On that occasion, Allâh Almighty revealed (what means): {They say: "Why is not an angel sent down to him?" If We did send down an angel, the matter would be settled at once, and no respite would be granted to them. If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.} [Al-An'âm 8-9]⁽²⁾

In another context, The Messenger of Allâh [peace be upon him] passed by Al-Walîd Ibn Al-Mughîrah, Umayyah Ibn Khalaf, and Abu Jahl Ibn Hishâm, who mocked at and made fun of him. This enraged him so much.

On that occasion, Allâh Almighty revealed to him (what means): {Mocked were (many) Messengers before you; but their scoffers were hemmed in by the thing that they mocked.} [Al-An'âm 10]⁽³⁾

(1) Al-Bukhari in his Sahîh, no. 6581; Muslim in his Sahîh, no. 400; Ibn Majah in his Sunan, no. 4334; At-Tirmidhi in his Sunan, no. 3661; Ahmad in his Musnad, 1:399, 3:220-221, 236; Al-Haythami in Al-Majma', 10:360-361.

(2) Ash-Shawkani in Fath Al-Qadir, 2:147.

(3) Ibid. 2:148.

The Story Of Al-Isrâ' Wal-Mi'râj⁽¹⁾

Ibn Ishâq says: Then, The Messenger of Allâh [peace be upon him] was taken, by night, on a night journey, from Al-Masjid Al-Harâm (Al-Masjid Al-Harâm of Ka'bah) to Al-Masjid Al-Aqsa (the Farthest Mosque) in Bayt Al-Maqdis (Jerusalem in Palestine), when Islam had spread in Makkah, and its mention reached almost all the Arab tribes around it.

Ibn Ishâq says: The story of this night journey is narrated from such glorious Companions as 'Abdullâh Ibn Mas'ûd, Abu Sa'îd Al-Khudri, 'Â'ishah, the wife of The Messenger of Allâh [peace be upon him], Mu'âwiyah Ibn Abu Sufyân, and Umm Hânî' Bint Abu Tâlib [Allâh be pleased with them] and Al-Hasan Al-Basri, Ibn Shihâb Az-Zuhri, Qatâdah and others, each of whom narrating a part of the story when he [peace be upon him] was taken by night on a night journey to the Farthest Mosque. In this night journey, there were trials and testing, and indications to the omnipotence and authority of Allâh Almighty, as a lesson for these who have minds to learn, and guidance, mercy and firmness to those who believed and gave trust (to the Prophet), and were certain of the command of Allâh Almighty. Allâh Almighty made him set out on a night journey in the way He liked, in order to show him of His great signs what He willed him to see, and make him watch some aspects of His authority, sovereignty and omnipotence by which He does what He likes.

The Narration Of 'Abdullâh Ibn Mas'ûd

It is narrated on the authority of 'Abdullâh Ibn Mas'ûd [Allâh be pleased with him] that he said: (On the night journey) The Burâq was brought to the Messenger of Allâh [peace be upon him], i.e. the riding mount on which the Prophets before him were carried, and (whenever it walked) it placed its hoof as far as its sight could reach. He was carried on it, and went out along with his companion (Gabriel), seeing the signs of Allâh Almighty (in succession) in between the heaven and the earth, until he reached Bayt Al-Maqdis, where he found Abraham, the intimate friend of Allâh, Moses, Jesus [peace be upon them] among the other Prophets who had previously been gathered for him, and he led them in prayer.

(1) Al-Isrâ' is the night journey where The Messenger of Allâh [peace be upon him] was made to set out from Al-Bayt Al-Harâm to the Farthest Mosque; and Al-Mi'râj is the ascent of the Prophet [peace be upon him] from the Farthest Mosque to the heaven. Ibn Kathir in Al-Bidâyah 3:108 Wan-Nihâyah.

Then, three utensils were brought to him: one full of milk, another of wine and the third of water. The Messenger of Allâh [peace be upon him] said: I heard somebody saying, when those were presented to me: "If he takes the water, he will sink and so will his ummah; and if he takes the wine, he will err, and so will his ummah; and if he takes the milk, he will be guided and so will his ummah be." He said: "I took the utensil of milk and drank from it. Gabriel [peace be upon him] then said to me: "You have been guided aright, and so has your ummah been, O Muhammad⁽¹⁾."

The Narration Of Al-Hasan

Al-Hasan said: The Messenger of Allâh [peace be upon him] said: "While I was sleeping in Al-Hijr, Gabriel [peace be upon him] came and poked me with his foot, and I sat, but since I saw nothing, I returned once again to my lying place. He came to me for the second time and poked me with his foot, and I sat. But since I saw nothing, I returned once again to my lying place. He came to me for the third time and poked me with his foot, and I sat. He took hold of my forearm and I stood with him, and he came out along with me to the gate of the mosque, and behold! There was a white riding mount, between the mule and the donkey, having two wings in its thighs to move its legs thereby, and (whenever it walked) it placed its foreleg as far as its sight could reach. He made me ride it and then came out with me and we never left one another⁽²⁾."

The narration of Qatâdah

According to the narration of Qatâdah, The Messenger of Allâh [peace be upon him] said: "When I came near it to ride it, it got agitated, thereupon Gabriel [peace be upon him] placed his hand on its forelock and said: "Do you not feel shy, O Burâq, of what you are doing? By Allâh, no servant of Allâh has ever ridden you before, more honored in the Sight of Allâh, than Muhammad." It felt shy until sweat flowed from it, and calmed down till I rode it⁽³⁾."

Back to the narration of Al-Hasan

Al-Hasan resumed: Then, he, along with his companion (Gabriel) went

(1) Al-Bukhari in his Sahîh, no. 3887; Muslim in his Sahîh, no. 145, 149; At-Tirmidhi in his Sunan, no. 3130-31; Ahmad in his Musnad, no. 7776; As-Suyuti in Al-Khasa'is Al-Kubra, 1:268-269; Al-Haythami in Al-Majma', 1:78; Ibn Kathir in his Tafsîr, 5:28; Ibn Hâjar in Al-Fath, 7:256.

(2) At-Tabari in his Tafsîr, 15:3-4.

(3) At-Tirmidhi in his Sunan, no. 3331; Ahmad in his Musnad, 3:164; Al-Bayhaqi in Ad-Dalâ'il, 2:362-363; At-Tabari in his Tafsîr, 15:12-13; Ibn Hâjar in Al-Fath, 7:247.

on until he reached Bayt Al-Maqdis, where he found Abraham, Moses and Jesus [peace be upon them] among the other Prophets whom he led in prayer. Then, two utensils were brought to him: one full of milk, and the other of wine. The Messenger of Allâh [peace be upon him] took the utensil of milk and drank from it, and left the wine. Gabriel [peace be upon him] then said to him: "You have been guided to the true religion, and so has your ummah been, O Muhammad, and the wine has been made unlawful for you." Then, The Messenger of Allâh [peace be upon him] went back to Makkah.

When it was morning, he went to the men of Quraysh and told them the story. Most people said: "That is, by Allâh, the evident lie. By Allâh, it takes a month for the camels to go from Makkah to Shâm, and another month to return. How could Muhammad go and return only in one night?"

Many of the new converts to Islam became apostates because of that. The people went to Abu Bakr [Allâh be pleased with him] and said: "Do you not see what your companion says, O Abu Bakr? He claims that tonight, he went to Bayt Al-Maqdis, prayed therein and then returned to Makkah." Abu Bakr said: "Verily, you attribute lies to him." They said: "No, he is now in the mosque, talking to the people." On that Abu Bakr [Allâh be pleased with him] said: "By Allâh, if he has really said so, he has told the truth. What does astonish you about that? By Allâh, he tells me that the news (revelation) comes to him from the heaven to the earth at a single moment at night or by day, and I give trust to him; and that is more entitled to astonish you."

Then, he went to The Messenger of Allâh [peace be upon him] and said: "O Prophet of Allâh, have you told the people that you went to Bayt Al-Maqdis this night?" he answered in the affirmative. He said: "O Prophet of Allâh! Describe it to me. I have already visited it."

Al-Hasan said: The Messenger of Allâh [peace be upon him] said: "(The image of) it was then presented before me until I saw it entirely." The Messenger of Allâh [peace be upon him] went on describing it to Abu Bakr in detail, who, in turn, continued to say, with everything described to him by The Messenger of Allâh [peace be upon him]: "You have told the truth. I testify that you are the Messenger of Allâh." When he finished, The Messenger of Allâh [peace be upon him] said to Abu Bakr: "And you, Abu Bakr, are the sincere affirmer of the truth (Siddîq)." Since that day, he was given that name of As-Siddîq.

Al-Hasan said: In connection with those who became apostates from Islam because of that event, Allâh Almighty revealed (what means):

{Behold! We told you that your Lord does encompass mankind round about: We granted the Vision which We showed you, but as a trial for men, as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!} [Al-Isrâ' 60]⁽¹⁾

As for the narration of 'Â'ishah, Ibn Ishâq says: It is narrated on the authority of 'Â'ishah [Allâh be pleased with her], the wife of The Messenger of Allâh [peace be upon him], that she said: "Verily, the body of The Messenger of Allâh [peace be upon him] was not missed (on that night), but Allâh Almighty took him, in spirit (rather than in body) by night on that night journey⁽²⁾."

It is narrated on the authority of Mu'âwiyah Ibn Abu Sufyân that whenever he was asked about the night journey of The Messenger of Allâh [peace be upon him] he would say: "It was a true vision, granted to him by Allâh Almighty."

Those two narrations (of 'Â'ishah and Mu'âwiyah) were not refuted, in view of the statement of Al-Hasan in his narration that in connection with it, Allâh Almighty revealed (what means): {We granted the Vision which We showed you, but as a trial for men.} [Al-Isrâ' 60] Allâh Almighty said also about Abraham [peace be upon him] (what means): {Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer you in sacrifice: now see what is your view!"} [As-Saffât 102] I came to know that the Prophets and Messengers [peace be upon them] receive the Divine revelation in whichever state they are, be they wakeful or sleeping.

In confirmation of that, The Messenger of Allâh [peace be upon him] said: "Although my eyes sleep, my heart never sleeps⁽³⁾."

Allâh Alone knows best in which state he was when he saw that, and whether he was wakeful or sleeping, because both are true⁽⁴⁾.

(1) Al-Bukhari in his Sahîh, no. 4716; At-Tirmidhi in his Sunan, no. 3134; Ahmad in his Musnad, 1:221, 370; Al-Hâkim in Al-Mustadrak, 2:362.

(2) At-Tabari in his Tafsîr, 15:13.

(3) Al-Bukhari in his Sahîh, no. 1147, 7281; Muslim in his Sahîh, no. 125; At-Tirmidhi in his Sunan, no. 2861; Ad-Dârimi in his Sunan, 1:12; At-Tabari in his Tafsîr, 15:13.

(4) The right opinion adopted by the majority of scholars, the predecessors and successors, is that The Messenger of Allâh [peace be upon him] was taken, by night, on a night journey by both body and spirit, during which he was in the state of wakefulness, as shown in the Holy Qur'anic Verse, in which Allâh starts with exaltation, which indicates that what follows should be quite amazing and

His Description Of The Prophets

In his description of Abraham, Jesus and Moses [peace be upon them] The Messenger of Allâh [peace be upon him] said: "As for Abraham, I have never seen a man more similar to your companion (meaning himself) than him, nor a man more similar to him than your companion. As for Moses, he was a brown-complexioned tall well-built curly-haired, as if he belonged to the men of Shanû'ah. As for Jesus, son of Mary, he was a red-complexioned of medium height, lank hair and much moles in his face, as if he has just come out of a bathroom, with his head seeming to dribble water, even though it had no water, and the one who resembles him most among your men is 'Urwah Ibn Mas'ûd Ath-Thaqafi⁽¹⁾."

In this context, 'Ali Ibn Abu Tâlib [Allâh be pleased with him] said in description of The Messenger of Allâh [peace be upon him]: "The Messenger of Allâh [peace be upon him] was of medium height: neither extremely tall nor excessively short; his hair was neither curly nor straight, but slightly wavy. His face was not puffy, but rounded. His skin was white, his eyes were marked by a contrast between white and black, and his eye lashes were black and long. He had large joints and broad shoulders. His chest was hairless, with only a line of hair running from his chest to his navel. His palms and feet were large. He had a firm step, and whenever he walked, he was swift but smooth, as if going down a slope. Whenever he turned, he turned with his entire body. The seal of prophethood is between his shoulders, and he is the seal of the Prophets, the most generous, the most courageous, the most truthful and honest. He had the best nature and provided the kindest companionship. Whoever set eyes on him, would, at the first glance, be struck with awe, but when he associated with him, he would love him. Anyone describing him said: 'I have never seen the like of him before or after him [peace be upon him]⁽²⁾.'"

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extraordinary, and this could not be realized if it is made only by spirit. He also tells that He took His servant by night on a night journey, and the servant incorporates both the body and spirit. That He will show him of His great signs confirms that it should be by sight in the state of wakefulness, and not in dream, because the vision in dreams could take place for anyone, and it has no privacy. Had the night journey been only by spirit, it would not have been a trial, nor would it have astonished the polytheists, nor would The Messenger of Allâh [peace be upon him] have told them that he had seen on his way the caravan of so and so, whose camels were provoked by the voice of the Burâq, and one of them fell and its leg got broken.

(1) At-Tabari in his Tafsîr, 15:12.

(2) At-Tirmidhi in his Sunan, no. 3638, and in Ash-Shâma'il Al-Muhammadiyah, 5:16.

The Narration Of Umm Hâni', Daughter Of Abu Tâlib

Ibn Ishâq says: It is narrated on the authority of Umm Hâni' Bint Abu Tâlib [Allâh be pleased with her] that she said, relating the story of the night journey of The Messenger of Allâh [peace be upon him]: When The Messenger of Allâh [peace be upon him] was taken, by night, on the night journey (from Al-Bayt Al-Harâm to the Farthest Mosque), he was in my house, wherein he spent that night. He prayed the last 'Ishâ' and then slept, and we slept accordingly. When it was a short while before Fajr, The Messenger of Allâh [peace be upon him] awakened us (to pray Fajr), and when he prayed Fajr and we prayed too, he said to me: "O Umm Hâni'! I have prayed the last 'Isha' among you, as you have seen, in that valley (of Makkah). I then went to Bayt Al-Maqdis wherein I prayed; and now I have just (returned and) prayed Fajr among you, as you see."

When he stood up to leave, I caught hold of the end of his garment, and this uncovered his abdomen which was as smooth as a thin linen white folded clothing, and said: "O Prophet of Allâh! Do not relate this to the people, lest they would belie and even harm you." He [peace be upon him] said: "No, by Allâh, I would relate it to them."

She added: I said to an Abyssinian slave-girl of mine: "Woe to you! Follow The Messenger of Allâh [peace be upon him] in order to hear what he would say to the people, and know their reactions to him." When The Messenger of Allâh [peace be upon him] went out to the people and told them, they were amazed so much and said: "What is the sign of that O Muhammad? We have never heard about the like of this." He [peace be upon him] said: "The sign is that on the way, I passed by the caravan of so and so, sons of so and so, in such and such a place, and, being provoked by the voice of the mount (I was riding), they lost a camel, to which I guided them on my way to Shâm. Then, I went on until when I was in Dajnân, I came upon the caravan of so and so, sons of so and so, whereupon I found them sleeping, and with them, there was a utensil full of water which they covered with something: I then removed the cover and drank what it contained. Their caravan now is coming from the direction of At-Tan'îm, led by a grey camel, carrying two jars: one black and the other white."

She added: They soon hastened to that direction, to meet the leading camel which was just as he [peace be upon him] had previously described to them. They asked them about the utensil, and they told them that they placed and covered it and it was full of water, and when they got up they found it covered, but empty of water. They asked the others in Makkah, who said: "By Allâh, he has told the truth. We were provoked in the same valley he mentioned, and lost a camel, and heard the voice of a man guiding

us to it, and we took it⁽¹⁾.”

The Story Of Al-Mi'râj

The narration of Al-Khudri about Al-Mi'râj

It is narrated on the authority of Abu Sa'îd Al-Khudri [Allâh be pleased with him] that he said: I heard The Messenger of Allâh [peace be upon him] having said: “When I finished from Bayt Al-Maqdis, the ascender (Al-Mi'râj) was brought, better than which I have never seen anything. It is that to which the dead person among you stretches his eyes whenever death approaches him. My companion (Gabriel) made me ascend in it until we reached one of the gates of the heaven, called the Gate of Keepers, whose porter is an angel named Ismâ'îl, under whose leadership, there are twelve thousand angels, under the leadership of each of whom, there are twelve thousand angels.”

He (the narrator) said: When relating this Hadith, The Messenger of Allâh [peace be upon him] recited (what means): {and none can know the forces of your Lord, except He.} [Al-Muddaththir 31]

The Messenger of Allâh [peace be upon him] resumed: “When I was made to enter, he asked: “Who is that O Gabriel?” he said: “That is Muhammad.” He asked: “Has he been sent as a Messenger?” he answered in the affirmative. He invoked good upon me, and said good words.”⁽²⁾

The Hellfire Keeper never Smiles

Ibn Ishâq says: I was reported by a learned scholar that the Messenger of Allâh [peace be upon him] said: “The angels received me when I entered the nearest heaven, all cheerfully and joyfully, with good words and invocations. Therefore, an angel met me, and said the same as they said, and invoked good upon me as they did, but he did not smile, and I did not see from him the same gladness I saw from the other angels. I said: “O Gabriell! Who is that angel who said the same as they said, but did not smile to me, and I did not see from him the same gladness I saw from the other angels?” Gabriel [peace be upon him] said: “Behold! Were he to smile to anyone before you, or should he smile to anyone after you, he would, preferably, have smiled to you. But he never smiles. That is Mâlik, the Hellfire keeper.”

(1) Al-Haythami in Al-Majma', 1:76, 9:42; At-Tabari in his Tafsîr, 15:2; Ibn Kathir in his Tafsîr, 5:39; Ibn 'Asakir in Al-Khasa'is, 1:178; Ibn Sayyid An-Nas in 'Uyun Al-Athar, 1:174.

(2) Ad-Dalâ'il, 2:390; Tafsîr Ibn Kathir, 5:20-22; Al-Bidâyah, 3:110-111; Al-Kamil of Ibn 'Adiyy, 5:79.

The Messenger of Allâh [peace be upon him] said: "I said to Gabriel [peace be upon him], given his high position from Allâh Almighty as described to you (in His saying what means): {Endued with Power, with rank before the Lord of the Throne, With authority there, (and) faithful to his trust} [At-Takwîr 20-21]: "Would you not command him to show me the fire?" he said: "Well. O Mâlik! Show Muhammad the fire." He removed the cover from it, and it erupted and rose up so much that I thought it would burn everything within the range of my sight. I said to Gabriel: "O Gabriel! Command him to bring it back to its very place." He commanded him, and he said: "Extinguish!" it then returned back to its very place, and it was not before the coming of the shade that I felt it had really returned, until when it entered whence it came out, he set the cover over it once again⁽¹⁾."

Back to the narration of Al-Khudri about Al-Mi'râj

The Messenger of Allâh [peace be upon him] said: "When I entered the nearest heaven, I saw a man sitting, to whom the souls of mankind are shown, to some of whom he would say good words and rejoice, saying: "A good soul has come out of a good body," and to some he would say bad words and frown, saying: "A wicked soul has come out of a wicked body." I asked: "Who is that O Gabriel?" he said: "That is your father Âdam [peace be upon him] to whom the souls of his offspring are shown: if he receives the soul of a believer among them, he would be pleased with it, and say: "A good soul has come out of a good body," and if he receives the soul of a disbeliever among them, he would be disgusted about and dislike it, and say: "A wicked soul has come out of a wicked body.""

Description of Those who Wrongfully Devour the Wealth of the Orphans

He [peace be upon him] added: "Then, I saw men with lips like the lips of camels, having in their hands pieces of fire like stones, which they would cast into their mouths, thereupon they would come out of their anuses. I asked: "Who are those O Gabriel?" he said: "They are those who wrongfully devour the wealth of the orphans."

Description of the Usury Devourers

He [peace be upon him] added: "Then, I saw men of bellies, the like of which I have never seen, lying on the way of the Pharaohs, who come upon them like camels agitated by the fire, and trample them, and they could not

(1) Sahîh Muslim, no. 156-157.

move from their place (where they are trampled). I asked: "Who are those O Gabriel?" he said: "Those are the devourers of usury."

Description of Those who Commit Adultery

He [peace be upon him] added: "Then, I saw men having good fresh meat, along with bad and nasty flesh, and they would eat only from the putrefied and bad flesh, and leave the good and fresh meat. I asked: "Who are those O Gabriel?" he said: "They are those who leave the women made lawful for them by Allâh (i.e. their wives), and commit adultery with the women made unlawful for them by Allâh."

Description of Women who Attribute to Husbands Children not from Their Own Loins

He [peace be upon him] added: "Then, I saw women hung by their breasts, about whom I asked: "Who are those O Gabriel?" he said: "Those are women who attribute to husbands children not from their own loins."

Ibn Ishâq says: In this connection, It is narrated on the authority of Al-Qâsim Ibn Muhammad that The Prophet [peace be upon him] said: "Allâh's wrath is aggravated more upon a woman who attributes to a people a child not belonging to them, who, consequently, devours their wealth and sees their defects⁽¹⁾."

Back to the narration of Al-Khudri about Al-Mi'râj

He [peace be upon him] added: "Then, he (Gabriel) made me ascend to the second heaven, and behold! There were the two maternal cousins: Jesus, son of Mary, and John, son of Zechariah [peace be upon them].

Then, he made me ascend to the third heaven, and behold! There was a man whose face is as bright as the full moon, about whom I asked: "Who is that O Gabriel?" he said: "That is your brother, Joseph, son of Jacob [peace be upon them]."

Then, he made me ascend to the fourth heaven, and behold! There was a man about whom I asked: "Who is that O Gabriel?" he said: "That is Idrîs (Enoch) [peace be upon him]."

In connection with him, The Messenger of Allâh [peace be upon him] recited (what means): {And We raised him to a lofty station.} [Maryam 57]

He [peace be upon him] added: "Then, he made me ascend to the fifth heaven, and behold! There was a man of white (hair in the) head and beard,

(1) Al-Majma', 4:225.

and long hair on the chin, more beautiful than whom I have never seen. I asked: "Who is that O Gabriel?" he said: "That is the beloved person among his people, Aaron, son of 'Imrân [peace be upon him]."

Then, he made me ascend to the sixth heaven, and behold! There was a brown-complexioned tall well-built man, as if he belonged to the men of Shanû'ah, about whom I asked: "Who is that O Gabriel?" he said: "That is your brother, Moses, son of 'Imrân [peace be upon him]."

Then, he made me ascend to the seventh heaven, and behold! There was a man sitting on a chair towards Al-Bayt Al-Ma'mûr (Populated House) into which seventy thousand angel enter daily, and never return to it (and so on) until the Day of Judgment, and I have never seen a man more similar to your companion (meaning himself) than him, nor a man more similar to him than your companion. I asked: "Who is that O Gabriel?" he said: "That is your father Abraham [peace be upon him]."

Then, he made me enter Paradise, therein I saw a pretty girl, who appealed to me once I saw her. I asked her: "Whose are you?" she said: "I am for Zayd Ibn Hârithah." The Messenger of Allâh [peace be upon him] informed Zayd Ibn Hârithah about her.

Enjoyment Of Prayer

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Mas'ûd [Allâh be pleased with him] that whenever Gabriel [peace be upon him] made The Messenger of Allâh [peace be upon him] ascend to a heaven and sought the permission of its guardian angels, they would ask him: "Who is that (along with you) O Gabriel?" he would say: "That is Muhammad." They would say: "Has he been sent as a Prophet?" he would answer in the affirmative, thereupon they would say: "May Allâh greet him: how excellent is he for a brother and companion!" he continued to do so until he came with him to the seventh heaven and then to his Lord Almighty, Who enjoined upon him fifty prayers daily.

The Advice of Moses to the Prophet to Alleviate the prayer

The Messenger of Allâh [peace be upon him] said: "Then, I returned, and on my way, I passed by Moses, son of 'Imrân [peace be upon him], and how excellent companion to you was he! He asked me: "How many prayers have been enjoined upon you?" I said: "Fifty prayers daily." He said: "No doubt, the prayer is difficult, and your ummah is too weak (to endure all of this). So, return to your Lord, and ask him for alleviation from your ummah." I returned and asked my Lord for alleviation from me and from my ummah, and He reduced ten from me.

I then turned away, and passed by Moses (and when I told him) he said to me the same, thereupon I returned and asked my Lord for alleviation from me and from my ummah, and He reduced further ten from me.

I then turned away, and passed by Moses (and when I told him) he said to me the same, thereupon I returned and asked my Lord for alleviation from me and from my ummah, and He reduced further ten from me.

He continued to say the same to me whenever I passed by him, until they were reduced to only five prayers every day and night. When I passed by Moses [peace be upon him], he said to me the same, thereupon I said: "I returned to my Lord and asked Him much until I felt shy of Him. So I am not going to do it once again."

(The Messenger of Allâh [peace be upon him] then said, addressing the people: "Those are five prayers and) whoever among you performs them, out of faith in them, and expecting the reward for them with Allâh Almighty, will receive the reward of fifty prayers⁽¹⁾."

The Deriders Of The Messenger Of Allâh [Peace Be Upon Him], Against Whom Allâh Sufficed Him

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] then carried on the command of Allâh Almighty with patience, expecting the reward with Allâh Almighty, and advising his people sincerely, regardless of the repudiation and harm he received from them.

The leading ridiculers were five, as reported on the authority of 'Urwah Ibn Az-Zubayr, and they were honored and highly esteemed among their people: Al-Aswad Ibn Al-Muttalib Ibn Asad: Abu Zam'ah, upon whom The Messenger of Allâh [peace be upon him] invoked evil, due to the severe harm and ridicule he inflicted upon him. He said: "O Allâh! Make him blind, and bereave him of his child!"⁽²⁾ A mention also may be made of Al-Aswad Ibn 'Abd Yaghûth, Al-Walîd Ibn Al-Mughîrah, Al-'Âs Ibn Wâ'il, and Al-Hârith Ibn At-Talâtîlah Ibn 'Amr.

When they persisted in their evil, and multiplied their derision of The Messenger of Allâh [peace be upon him], Allâh Almighty revealed (what means): {Therefore expound openly what you are commanded, and turn away from those who join false gods with Allâh. For sufficient are We unto you against those who scoff, Those who adopt, with Allâh, another god: but

(1) Sahîh Muslim, no. 145-147.

(2) Tafsîr Ibn Jarîr, 14:48; Tafsîr Ibn Kathîr, 4:470; Al-Bidâyah, 3:105.

soon will they come to know.} [Al-Hijr 94-96]

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr and other learned scholars that Gabriel [peace be upon him] came to The Messenger of Allâh [peace be upon him] while those (five ridiculers) were circumambulating the House. He stood and The Messenger of Allâh [peace be upon him] stood along with him.

Al-Aswad Ibn Al-Muttalib passed by him, in whose face he cast a green leaf, which caused him to be blind.

Then, Al-Aswad Ibn 'Abd Yaghûth passed by him, to whose abdomen he beckoned, and he was afflicted with dropsy, because of which he died.

Al-Walîd Ibn Al-Mughîrah passed by him, thereupon he beckoned to the trace of a wound in the lower part of his heel he had previously received many years earlier while he was dragging his garment on the ground, where he passed by a man from Khuzâ'ah sharpening his arrows, and an arrow got stuck to his lower garment, and slightly wounded his foot, and it was of no significance. But (when Gabriel beckoned to it) it was that which killed him.

Al-'Âs Ibn Wâ'il passed by him, to whose toe he beckoned. He once set out on a donkey aiming at Tâ'if, which ran with him, and a small thorn entered his toe, and killed him. ⁽¹⁾

Al-Hârith Ibn At-Talâtîlah passed by him, to whose head he beckoned, which turned to be filled with ulcer that killed him.

The Story of Abu Uzayhir Ad-Dawsi

Ibn Ishâq says: When death approached Al-Walîd Ibn Al-Mughîrah, he gathered his three sons: Hishâm, Al-Walîd and Khâlîd, and recommended them saying: "O my sons! I recommend you to do three things, and not to neglect anyone of them: my blood-money is due on (the tribe of) Khuzâ'ah: do not leave it. By Allâh, I know well that they are legally free from it. But, at the same time, I am afraid you would be put to Shame because of that after this day. The interest of my money is in Thaqîf: so, do not leave it. My wife is with Abu Uzayhir: do not leave him." Abu Uzayhir had already given him his daughter in marriage, and then detained her from him, and he did not consummate marriage with her until he died.

When Al-Walîd died, Banu Makhzûm jumped over Khuzâ'ah, demanding his blood-wet, under claim that it is the arrow of their man that killed him. Banu Ka'b (a branch of Khuzâ'ah) had alliance with Banu 'Abd-

(1) Tafsîr At-Tabari, 14:48; Tafsîr Ibn Kathir, 4:470.

Al-Muttalib Ibn Hâshim. Khuzâ'ah refuted their claim, which resulted in quarrels and the disputes between them were aggravated.

Later on, they sought to please each other. Having known that Banu Makhzûm only felt afraid that they would be put to Shame because of that, those of Khuzâ'ah gave them a part of the blood-wet.

Ibn Ishâq says: Then, Hishâm Ibn Al-Walîd attacked Abu Uzayhir, a honored noble man among his people, in the market of Dhul-Majâz, and killed him. 'Âtikah Bint Abu Uzayhir was the wife of Abu Sufyân Ibn Harb. He killed him in retaliation for the wife of his father Al-Walîd (whom he detained from him until his death), and thus carried out the recommendation of his father to him before his death. This incident took place after the migration of The Messenger of Allâh [peace be upon him] , to Madînah, and the battle of Badr was over, in which the polytheistic noble men of Quraysh were killed.

While Abu Sufyân was in Dhul-Majâz, Yazîd Ibn Abu Sufyân went out, and assembled Banu 'Abd Manâf (for retaliation), thereupon the people said: "Since the right of protection given by Abu Sufyân was betrayed in his father-in-law, he would take retaliation for him." Heard about that, Abu Sufyân, a forbearing man and a strong lover of his people, returned quickly to Makkah, for fear there would be dispute among the people of Quraysh because of Abu Uzayhir. He went to his son, who was armed among his people from 'Abd Manâf, and took the lance from his hand and struck it against his head because of which he was troubled. He said to him: "May Allâh deface you! Do you like that the men of Quraysh would strike each other simply because of a man from Daws? We would give them the blood-wet, if they accept it, and thus extinguish the fire of dispute."

Hassân Ibn Thâbit composed poetry in which he prompted the people to take retaliation for the killing of Abu Uzayhir and put Abu Sufyân to Shame because his right of protection was violated, and rendered him coward. But Abu Sufyân said: "No doubt, Hassân just likes that we should strike each other simply because of a man belonging to (the tribe of) Daws. Evil, by Allâh, is that which he assumed to take place!"

When the people of Tâ'îf embraced Islam, Khâlîd Ibn Al-Walîd talked to The Messenger of Allâh [peace be upon him] about the interest of his father's wealth which was with the Tha'îf people.

Ibn Ishâq says: In connection with that, Allâh Almighty revealed the following Holy Verses, to prohibit what remained of usury in the hands of the people (what means): {O You who believe! Fear Allâh, and give up what remains of your demand for usury, if you are indeed believers. If you

do it not, take notice of war from Allâh and His Messenger: but if you turn back, you shall have your capital sums; deal not unjustly, and you shall not be dealt with unjustly. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. And fear the Day when you shall be brought back to Allâh. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.} [Al-Baqarah 278-281]⁽¹⁾

As for Abu Uzayhir, to the best of our knowledge, no retaliation was taken for him until Islam forbade retaliation entirely, except that once, Dirâr Ibn Al-Khattâb Al-Fihri set out, in the company of some men from Quraysh, to Daws, and came as guests upon a woman called Umm Ghilân, a hairdresser. The men of Daws intended to kill them, in retaliation for Abu Uzayhir, but Umm Ghailan, along with some women, defended them, and thus, deserved some poetic verses in her praise, composed by Dirâr Ibn Al-Khattâb.

During the caliphate of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him], this Umm Ghailan (or Umm Jamîl according to another narration), came to him, thinking him to be the brother of Dirâr. When she presented herself to him, he knew her and said: “No doubt, I am not his brother except in the religion of Islam. Now, he is engaged in fighting; and I know your favor on him.” He gave her a gift as a wayfarer.

Ibn Hishâm says: On the holy day of Uhud, this Dirâr caught up with ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] and went on beating him with the broad iron of the spear saying: “Save yourself, O Ibn Al-Khattâb, I would not like to kill you.” However, ‘Umar [Allâh be pleased with him] appreciated for him this favor after his conversion to Islam.

Death Of Abu Tâlib And Khadîjah

Patience of the Prophet for the harm of the Polytheists

Ibn Ishâq says: The men who harmed The Messenger of Allâh [peace be upon him] in his house were Abu Lahab, Al-Hakam Ibn Abu Al-‘Âs, ‘Uqbah Ibn Abu Mu‘ayt, ‘Adiyy Ibn Hamrâ’ Ath-Thaqafi, and Ibn Al-Asdâ’ Al-Hudhali, and they were his neighbors, and none of them embraced Islam except for Al-Hakam Ibn Abu Al-‘Âs.

One of them used to throw the abdominal contents of the sheep on him [peace be upon him] while he was in prayer, and another used to throw that

(1) Asbab An-Nuzul, 81-82; Tafsîr At-Tabari, 3:71.

in his cooking vessel whenever it was held for him. They continued to do so until The Messenger of Allâh [peace be upon him] took a stone to screen himself from them whenever he stood for prayer.

Whenever they threw on him those things, The Messenger of Allâh [peace be upon him] would come out carrying them on a stick, and stand at the gate of his house and say: "O Banu 'Abd Manâf! Which neighborhood is this?" then, he would throw that in the (side of the) street⁽¹⁾.

The Polytheists Covet of Harming the Prophet after the Death of Abu Tâlib and Khadîjah

Therefore, Khadîjah Bint Khuwaylid [Allâh be pleased with her] and Abu Tâlib died in the same year.⁽²⁾ The calamities were multiplied upon The Messenger of Allâh [peace be upon him] in succession after the death of his wife, Khadîjah, who was a sincere and true adviser and helper for him on Islam, to whom he used to complain (his suffering), and the death of his paternal uncle Abu Tâlib, his protector and defender who enabled him to carry on his matter of religion, and supported him against his people. This was three years before his migration to Madînah.

When Abu Tâlib died, the men of Quraysh inflicted upon him such of harm as they had never coveted of during his life, to the extent that one day, one of their fools met him and threw dust over his head.

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr that he said: When this fool threw dust over the head of The Messenger of Allâh [peace be upon him], he entered the house with the dust over his head, thereupon one of his daughters stood up towards him, and went on wiping the dust off his head while weeping. On that The Messenger of Allâh [peace be upon him] said to her: "Weep not, my daughter. Allâh Almighty would protect your father." The Messenger of Allâh [peace be upon him] further said: "It was not before the death of Abu Tâlib that the men of Quraysh were able to inflict upon me what I dislike (of harm) ⁽³⁾."

The Polytheists Ask for a Covenant between Them and the Messenger Before the Death of Abu Tâlib

Ibn Ishâq says: When Abu Tâlib became fatally ill, and the men of Quraysh knew that his ailment was aggravated, they said to each other:

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- (1) Sahîh Al-Bukhari, no. 520; Sahîh Muslim, no. 1419; Târikh At-Tabari, 1:553; Al-Bidâyah, 3:134-135; At-Tabaqat Al-Kubra, 1:201.
 - (2) Al-Kamil of Ibn Al-Athir, 2:90; Al-Muntazhim of Ibn Al-Jawzi, 3:7.
 - (3) Al-Bidâyah, 3:122; Al-Fath, 7:234; Târikh At-Tabari, 1:553.

“Verily, Hamzah and ‘Umar embraced Islam, and the matter of Muhammad has become widespread among all tribes of Quraysh. So, let us go to Abu Tâlib, so that he would put conditions for us on his nephew, and put conditions on us for him. By Allâh, we do not feel safe that they (Muslims) would deprive us of our position.”

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [may Allâh be pleased with them] that he said: *The chiefs of the polytheists of Quraysh, including ‘Utbah Ibn Rabî‘ah, Shaybah Ibn Rabî‘ah, Abu Jahl Ibn Hisbâm, Umayyah Ibn Khalaf and Abu Sufyân Ibn Harb, and others, went to Abu Tâlib, and said: “O Abu Tâlib. You know how high your rank is amongst us and you have seen our conditions and we are worried about you. You know our situation with your nephew, so please summon him and negotiate with him so that we will come to terms and each side should follow their own religion.”*

Hence, Abu Tâlib summoned the Prophet [peace be upon him] and said to him: “My nephew! Here are the chiefs of your tribe. They have gathered to negotiate with you.” The Prophet [peace be upon him] said: “It is only one word I ask you to say, by virtue of which you will rule the Arabs and subject the non-Arabs to your domination.” Abu Jahl said: “Do you speak of one word? We shall give you ten.” The Prophet [peace be upon him] said: “It is that you will say ‘there is none worthy of worship except Allâh’ and renounce deities other than Him.” Hearing this, the chiefs clapped their hands (in ridicule), and said: “How can you expect us to combine all the deities in one God. It is really something incredible.” On their way out leaving, they said to one another: “By Allâh, this man (Muhammad) will never relent, nor will he offer any concessions. Let us hold fast to the religion of our forefathers, and Allâh will in due course adjudicate and settle the dispute between us and him.” Then, they dispersed and left the gathering⁽¹⁾.

The Prophet Covets of Abu Tâlib’s Conversion to Islam

On that, Abu Tâlib said to The Messenger of Allâh [peace be upon him]: “By Allâh, my nephew, I do not think you have asked them for enormity.” Hearing that, The Messenger of Allâh [peace be upon him], coveting of his

(1) Musnad Ahmad, no. 2008, 3419; Sunan At-Tirmidhi, no. 3232; As-Sunan Al-Kubra of An-Nasa’i, no. 11436; Al-Mustadrak, 2:432; Tafsîr At-Tabari, 23:79; As-Sunan Al-Kubra of Al-Bayhaqi, 9:188; Asbab An-Nuzul, 309.

conversion to Islam, said to him: "O uncle! Utter it you, so that by which I would assure my intercession to you on the Day of Judgment." Seeing the keenness of The Messenger of Allâh [peace be upon him] on his benefit, Abu Tâlib said to him: "O my nephew! By Allâh, had it not been for fear of putting to Shame you and the offspring of your father after me, and that the Quraysh people would claim that I said it simply because I had been scared by death, I would have said it, only to please you with it."

Coming to his last breaths, Abu Tâlib was seen by Al-'Abbâs to have moved his lips, thereupon he gave ears to him, and then said: "O my nephew! By Allâh, my brother (Abu Tâlib) said the word you commanded him to say." The Prophet [peace be upon him] said: "But I have not heard⁽¹⁾."

In connection with the group of people who met with The Messenger of Allâh [peace be upon him] to whom he said what he had said, and they gave their reply, Allâh Almighty revealed (what means): {Sâd: by the Qur'an, Full of Admonition: (this is the Truth). But the Unbelievers (are steeped) in Self-glory and Separatism. How many generations before them did We destroy? In the end they cried (for mercy), when there was no longer time for being saved! So they wonder that a Warner has come to them from among themselves! And the Unbelievers say: "This is a sorcerer telling lies! Has he made the gods (all) into one God? Truly this is a wonderful thing!" And the leaders among them go away (impatiently), (saying): "Walk you away, and remain constant to your gods! for this is truly a thing designed (against you)! We never heard (the like) of this among the people of these later days: this is nothing but a made-up tale!"} [Sâd 1-7]

They mean the Christians in their claim that Allâh is a third in a trinity, Exalted and Hallowed be Allâh from what they attribute to Him, as told by Allâh Almighty about them (what means): {They do blaspheme who say: Allâh is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.} [Al-Mâ'idah 73]

Then, Abu Tâlib died.

The Messenger Of Allâh [Peace Be Upon Him] Visits Tâ'if, and the Attitude of Thaqîf Towards Him

Ibn Ishâq says: When Abu Tâlib died, the men of Quraysh inflicted upon The Messenger of Allâh [peace be upon him] of harm what they dared not to do during the lifetime of his uncle Abu Tâlib.

(1) Sahîh Al-Bukhari, no. 1360; Al-Bidâyah, 3:123; Al-Fath, 7:234.

The Messenger of Allāh [peace be upon him] set out to Tâ'if, seeking the support and protection of Thaqîf from his own people (of Quraysh), and in the hope that they would accept from him what he brought from Allāh Almighty. Thus, he went to them alone.

Ibn Ishâq says: It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that he said: When The Messenger of Allāh [peace be upon him] arrived in Tâ'if, he aimed at a group of three men from Thaqîf, duly its chiefs: 'Abd Yalîl, Mas'ûd and Habîb, sons of 'Amr Ibn 'Umayr; and the wife of one of them was a woman belonging to Banu Jumah of Quraysh. The Messenger of Allāh [peace be upon him] sat with and invited them to Allāh Almighty, and told them about the cause of his coming to them, i.e. to seek their support for the sake of Islam against his opponents from amongst his people of Quraysh.

One of them said to him: "I swear to tear up the clothing of the Ka'bah if Allāh has really sent you as a Messenger." Another said: "Has Allāh not found anyone other than you to send as a Messenger?" the third said: "By Allāh, I will never talk to you: if you are really a Messenger sent from Allāh as you say, then, you should be too significant to listen to a human speech; and if you attribute lies to Allāh, in this case, it will not fit for me to speak with you."

Hopeless of any positive response from Thaqîf, the Messenger of Allāh [peace be upon him] stood to leave, and said to them: "As you have not accepted my invitation, then, do not disclose your attitude to anyone." Indeed, The Messenger of Allāh [peace be upon him] disliked that his people should know about that, lest this would encourage them to be more hostile towards him. But they (the three brothers) did not do, and rather enticed their fools and slaves to abuse and cry at him, until the people gathered round him, and forced him to take refuge to the orchard of both 'Utbah and Shaybah, sons of Rabî'ah, who were inside it, and the fools of Thaqîf left him. He aimed at the shade of a vine underneath which he sat, while both sons of Rabî'ah were looking at him, and seeing what he suffered from the fools of Tâ'if.

Furthermore, it is reported that The Messenger of Allāh [peace be upon him] met this woman from Banu Jumah and said to her: "What benefit have we gained from your instigation?"

His Complaint To Allāh Almighty

Having felt rest, The Messenger of Allāh [peace be upon him] said addressing his Lord Almighty: "O Allāh, please consider my weakness, shortage of means, and the little esteem that people have of me. Oh (Allāh)

the most Merciful of those who are merciful: You are the Lord of the oppressed, and You are my Lord. To whom would You entrust me? To a stranger who insults me? Or to an enemy whom You invest with domination over my affairs? If You have no wrath against me, then, I would not care (about what afflicts me from the people). Therefore, Your good pleasure alone is my objective. I seek refuge with the light of Your Countenance which illuminates all darkness and regulates the affairs of this world and the hereafter, from bringing about Your wrath upon me and from incurring upon myself Your anger. To You be the right to blame and to chastise me until You are well-pleased (with Me). There is neither power nor strength except in You⁽¹⁾."

The Story Of The Messenger Of Allâh [Peace Be Upon Him] With 'Addâs

Ibn Ishâq says: having seen what The Messenger of Allâh [peace be upon him] received of harm, both 'Utbah and Shaybah were moved for him due to the kinship ties they had with him. They called a Christian slave of them named 'Addâs and asked him to get a bunch of grapes, put it on a plate and give it to the Prophet [peace be upon him] to eat.

'Addâs took the bunch of grapes and placed it in front of the Messenger of Allâh [peace be upon him] and asked him to eat.

When the Prophet [peace be upon him] stretched his hand to the bunch, he said: "In the Name of Allâh," and ate. In response to that, 'Addâs looked at his face and said: "By Allâh, these words are not said by the people of this town." Hence, the Prophet [peace be upon him] said: "Where are you from O 'Addâs? What is your religion?" He replied: "I am a Christian from Nineveh." The Prophet [peace be upon him] said: "You are from the town of the righteous man, Yûnus Ibn Matta (Prophet Jonah)." 'Addâs asked: "How do you know Yûnus Ibn Matta?" The Messenger of Allâh [peace be upon him] said: "He is my brother: he was a prophet, and I am also a prophet."

On that, 'Addâs fell upon the head, hands and feet of the Messenger of Allâh [peace be upon him] and went on kissing them." 'Utbah and Shaybah were seeing, thereupon one of them said to the other: "Woe to you! He (Muhammad) has corrupted your slave." When 'Addâs returned to them, they wondered why he had kissed the head, hands and feet of that man. He said to them: "Verily, no one on the surface of the earth is better than him. He has told me about something that no one other than a prophet could

(1) Majma' Az-Zawâ'id, 6:35; Da'eef Al-Jami', no. 1280.

know.” They said to him: “Woe to you O ‘Addâs! Let not him divert you from your religion: no doubt, your religion is better than his (Muhammad’s) religion.”

The Story Of The Jinn

Hopeless of any positive response from Thaqîf, The Messenger of Allâh [peace be upon him] left Tâ’if for Makkah. When he arrived at Nakhlah (on his way to Makkah), he woke up in the middle of the night to perform prayer. At that time, a group of Jinn, reported to be seven, from Nisibis, as mentioned by the Qur’an, passed by him and listened to his recitation. When The Messenger of Allâh [peace be upon him] finished his prayer, they left to inform their people, as they responded favorably to what they heard, and embraced Islam.

Accordingly, Allâh Almighty told The Messenger of Allâh [peace be upon him] about them saying (what means): {And [mention, O Muhammad], when We Directed to you a few of the jinn, listening to the Quran. And when they attended it, they said: “Listen quietly.” And when it was concluded, they went back to their people as warners. They said: “O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path. O our people, respond to the Messenger of Allâh and believe in him; Allâh will forgive for you your sins and protect you from a painful punishment. But he who does not respond to the Caller of Allâh will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error.”} [Al-Ahqâf 29-32]

On that occasion too, Allâh revealed (what means): {Say: It has been revealed to me that a company of Jinns listened (to the Qur’an). They said: 'We have really heard a wonderful Recital! 'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.} [Al-Jinn 1-2]...to the end of the story mentioned in the Sûrah.

The Messenger Of Allâh [Peace Be Upon Him] Presents Himself to the Delegations of the Arab Tribes

Ibn Ishâq says: Then, The Messenger of Allâh [peace be upon him] returned to Makkah, and his people were more aggressive and hostile to him than they had ever been before, baring a very few number of the oppressed who believed in him. So, The Messenger of Allâh [peace be upon him] started to present himself during the seasons (of Hajj) to the delegations of the Arab tribes, inviting them to Allâh Almighty, and telling them that he is a Prophet sent from Allâh, and asking them to give trust to

him, and protect him until He would convey from Allâh the message with which He sent him.⁽¹⁾

Ibn Ishâq says: It is narrated on the authority of Rabi'ah Ibn 'Abbâd [Allâh be pleased with him] that he said: I was a young child in the company of my father in Mina. The Messenger of Allâh [peace be upon him] stopped where each Arab tribe was camping and said: "O people of such and such! I am The Messenger of Allâh to you. I enjoin you to worship Allâh and associate no other partner with Him, and to abandon what you worship besides Allâh of these idols, and to believe in me, hold me truthful and protect me in order to convey the message of Allâh with which He Has Sent me."

There was behind him a cross-eyed, handsome man with two braids, wearing a garment from 'Adan. Each time the Messenger of Allâh [peace be upon him] ended his speech and invitation, that man would say: "O people of such and such! This man is calling you to abandon Al-Lâti and Al-'Uzza and your allies of the jinn from Banu Mâlik Ibn 'Uqaysh and to follow what he is calling to of innovations and falsehood. So, do not obey or listen to him!"

I said to my father: "O father! Who is that man that follows him and falsifies his speech?" He replied: "He is his paternal uncle, 'Abd-Al-'Uzza Ibn 'Abd-Al-Muttalib, Abu Lahab."⁽²⁾

Ibn Ishâq says: It is narrated on the authority of Ibn Shihâb Az-Zuhri that The Messenger of Allâh [peace be upon him] came to the tents of Kindah, whose chief was Mulayh, and invited them to Allâh Almighty, and presented his matter to them, but they refused.⁽³⁾

He also went to the tribe of Kalb, and a branch belonging to them called Banu 'Abdullâh, and invited them to Allâh and presented himself to them, and said to them: "O Banu 'Abdullâh! Allâh Almighty has made good the name of your father." But they refused his invitation.⁽⁴⁾

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Ka'b Ibn Mâlik that he said: The Messenger of Allâh [peace be upon him] then went to the tents of Banu Hanîfah, invited them to Allâh, and presented himself

(1) Târikh At-Tabari, 1:555; Al-Kamil of Ibn Al-Athir, 2:93; 'Uyun Al-Athar, 1:257; As-Sirah of Ibn Kathir, 2:155.

(2) Musnad Ahmad, 3:492-493; Al-Mustadrak, 1:15; Al-Majma', 6:35; Târikh At-Tabari, 1:556; 'Uyun Al-Athar, 1:257; Al-Bidâyah, 3:138.

(3) Târikh At-Tabari, 1:556; Al-Bidâyah, 3:139.

(4) Ad-Dalâ'il, 2:418; Târikh At-Tabari, 1:556; Al-Bidâyah, 3:139.

to them, but their reply to him was the ugliest⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of Az-Zuhri that he said: Then, The Messenger of Allâh [peace be upon him] went to Banu ‘Âmir Ibn Sa’sa’ah, invited them to Allâh, and presented himself to them. A man from among them called Bayharah Ibn Firâs said: “By Allâh, if I take this man from the Quraysh people, I would absorb with it all the Arabs.” He said to him: “Tell me: if we give you the pledge of allegiance, and then Allâh Almighty makes you victorious over your opponents, would the matter be to us after you?” The Messenger of Allâh [peace be upon him] said: “No doubt, the matter belongs to Allâh Almighty which He places wherever He likes.” On that he said to him: “Should we endanger our lives for the sake of you, and then when Allâh makes you victorious over your enemies, the matter will be to others than us? We have no need for your matter.” Thus, they refused his invitation.⁽²⁾

When the people left, Banu ‘Âmir came upon a man from them who was so old that he could not witness the season of pilgrimage with them. It was their habit when they return home to tell him about the events of that season. In that year, they went to him and he asked them about what had happened. They said: “A young man from the Quraysh, from Banu ‘Abd-Al-Muttalib, came to us claiming to be a prophet. He called us to defend and support him and take him to our land.” The old man placed his hands over his head and said: “O Banu ‘Âmir! Could it be rectified? It is over! By the One in Whose Hand is the soul of so-and-so, no one from the descendants of Ishmael untruthfully claimed to be a prophet. Indeed, it is the truth. Where was your reason?”

The Messenger of Allâh [peace be upon him] continued to do so across the seasons of Hajj: whenever the people gathered in a season, he would go and invite them to Allâh and to Islam, and present himself to them, and what he brought from Allâh Almighty of mercy and guidance; and whenever he heard about the arrival of anyone of the Arabs, of good standing, high position and honor among his people, he met him, invited him to Allâh, and presented to him what he had.

Of those, a mention may be made of Suwayd Ibn Sâmî. Ibn Ishâq says: It is narrated on the authority of ‘Âsim Ibn ‘Umar Ibn Qatâdah from some old men of his people that they said: Suwayd Ibn Sâmî, the brother of Banu ‘Amr Ibn ‘Awf, came to Makkah as a performer of Hajj or ‘Umrah.

(1) Târikh At-Tabari, 1:556; Al-Bidâyah, 3:139.

(2) Târikh At-Tabari, 1:556; Al-Bidâyah, 3:139-140.

He was called, by his people, the perfect, due to his strength, poetry, honor and good ancestry. The Messenger of Allâh [peace be upon him] met him, invited him to Allâh and to Islam. Suwayd said to him: "It may be that what you have is like what I have." The Messenger of Allâh [peace be upon him] asked him: "What do you have?" he said: "The wisdom of Luqmân." The Messenger of Allâh [peace be upon him] said to him: "Present it to me." He presented it to him, and The Messenger of Allâh [peace be upon him] commented: "Verily, that is a good speech, even though what I have is better. I have the Holy Qur'an revealed to me by Allâh Almighty, and it is a guidance and light." The Messenger of Allâh [peace be upon him] recited to him the Holy Qur'an, and invited him to Allâh and Islam, and his reply was not far. He said: "That is a good speech."

Then, he returned to Madînah to his people and was, shortly, killed by the Khazraj. Some of his people claimed that he was killed as a Muslim. He was killed a short while before the day of Bu'âth⁽¹⁾.

'Iyâs Ibn Mu'âdh Embrace Islam And The Story Of Abu Al-Haysar

Ibn Ishâq says: It is narrated on the authority of Mahmûd Ibn Labîd that he said: When Abu Al-Haysar Ibn Râfi' reached Makkah in the company of some young men from Banu 'Abd-Al-Ash-hal including 'Iyâs Ibn Mu'âdh, seeking the alliance of Quraysh for their people against Khazraj, the Prophet [peace be upon him], hearing about them, went to them, and said: "Do you want something better than what you have come for?" They said: "What is it?" He said: "I am the Messenger of Allâh to people, calling them to worship Allâh and not to associate partners with Him, and The Book was revealed to me." He presented Islam to them and recited the Holy Qur'an before them. Iyâs Ibn Mu'âdh, who was a young boy at the time, said: "By Allâh, this is better than what you have come for." Abu Al-Haysar threw a handful of dust at his face and said: "Stop! By Allâh, we have come for a different matter." Iyâs remained silent, and the Prophet [peace be upon him] left them and later they returned to Madînah. Then, the battle of Bu'âth between Aws and Khazraj broke up⁽²⁾.

Iyâs Ibn Mu'âdh was killed. Those who were present when he was at his last breaths narrated that he kept saying "None is worthy of worship but

(1) A day on which the war broke up between the tribes of Khazraj and Aws, and the victory was for the latter. See Ad-Dalâ'il, 2:419; Al-Bidâyah, 3:147.

(2) Musnad Ahmad, 5:427; Al-Mustadrak, 3:180-181; Ad-Dalâ'il, 2:420-421; Al-Isabah, 1:93.

Allâh, Allâh is Greater, Praise be to Allâh, Glory be to Allâh.” They had no doubt that he died as a Muslim. He was inclined to Islam in that meeting when he heard the message of the Prophet [peace be upon him].

The Ansâr Start To Embrace Islam

When Allâh Almighty doomed to empower His religion, strengthen His Prophet [peace be upon him] and accomplish His promise to him, The Messenger of Allâh [peace be upon him] went out in the season in which he met those group from the Ansâr (helpers), to present himself to the delegations of the Arab tribes as he used to do every season. While he was at ‘Aqabah, he met a group of Khazraj, for whom Allâh intended good.

Ibn Ishâq says: It is narrated on the authority of ‘Âsim Ibn ‘Umar Ibn Qatâdah from some old men belonging to his people that they said: When The Prophet [peace be upon him] met them, he said to them: “Who are you?” They said: “We are a group from Khazraj.” He said: “Are you allies of the Jews?” They said: “Yes.” He said: “Do you mind to sit so that I can talk to you?” They agreed and sat with him.

He called them to Allâh Almighty, presented Islam to them and recited the Qur’an to them.

What prompted them to accept Islam, in addition to the mercy and guidance bestowed upon them by Allâh Almighty, was what they heard from the Jews who were a people of Scripture and knowledge, where as they were idolaters. Whenever there were disputes between them, and the jews received from them such of harm as they disliked, they would say to them: “We are close in time to the emergence of a Prophet to be sent by Allâh, and we, along with him, would kill you in the same way as both ‘Âd and Iram were killed.” They heard that more often from them.

So, when The Messenger of Allâh [peace be upon him] talked to that group and called them to Allâh Almighty, they said to each other: “O people, by Allâh, you know that he is the Prophet that the Jews threaten you with. Let not them follow him before you.” Consequently, they responded to, and believed in him, and accepted his call to Islam. They said: “We left our people and there is none more adversary to each other than them. Perhaps, Allâh Makes you a means to unite them. We will go to them and call them to your religion and present to them the message we responded to. If Allâh Unites them behind you, there will indeed be no man stronger and more powerful than you.” They left him and returned to their

home believing in him⁽¹⁾.

They were six men: Abu Umâmah As'ad Ibn Zurârah, 'Awf Ibn Al-Hârith from Banu An-Najjâr, Râfi' Ibn Mâlik, Qutbah Ibn 'Âmir, 'Uqbah Ibn 'Âmir and Jâbir Ibn 'Abdullâh Ibn Ri'âb, may Allâh be pleased with them.

When they returned to Madînah, they told their people about the Messenger of Allâh [peace be upon him] and called them to Islam until it spread among them and there remained no family of Ansâr but that it was talking about the Messenger of Allâh [peace be upon him].

The First 'Aqabah Pledge Of Allegiance⁽²⁾

One year after the first meeting which took place between the Prophet [peace be upon him] and the people of Yathrib, twelve men from Ansâr met the Prophet [peace be upon him] and gave him the first 'Aqabah Pledge of allegiance. They were ten men from Khazraj and two men from Aws, And they gave the Messenger of Allâh [peace be upon him] the same pledge of allegiance as the women gave, and that was before warfare was enjoined upon them.

It is narrated on the authority of 'Ubâdah Ibn As-Sâmit [Allâh be pleased with him] that he said: I was one of the delegation who attended the First 'Aqabah pledge of allegiance, and we were twelve men. We gave the Messenger of Allâh [peace be upon him] the same pledge of allegiance as the women gave, and that was before warfare was enjoined upon us. (We gave pledge) not to associate partners with Allâh, not to steal, not to commit adultery, not to kill our children, not to bring calumny upon one another and not to be disobedient (when ordered) to do a good deed." The Prophet [peace be upon him] said: "if you fulfill your pledge, you will be rewarded with Paradise; and if you indulge in anyone of these (conditions), then your case rests with Allâh Almighty, to Whom it is up to Forgive or to Punish if He so likes⁽³⁾."

According to another narration on the same authority, he said: We gave the pledge of allegiance to The Messenger of Allâh [peace be upon him] on the night of 'Aqabah, not to associate partners with Allâh, not to steal, not

(1) Ad-Dalâ'il, 2:433-434; Târikh At-Tabari, 1:588; 'Uyun Al-Athar, 1:262.

(2) Târikh At-Tabari, 1:558; At-Tabaqat Al-Kubra, 1:219; 'Uyun Al-Athar, 1:263; Al-Kamil Fi At-Târikh, 2:95; As-Sirah An-Nabawiyyah of Ibn Kathir, 2:178; Al-Bidâyah, 3:149.

(3) Sahîh Al-Bukhari, no. 3892-93; Sahîh Muslim, no. 1333-34; Musnad Ahmad, 5:316; Al-Mustadrak, 2:624; Ad-Dalâ'il, 2:346-347.

to commit adultery, not to kill our children, not to bring calumny upon one another and not to be disobedient (when ordered) to do a good deed." The Prophet [peace be upon him] said: "if you fulfill your pledge, you will be rewarded with Paradise; and if anyone of you indulges in any of these (conditions), for which he receives the corporal punishment prescribed for it in this World, it will be an expiation for it; and if he is screened on it to the Day of Judgment, then his case rests with Allâh Almighty, to Whom it is up to Forgive or to Punish if He so likes."

The Mission Of Mus'ab Ibn 'Umayr In Madînah

Ibn Ishâq says: When the delegation left, the Prophet [peace be upon him] sent with them Mus'ab Ibn 'Umayr [Allâh be pleased with him] to teach them the religion and recite to them the Holy Qur'an. He was called in Madînah the "Muqri'" (the Qur'an reciter). He lived in the house of As'ad Ibn Zurârah [peace be upon him].⁽¹⁾ He used to lead them in prayer, because both the Aws and Khazraj tribes disliked that they should lead each other in prayer.

The First Jumu'ah (Prayer)

As'ad Ibn Zurârah and the First Jumu'ah (prayer) in Madînah

It is narrated on the authority of 'Abd-Ar-Rahmân Ibn Ka'b Ibn Mâlik that he said: I was the leader of my father, Ka'b Ibn Mâlik, when he became blind (toward the end of his life), and whenever I took him out to perform Jumu'ah prayer, and he heard the Adhân, he would invoke the blessing upon, and seek the forgiveness of Allâh for Abu Umâmah: As'ad Ibn Zurârah. He continued to do so for a long time: whenever he heard the Adhân for Jumu'ah prayer, he would invoke the blessing upon, and seek the forgiveness of Allâh for him. I said to myself: "By Allâh, it is powerless not to ask him what is the matter with him that whenever he heard the Adhân for Jumu'ah prayer, he would invoke the blessing of Allâh upon Abu Umâmah: As'ad Ibn Zurârah."

He added: I took him out on one Friday as I used to do, and when he heard the Adhân for Jumu'ah prayer, he invoked the blessing upon, and sought the forgiveness of Allâh for him. I asked him: "O my father! What is the matter with you that whenever you heard the Adhân for Jumu'ah prayer, you would invoke the blessing of Allâh upon Abu Umâmah?" he said: "O son! He was the first to lead us in Jumu'ah prayer in Madînah, in the place of Hazm An-Nabî, in the soft land of Banu Bayâdah, called Naqî' Al-

(1) Târikh At-Tabari, 1:559; Al-Fath, 7:264.

Khadamât.” I asked him: “How many were you at that time?” he said: “We were Forty men⁽¹⁾.”

The Story Of How Usayd Ibn Hudayr And Sa'd Ibn Mu'adh Reverted To Islam

Ibn Ishâq says: It is narrated on the authority of 'Amr Ibn Hazm that he said: One day, As'ad Ibn Zurârah along with Mus'ab Ibn 'Umayr [Allâh be pleased with them] came out to the dwelling places of Banu 'Abd-Al-Ash-hal and Banu Thafar. Sa'd Ibn Mu'adh was the maternal cousin of As'ad Ibn Zurârah. He entered with him one of the walled gardens of Banu Thafar, and some men of those who embraced Islam sat with them. At that time, Sa'd Ibn Mu'adh and Usayd Ibn Hudayr were the masters of their people of Banu 'Abd-Al-Ash-hal. They were still polytheists, following the religion of their people.

When they heard about Mus'ab Ibn 'Umayr [Allâh be pleased with him], Sa'd said to Usayd: “Woe to you! Go to those two men who came to mislead the weak among us, and deter them and forbid them from coming to our houses. Had it not been for the fact that As'ad Ibn Zurârah is my relative as you know, I would have sufficed you with this mission, for he is my maternal cousin and I cannot do this to him.” Usayd took his spear and headed towards them. When As'ad Ibn Zurârah [Allâh Be Pleased with him] saw him, he said to Mus'ab: “This (man) is the master of his people. He is coming to you; so, sincerely call him to Islam.” Mus'ab said: “If he sits, I will talk to him.”

Usayd stood cursing them, and said: “What has brought you to mislead our weak? Go away if you want to save yourselves.” Mus'ab [Allâh Be Pleased with him] said to him, in the calm voice of a confident believer in the toleration of his Da'wah: “Why do you not sit and listen? If you are satisfied with a matter, accept it and if you are dissatisfied with it, we will stop doing what you dislike.” Usayd said: “That is fair enough.” Then, he stucked his spear into the ground and sat with them. Mus'ab [Allâh Be Pleased with him] talked to him about Islam and recited the Holy Qur'an before him. It is narrated that they said: “By Allâh, we saw Islam in the brightness of his face before he uttered a word.” Then, he said: “What good and fine speech this is! What do you have to do if you want to revert to this religion?” They said to him: “You should take bath to purify yourself, and purify your clothes and testify the testimony of truth (faith) and pray.” Usayd got up, took bath, purified his clothes, testified the testimony of truth

(1) Sunan Abu Dâwûd, no. 1069; Sunan Ibn Majah, no. 1082; Ad-Dalâ'il, 2:441; Al-Fath, 7:264.

and performed two Rak'ahs. Then, he said: "There is a man behind me, and if he follows you and reverts to Islam, all his people will follow him. He is Sa'd Ibn Mu'adh, and I will send him to you now."

He took his spear and went to Sa'd and his people who were sitting in their meeting place. When Sa'd saw him coming he said: "I swear by Allâh that Usayd Ibn Hudayr is coming to you with a face different from the one he left you with." When Usayd stood over them, Sa'd said to him: "What have you done?" Usayd said: "I have talked to the two men and found no wrong with them. I have forbidden them and they responded saying: 'We will do what you like.' I have been told that Banu Hârithah headed for As'ad Ibn Zurârah to kill him when they knew that he is your maternal cousin out of despising you." Sa'd got up in anger, fearing what he heard about Banu Hârithah. He took the spear in his hand and said: "By Allâh, I do not see you have sufficed anything."

When Sa'd reached Mus'ab and As'ad [may Allâh be pleased with them] and found them secure, he knew that Usayd only wanted to drive him to them so that he would hear from them. He stood cursing them and said to As'ad Ibn Zurârah: "O Abu Umâmah, by Allâh, had it not been for the blood relationship between me and you, you would not have seen this calmness from me. Do you do what we dislike in our land?"

Before the arrival of Sa'd, As'ad had said to Mus'ab: "By Allâh, the master of his people has come. If he follows you, none of his people will lag behind him after he reverts to Islam." Mus'ab said to Sa'd: "Why do not you sit and hear? If you are satisfied with a matter, accept it and if you are dissatisfied with it, we will stop doing what you dislike." Sa'd said: "That is fair enough." Then, he stuck his spear into the ground and sat down. Mus'ab [Allâh Be Pleased with him] explained Islam to him and recited the Holy Qur'an before him. They said: "By Allâh, we saw Islam in the brightness of his face before he uttered a word."

Then, he said to them: "What do you do if you want to enter this religion?" They said: "You should take bath to purify yourself, purify your clothes and testify the testimony of truth (faith) and pray two Rak'ahs." He got up, took bath, purified his clothes, testified the testimony of faith, prayed two Rak'ahs and then took his spear and returned to the meeting place of his people with Usayd Ibn Hudayr [may Allâh be pleased with them]. When his people saw him coming, they said: "We swear by Allâh, that Sa'd has returned to you with a face different from that with which he left you." When he stood over them, he said: "O Banu 'Abd-Al-'Ash-hal, what is my status among you?" They said: "(You are) our master, you have the best opinion and the best mind among us." He said: "I prohibit myself

from talking to your men and women until you believe in Allâh and His Messenger.” The narrator said: “By Allâh, by the end of the day, all the men and women of Banu ‘Abd-Al-Ash-hal had become Muslims⁽¹⁾.”

As‘ad and Mus‘ab [may Allâh be pleased with them] returned to the house of As‘ad Ibn Zurârah and stayed there to call people to Islam until all the families of Ansâr had Muslim men and women therein except the family of Banu Umayyah Ibn Zayd, whose leader and respected man was Abu Al-Qays Ibn Al-Aslat: he was a poet and his opinion was obeyed among them. He indeed prevented them from embracing Islam, and it was only after the migration of The Messenger of Allâh [peace be upon him] to Madînah, and the battles of Badr, Uhud and Al-Khandaq were over, that they embraced Islam.

The Second ‘Aqabah Pledge Of Allegiance

Ibn Ishâq says: Mus‘ab [Allâh Be Pleased with him] reached Makkah shortly before the beginning of the pilgrimage season. At the same time, those of the Ansâr who embraced Islam came to Makkah along with the disbelievers of their people who came as pilgrims.

They secretly contacted the Prophet [peace be upon him] and agreed to meet on the middle day of Tashriq at ‘Aqabah in Mina in complete secrecy under the darkness of night, when Allâh Almighty intended to honor them, support His Prophet [peace be upon him], empower Islam and its people, and humiliate polytheism and its people.

Al-Barâ’ Ibn Ma‘rûr Prays Towards The Ka‘bah

Ibn Ishâq says: It is narrated on the authority of Ka‘b Ibn Mâlik [Allâh be pleased with him] that he said: We came out along with the pilgrims of our polytheistic people, and we had got well-acquainted with Islam and performed prayer. We had with us Al-Barâ’ Ibn Ma‘rûr, our chief. When we set out, Al-Bara’said to us: “O people! I have an opinion, which I do not know whether or not you will accept it.” We asked him: “What is it ?” he said: “I propose not to let this building (the Ka‘bah) behind my back in prayer, and that I should pray to it.” We (the other Muslims who were with him) said: “By Allâh, what we know is that the Prophet [peace be upon him] is praying towards Shâm, and we do not want to be different from him.” He said: “But I am going to pray towards it.” We said: “As for us, we will not do.” So, whenever the time of prayer was due, we would pray towards Shâm, whereas he would pray towards the Ka‘bah until we arrived in Makkah.

(1) Ad-Dalâ’il, 2:438-439; Al-Majma‘, 6:42; Al-Bidâyah, 3:152; ‘Uyun Al-Athar, 1:268-269.

He added: We had previously criticized him for what he did, but he insisted on it. So, when we arrived in Makkah, he said to me: "O son of my brother! Let us go to The Messenger of Allâh [peace be upon him] to ask him about what I had done during this journey of mine. By Allâh, I had some doubt about it when I saw your disagreement with me over it."

We came out, asking about The Messenger of Allâh [peace be upon him] whom we had not recognized, nor met before. We met a man from the inhabitants of Makkah, whom we asked about The Messenger of Allâh [peace be upon him] and he said to us: "Do you know him?" we answered in the negative. He further asked: "Then, do you know Al-'Abbâs Ibn 'Abd-Al-Muttalib, his uncle?" we answered in the affirmative, given that Al-'Abbâs used to come to us in Madînah as a merchant. He said: "Then, when you enter the mosque, you will find him sitting beside Al-'Abbâs."

He added: We entered the mosque, and behold, The Messenger of Allâh [peace be upon him] was sitting with his uncle Al-'Abbâs. We greeted them, and on seeing us, the Prophet [peace be upon him] asked his uncle: "Do you know those two men, O Abu Al-Fadl?" Al-'Abbâs, answered: "Yes, this is Al-Barâ' Ibn Ma'rûr, the leader of his people, and this is Ka'b Ibn Mâlik." He said: By Allâh, I do not forget the statement of the Prophet [peace be upon him] inquiring: "Do you mean Ka'b Ibn Mâlik, the poet?" He said: "Yes."

Al-Barâ' Ibn Ma'rûr [Allâh be pleased with him] said: "O Prophet of Allâh! I have come out on this journey of mine, and had previously been guided by Allâh to Islam. I have seen it better not to make this building (the Ka'bah) behind my back in prayer, thereupon I prayed towards it. But since my companions disagreed with me over that, I came to have doubt about what I have done. What is your opinion O Messenger of Allâh?" the Prophet [peace be upon him] said: "You should have kept on the original Qiblah." Al-Barâ' [Allâh Be Pleased with him] returned to the Qiblah of the Prophet [peace be upon him] and offered prayer with us towards Shâm. However, his family pretend that he persisted in praying towards the Ka'bah till he died. But their claim is inauthentic, because we know the matter better than them⁽¹⁾.

Conversion Of 'Abdullâh Ibn 'Amr To Islam

He added: Then, we came out to perform Hajj, and agreed to meet The Messenger of Allâh [peace be upon him] on the middle day of Tashriq.

(1) Sahîh Ibn Khuzaymah, no. 429; Musnad Ahmad, 3:461; Al-Majma', 6:42-43; Dalâ'il An-Nubuwwah, 2:444-445; Târikh At-Tabari, 1:561-562.

When we finished from Hajj, and it was the very night of our appointment with The Messenger of Allâh [peace be upon him], we took with us Abu Jâbir or 'Abdullâh Ibn 'Amr Ibn Harâm, a chief and noble man among us, and we concealed our matter from the polytheists of our people. We said to him: "O Abu Jâbir! You are one of our chiefs and noble men, and we dislike to leave you in your state (of disbelief) in which you are now, with the result that you would be a fuel of the fire tomorrow (in the hereafter)." We invited him to Islam, and told him about the appointment with The Messenger of Allâh [peace be upon him] at 'Aqabah. He embraced Islam, and attended with us the 'Aqabah pledge and was one of the twelve leaders.

The Meeting Of The Ansâr With The Prophet

He added: That very night, we slept with our people in our camps. After a third of the night had passed, we began to leave stealthily and gathered in a defile at 'Aqabah to meet the Prophet [peace be upon him]. We were seventy-three men and two women: Nusaybah bint Ka'b and Asmâ' bint 'Amr [May Allâh Be Pleased with them]. We gathered and waited for the Messenger of Allâh [peace be upon him] until he came in the company of his uncle, Al-'Abbâs Ibn 'Abd Al-Muttalib who (though himself not a Muslim) came to attend the pledge that would take place between us and his nephew and verify its seriousness.

He was the first to speak saying: "O assembly of Khazraj! Muhammad is among us (in such a good position) as you know, and we have protected him from our people who have the same opinion about him as we have (i.e. who do not believe in him). He is in power among his people and under protection in his town. But he prefers to go to you and join your city (in order to be able to complete his Divine mission). So, if you see you are going to fulfill to him the terms on which you have invited him, and protect him from his opponents, then, that will be your responsibility; and if you see you would frustrate and let him down after his migration to you, then, pronounce it from now, since he is in honor and under protection among his people and in his town."

We said: "We have heard your statement. Speak, you, O Messenger of Allâh, and put the conditions you like for yourself and your Lord."

The Messenger of Allâh [peace be upon him] recited the Holy Qur'an, invited the people to Allâh Almighty and exhorted them to Islam, and then said: "I take your pledge that you protect me from whatever you protect your women and children from." Al-Barâ' Ibn Ma'rûr [Allâh Be Pleased with him] took his hand and said: "O yes, we swear by Allâh, Who Has Sent you with the Truth, that we will protect you from whatever we protect

ourselves (or our women) from. Trust us, o Messenger of Allâh, by Allâh, we are true fighters and quite reliable in war: a characteristic which we have inherited from our forefathers.”

Then, Abu Al-Haytham Ibn At-Tayyihân [Allâh Be Pleased with him] interrupted saying: “O Messenger of Allâh, we have ties with the people (the Jews), and we are going to sever them. If we do that and Allâh grants you power and victory, should we expect that you would return to your people and leave us?” The Prophet [peace be upon him] smiled and said: “Your blood will be my blood, and my grave and house will be where yours will be. You belong to me and I belong to you. I will fight whomever you fight and make peace with whomever you make peace with.”

The Messenger of Allâh [peace be upon him] also said to them: “Get me twelve leaders from among you to take charge of their people’s affairs.” They chose nine leaders from Khazraj and three from Aws⁽¹⁾: As‘ad Ibn Zurârah, Sa‘d Ibn Ar-Rabî‘, ‘Abdullâh Ibn Rawâhah, Râfi‘ Ibn Mâlik Ibn Al-‘Ajlân, Al-Barâ’ Ibn Ma‘rûr, ‘Abdullâh Ibn ‘Amr Ibn Harâm, ‘Ubâdah Ibn As-Sâmit, Sa‘d Ibn ‘Ubâdah, Al-Mundhir Ibn ‘Amr, Usayd Ibn Hudayr, Sa‘d Ibn Khaythamah, and Rifâ‘ah Ibn ‘Abd-Al-Mundhir.

The Messenger of Allâh [peace be upon him] said to these leaders: “You should take care of your people, and look after their affairs (on my behalf), just as the disciples did on behalf of Jesus, son of Mary [peace be upon him], and I will take care of the affairs of my people (the Muslims).” They answered in the affirmative⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of ‘Âsim Ibn ‘Umar Ibn Qatâdah that he said: Al-‘Abbâs Ibn ‘Ubâdah Ibn Nadlah Al-Ansâri [Allâh Be Pleased with him] addressed his people saying: “O assembly of Khazraj! Do you know for which thing you give the pledge of allegiance to that man?” they said: “Yes (we know).” He said: “You give the pledge of allegiance to him to fight (all of his enemies, including) the red and black among the people: so, if you see that you would frustrate him in case your property is destroyed by a calamity and your nobles are killed, then, announce that from now, for if you do so (i.e. you frustrate him), by Allâh, it will be (a cause of your) Shame in this World and the Hereafter; and if you see that you will fulfill to him the same terms on which you have invited him, in spite of the destruction of your property and the killing of

(1) Musnad Ahmad, 3:322-323, 339-340, 462; Al-Mustadrak, 2:624-625; Sahîh Ibn Hibbân, no. 1686; Kashf Al-Astar of Al-Bazzar, 2:307-308; Al-Bidâyah, 3:160; Al-Fath, 7:263; Al-Majma‘, 6:46.

(2) Târikh At-Tabari, 1:562-563; Al-Bidâyah, 3:162; Al-Fath, 7:292.

your nobles, then, take him, for by Allâh, this will be good for you in the World and the Hereafter.” They said: “WE take him even if our property is destroyed by a calamity and our nobles are killed.” Addressing The Messenger of Allâh [peace be upon him] they said: “Then, what will our reward be, O Messenger of Allâh, if we fulfill our obligations?” The Messenger of Allâh [peace be upon him] said: “Paradise.” They said: “Then, stretch your hand (so that we would give you the pledge of allegiance).” He [peace be upon him] stretched his hand and they gave him the pledge of allegiance⁽¹⁾.

‘Âsim Ibn ‘Umar further said: “By Allâh, Al-‘Abbâs said this only to straighten the bond of commitment in the necks of those people for the sake of The Messenger of Allâh [peace be upon him].”

But according to the opinion of ‘Abdullâh Ibn Abu Bakr, Al-‘Abbâs intended, by his statement, to postpone the people one night in the hope that ‘Abdullâh Ibn Ubayy Ibn Salûl would attend, by which the commitment of the Ansâr would be stronger. Allâh Alone knows best which of both intentions was true.

Ibn Ishâq says: There is a difference between Banu An-Najjâr and Banu ‘Abd-Al-Ash-hal over the first one who put his hand in the hand of The Messenger of Allâh [peace be upon him] to give him the pledge of allegiance. The former claimed that it was As‘ad Ibn Zurârah who did so, whereas the latter made him Abu Al-Haytham Ibn At-Tayyihân.

According to the narration of Ka‘b Ibn Mâlik [Allâh be pleased with him], it was Al-Barâ’ Ibn Ma‘rûr [Allâh be pleased with him] who put his hand first in the hand of The Messenger of Allâh [peace be upon him] to give him the pledge of allegiance, and then the remaining people followed him⁽²⁾.

Ka‘b added: When we gave the pledge of allegiance to The Messenger of Allâh [peace be upon him], a devil screamed from the head of ‘Aqabah with the highest voice I have ever heard, saying: “O dwellers of tents! Do you see what Mudhammam and these of the new religion along with him are doing? They have assembled to fight you all.” On that The Messenger of Allâh [peace be upon him] said: “That is the devil of ‘Aqabah. That is the son of Azib (or Uzaib). Are you hearing stealthily O enemy of Allâh? By Allâh, I would deal with you later once I finish from my affairs.”

The Prophet [peace be upon him] commanded us to return to our

(1) Musnad Ahmad, 4:119-120; Târikh At-Tabari, 1:563; Al-Bidâyah, 3:162; Al-Majma‘, 6:48.

(2) Al-Mustadrak, 3:181; Al-Fath, 3:262.

camps. But on hearing that voice of the devil, Al-‘Abbâs Ibn ‘Ubâdah Ibn Nadlah said: “By Allâh, Who Has Sent you with the truth, we are powerful enough to put the people of Mina to our swords tomorrow, if you wish.” The Prophet [peace be upon him] said: “We have not yet been commanded to do so. Now, go back to your camps.” We went back to our lying places and slept till morning.

The Quraysh Men Receive The News Of The Meeting

He added: In the morning, the chiefs of the Quraysh came to us in our tents and said to us: “O assembly of Khazraj! We have received the news that you have come to take this man (Muhammad) from among us and gave him the pledge of allegiance to fight us. By Allâh, there is no Arab tribe we dislike to fight more than you.”

The polytheists from Aws and Khazraj, having known nothing about the secret pledge, began to swear by Allâh that they did not do so while we (Muslims) were looking at each other.

He added: Then, the people (of the Quraysh) stood up to leave and Al-Hârith Ibn Hishâm Ibn Al-Mughîrah Al-Makhzûmi was among them. He was wearing new shoes. I said a word thereby intending to contribute to what had been said: “O Abu Jâbir! Is it difficult upon you to wear shoes like those of this Quraishi young man, while you are one of our chiefs?” heard me, Al-Hârith took his shoes off and threw them to me saying: “By Allâh, you will wear them.” Abu Jâbir said: “By Allâh, you have provoked the anger of the man. Give his shoes back to him.” I said: “No, by Allâh, I will not give them back to him as this is a good omen; and should it come true, I would kill him and take his belongings as booty.”

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn Abu Bakr that they went to ‘Abdullâh Ibn Ubayy Ibn Salûl and asked him about that, and he said: “By God, this matter is inordinate, and my people were not to ignore telling me about it, and I have not known that something like this had taken place.” Thus, they left him.

Ibn Ishâq says: Then, the people departed from all sides of Mina, and when these of Quraysh investigated the reality of the story (of the Ansâr) and verified its authenticity, they went out in pursuit of the Muslims and were able to catch Sa’d Ibn ‘Ubâdah and Al-Mundhir Ibn ‘Amr, and both were among the twelve leaders. Al-Mundhir escaped from them and they caught hold of only Sa’d, and tied his hand to his neck with the strap of his riding mount and brought him to Makkah while striking him, and pulling him by his hair, and he was of perfuse and long hair.

Sa'd [Allâh be pleased with him] himself related this story saying: "By Allâh, I was still in their hands when a bright-faced white-complexioned man appeared, thereupon I said to myself: "If there is good in anyone of the people, it should be in this man." But when he approached me, he raised his hand and boxed me strongly, after which I said to myself: "No, by Allâh, there is no good in him."

He added: "By Allâh, I was in their hands, and they were drawing me when a man came close to me and said: "Woe to you! Is there any right of protection or covenant between you and anyone of the Quraysh?" I said: "Yes, by Allâh, I used to protect for Jubayr Ibn Mut'im and Al-Hârith Ibn Harb Ibn Umayyah Ibn 'Abd Shâms their merchants, and save them from anyone intending to wrong them in my city." He said: "Woe to you! Cry at the top of your voice with the names of the two men, and mention the right of protection and covenant between you and them."

He added: "I did accordingly, and this man went out to them and found them sitting in the Ka'bah, thereupon he said to them: "A man from Khazraj is now being beaten in Al-Abtah, and he is calling out your names, and mentioning that there is a right of protection between him and you." They asked about him, and the man told them: "Sa'd Ibn 'Ubâdah." On that they said: "He has told the truth, by Allâh. He used to protect for us our merchants, and save them from anyone intending to wrong them in his city." They both went and released Sa'd from their hands.

It was Suhayl Ibn 'Amr who struck Sa'd with his fist⁽¹⁾, whereas it was Abu Al-Bakhtari Ibn Hishâm who came close to him and helped to release him.

The Story of the Idol of 'Amr Ibn Al-Jamûh⁽²⁾

When they (the Ansâri Muslims) went to Madînah, they spread Islam in it, and there remained some old men among them, who were still on their polytheism, including 'Amr Ibn Al-Jamûh, whose son, Mu'âdh Ibn 'Amr had attended 'Aqabah and gave the pledge of allegiance to The Messenger of Allâh [peace be upon him]. This 'Amr was one of the chiefs and noble men of Banu Salamah. He had taken an idol of wood in his house, called Manât, just as was the usage among the noble men and chiefs at that time out of exalting those idols.

(1) Musnad Ahmad, 3:460-462; Ad-Dalâ'il, 2:444-449; Al-Majma', 6:45; Al-Mustadrak, 3:252, 3:254.

(2) Siyar A'lam An-Nubala', 1:253-254; Usd Al-Ghabah, 4:207-208; Sirat Ibn Kathir, 2:207-208.

When the young men of Banu Salamah embraced Islam, and attended the ‘Aqabah pledge of allegiance, such as Mu‘âdh Ibn Jabal, Mu‘âdh Ibn ‘Amr and others, they used, whenever the night fell, to take the idol of ‘Amr Ibn Al-Jamûh and throw it prone on the face into one of the holes of Banu Salamah, wherein the people cast their dung; and whenever it was morning, ‘Amr would say: “Woe to you! Who has attacked our gods tonight?” he then would search for it until whenever he found it, he would take it out, wash, purify and scent it with perfume, and then say: “By Allâh, were I to know who has done that with you, I would disgrace him.”

But whenever it was night and ‘Amr went to bed, they would attack it once again, and do with it the same as they did in the previous night; and in the morning, he would come to find it in the same place, thereupon he would wash, purify and perfume it. But at night, they would attack it, and do with it the same...and so on.

When this action recurred, he took it back (for the last time), washed, purified and perfumed it, and then brought his sword and hung it to its neck, and said: “By Allâh, I do not know who does that with you. Anyway, if there is good in you, save yourself with this sword.”

When it was night and ‘Amr went to bed, they attacked it, took the sword from its neck, and instead hung the dead body of a dog to its neck by a rope, and threw it in a well belonging to Banu Salamah, which contained the people’s dung and dirty things. In the morning ‘Amr Ibn Al-Jamûh did not find it in its very place.

He went out in pursuit of it and found it in that well, prone on its face, tied by a rope with the dead body of a dog. When he saw it, and came to know its state of helplessness and incapability, and, at the same time, those who embraced Islam among his people talked to him, he embraced Islam, by mercy and grace of Allâh, and was good in his faith in Islam.

The Terms Of The Last ‘Aqabah Pledge Of Allegiance

Ibn Ishâq says: This was the pledge of allegiance for war, when Allâh Almighty gave permission to His Messenger [peace be upon him] to fight (the polytheists), in which there were other conditions in addition to those of the first ‘Aqabah pledge. The first ‘Aqabah pledge was the same as that which women gave, where Allâh had not yet given permission to His Messenger [peace be upon him] to fight. But when Allâh Almighty gave him permission to fight, The Messenger of Allâh [peace be upon him] accepted from them in the last ‘Aqabah the pledge of allegiance for fighting (all the disbelievers and polytheists, including) the black and red, and put conditions

on them for himself and his Lord, and promised them of Paradise for fulfillment.

It is narrated on the authority of 'Ubâdah Ibn As-Sâmit [Allâh be pleased with him], and he had previously attended the first 'Aqabah pledge of allegiance, that he said: "We have given the pledge of allegiance for war to The Messenger of Allâh [peace be upon him] (in the last 'Aqabah) to hearken and obey (the ruler) at the times of adversity and ease, in pleasure and displeasure, even when another person is given preference over us, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we be without fearing in the matter of Allâh the reproach of the reproacher⁽¹⁾."

We have already told that the number of those who gave the pledge of allegiance to The Messenger of Allâh [peace be upon him] at 'Aqabah was seventy three men and two women. It is worthy mentioning here that The Messenger of Allâh [peace be upon him] never shook hands with the women. But he used to tell them the conditions of the pledge of allegiance, and once they admitted by word, he would say to them: "Go, I have accepted from you the pledge of allegiance."

Allâh's Command To His Messenger To Fight

Ibn Ishâq says: Before the 'Aqabah pledge of allegiance, The Messenger of Allâh [peace be upon him] was given no permission to fight, and the blood was not made lawful for him. He was rather commanded to call to Allâh Almighty, keep patient on harm, and pardon the ignorant.

At the same time, the Quraysh men persecuted those who followed him among the Muhâjirûn, until they turned the weak among them (under compulsion) from their religion, and expelled many of them from their homeland. Thus, some of the Muslims were turned from their religion, some remained under torment in their hands, and some ran away to Abyssinia and Madînah in flight from their onslaught.

When the Quraysh people transgressed upon the command of Allâh Almighty, rejected the honor He intended for them, belied His Prophet [peace be upon him], and expelled those who worshipped Him, believed in His Oneness, gave trust to His Prophet [peace be upon him] and held fast by His religion, Allâh Almighty then gave permission to His Messenger

(1) Sahîh Al-Bukhari, no. 4199-4200; Sahîh Muslim, Hadîth no. 41:1709; Sunan Ibn Majah, Hadîth no. 2866; Musannaf Ibn Abu Shaybah, Hadîth no. 38412; Mishkat Al-Masabih, Hadîth no. 3666; Sunan An-Nasa'i, Hadîth no. 4150; Musnad Ahmad, Hadîth no. 22731, 22777, 27310; Sunan Al-Bayhaqi, Hadîth no. 16328, 20379; Musnad Abu 'Awanah, Hadîth no. 7119; As-Sunnah of Ibn Abu 'Âsim, no. 1029.

[peace be upon him] to fight the wrongdoers and transgressors⁽¹⁾.

The first Holy Verse to be revealed in which Allâh Almighty gave permission to fight, as narrated on the authority of 'Urwah Ibn Az-Zubayr and other religious scholars, was Allâh's saying (what means): {To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allâh is Most Powerful for their aid; (They are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say: "Our Lord is Allâh." Had not Allâh checked one sect of people by means of another there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allâh is commemorated in abundant measure. Allâh will certainly aid those who aid His (cause); for verily Allâh is Full of Strength, Exalted in Might, (able to enforce His Will). (They are) those who, if We establish them in the land, perform prayer and give Zakâh, enjoin the right and forbid wrong: with Allâh rests the end (and decision) of (all) affairs.} [Al-Hajj 39-41]

That is, I have made fight lawful for them simply because they were wronged for no sin they have committed except that they worship Allâh Alone, and whenever they prevail, they soon establish prayer, give Zakâh, enjoin right and forbid wrong. Those meant are The Messenger of Allâh [peace be upon him] and his Companions [Allâh be pleased with them].

Then, Allâh Almighty revealed (what means): {And fight them on until there is no more Fitnah, and there prevail justice and faith in Allâh; but if they cease, let there be no hostility except to those who practise oppression.} [Al-Baqarah 193]

That is, fight the disbelievers and polytheists until no believer is coerced to leave his religion under compulsion, and Allâh Alone, and none beside Him, is worshipped.

(1) Sunan At-Tirmidhi, no. 3171; Musnad Ahmad, no. 1865; Sunan An-Nasa'I, no. 3085; As-Sunan Al-Kubra, no. 11345-46; Al-Mustadrak, 2:66; Tafsîr Ibn Kathir, 5:430; Tafsîr At-Tabari, 17:123.

PART III

THE HIJRAH

Ibn Ishâq says: Thus, when Allâh Almighty gave permission to His Messenger [peace be upon him] to fight, and this group of the Ansâr gave him the pledge of allegiance to support Islam and its followers, and those who would take shelter to them among the Muslims, The Messenger of Allâh [peace be upon him] commanded the Muslims to go out in migration to Madînah, and join their brothers among the Ansâr. He addressed them saying: "Verily, Allâh Almighty has Assigned to you brothers and homeland in which you would be secure."

They set out in groups, whereas The Messenger of Allâh [peace be upon him] remained in Makkah, waiting the permission of his Lord Almighty for him to set out from Makkah and emigrate to Madînah⁽¹⁾.

The Muhâjirûn To Madînah

The Story Of Abu Salamah And His Wife Umm Salamah

The first Muhâjir (emigrant) from Makkah to Madînah, among the Companions of The Messenger of Allâh [peace be upon him] was Abu Salamah: 'Abdullâh Ibn 'Abd-Al-Asad Ibn Hilâl, from Makhzûm. He had emigrated to Madînah a year before the 'Aqabah pledge of allegiance, after his return to The Messenger of Allâh [peace be upon him] in Makkah from Abyssinia. But when he received severe harm from the Quraysh, and the news reached him of the conversion of some Madînian Ansâr to Islam, he set out to Madînah as a Muhâjir⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of Um Salamah [Allâh Be Pleased with her] that she said: "When Abu Salamah decided to travel to Madînah, he saddled up his camel for me and helped me mount it and I took his child Salamah on my lap. After he set out with me while leading his camel, some men from Banu Al-Mughhîrah Ibn 'Abdullâh Ibn Makhzûm

(1) Al-Bidâyah, 3:169.

(2) Sahîh Al-Bukhari, no. 3925; Târikh At-Tabari, 1:565; Al-Fath, 7:268, 306, 357; Al-Isabah, 4:95.

stood up to him, and said: "You overrode us with respect to yourself. As for our woman (your wife), we will not leave you roaming with her throughout the land."

Um Salamah [Allâh be pleased with her] added: "They grabbed the noseband of the camel out of his hand and took me from him. The tribe of Banu 'Abd-Al-Asad, Abu Salamah's clan, having been exasperated, said: "By Allâh! We will not leave our child with her if you deprive her of our man." She said: "They started pulling my son Salamah back and forth between them until they pulled off his hand. The tribe of 'Abd-Al-Asad rushed back with my baby, while the tribe of Al-Mughîrah kept me with them, and my husband Abu Salamah went to Madînah."

Um Salamah [Allâh Be Pleased with her] added: "At that time, my husband, my son and I were all separated. For about a year, I used to go out every morning and sit in the valley of Makkah, weeping till the evening, until one of my paternal cousins, from Banu Al-Mughîrah, passed by me. He saw how bad my condition was, for which he sympathized with me. He spoke to his tribe saying: "Will you not let this poor woman go, for you have separated her from both her husband and child?" They replied: "Join your husband if you will." In this way, Banu 'Abd-Al-Asad returned to me my baby."

Um Salamah [Allâh be pleased with her] added: "I saddled up my camel, put my baby on my lap, and set out to join my husband in Madînah, with no body to accompany me. Whichever person I meet, I asked for help until I joined my husband. When I reached At-Tanîm, I met 'Uthmân Ibn Talhah Ibn Abu Talhah, a man from Banu 'Abd-Ad-Dâr. He asked me saying: "O daughter of Abu Umayyah, where are you going?" I replied: "I want to join my husband in Madînah." He said: "Do you not have anyone with you?" I said: "By Allâh, there is none but Allâh and my child." On that he said: "By Allâh! You cannot be left alone."

He then held the noseband of the camel and rushed with me. By Allâh! I never accompanied an Arab person more generous than him. Whenever he reached a place where I wanted to dismount, he would let the camel kneel down and then he would draw back. Once I had dismounted, he would come back with the camel, remove its saddle and tie it to a tree under which he would lie down to take rest. When it was time to depart, he would bring the camel before me, saddle it up and remain behind. He would then ask me to get on, and once I mounted, he would come forward, hold the noseband of the camel and proceed until it was time to set off again. He used to behave as such until we reached Madînah.

Having seen the valley of Banu ‘Amr Ibn ‘Awf in Quba', ‘Uthmân said: “Your husband lives in that village, so enter it, with the blessing of Allâh Almighty.” Then, he returned to Makkah.

Um Salamah [Allâh Be Pleased with her] used to say: “I do not know any family in Madînah that suffered more than the family of Abu Salamah, nor do I know a person who was more generous than ‘Uthmân Ibn Talhah [Allâh Be Pleased with him]⁽¹⁾.”

Ibn Ishâq says: Then, the Muslims emigrated to Madînah after Abu Salamah [Allâh be pleased with him] in succession:

‘Âmir Ibn Rabî‘ah, the ally of Banu ‘Adiyy Ibn Ka‘b, along with his wife Layla Bint Abu Hatmah; and ‘Abdullâh Ibn Jahsh Ibn Ri‘âb Ibn Ya‘mur Ibn Sabrah, the ally of Banu Umayyah Ibn ‘Abd Shâms: he emigrated along with his family and brother, ‘Abd Ibn Jahsh, whose nickname was Abu Ahmad, and he was blind, and used to go round Makkah from its upper to its lower parts without a leader, and was also a poet, and his wife was Al-Far‘ah, Bint Abu Sufyân Ibn Harb, and his mother was Umaymah Bint ‘Abd-Al-Muttalib Ibn Hâshim.

Then, the Muhâjirûn came to Madînah one after another.

The Migration Of ‘Umar and the Story of Ayyâsh

Ibn Ishâq says: Then, ‘Umar Ibn Al-Khattâb and ‘Ayyâsh Ibn Abu Rabî‘ah Al-Makhzûmi [Allâh be pleased with them] went out to Madînah.

It is narrated on the authority of Nâfi‘, the freed slave of ‘Abdullâh Ibn ‘Umar [Allâh be pleased with them] that he reported from ‘Abdullâh Ibn ‘Umar from his father that he said: When we wanted to migrate to Madînah, I agreed with ‘Ayyâsh Ibn Abu Rabî‘ah and Hishâm Ibn Al-‘Âs Ibn Wâ’il As-Sahmi to meet together the next morning at At-Tanâdub, the trees of Adât Banu Ghifâr (a ten-mile distance from Makkah), behind Sarif⁽²⁾. We decided that if anyone of us failed to turn up at the appointed place, it should be understood that he would not come, being detained by force and that the other two had to move on without him. In the morning, I met ‘Ayyâsh Ibn Abu Rabî‘ah in the place agreed upon and Hishâm was detained and forced, under compulsion, to abandon his religion, and he did⁽³⁾.

(1) Al-Isabah, 8:240; At-Târikh Al-Kabir of Al-Bukhari, 4:80.

(2) Six or seven miles from Makkah.

(3) It is narrated on the authority of ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] that he said: To the best of my knowledge, all the Companions of The Messenger of Allâh [peace be upon him] emigrated to Madînah secretly, except ‘Umar Ibn Al-Khattâb

Having arrived at Madīnah, we stayed in the dwelling places of Banu ‘Amr Ibn ‘Awf in Quba’. Abu Jahl Ibn Hishâm and Al-Hârith Ibn Hishâm rode to catch ‘Ayyâsh Ibn Abu Rabî’ah, who was their paternal cousin and half-brother from the side of their mother. They reached Madīnah, while the Messenger of Allâh [peace be upon him] was still in Makkah. They talked to ‘Ayyâsh and said: "Your mother vowed that she would not comb her hair, nor take shade from the sun until she sees you." ‘Ayyâsh was full of pity for her and decided to return with them. I said to him: "O ‘Ayyâsh, by Allâh, it is nothing but an attempt to seduce you to abandon your religion, so beware of them. By Allâh, if your mother was harmed by lice, she would comb her hair. If the heat became intense, she would seek the shade to protect herself from the sun." ‘Ayyâsh said: "I will fulfill my mother’s vow. As well, I have some money there which I would like to get." I said: "By Allâh, you know that I am one of the richest people in the Quraysh and if you do not go with them, you may have half of my money." But even, ‘Ayyâsh insisted on going to Makkah. Thereupon I said: "If you must go, then take this she-camel of mine. It is well bred and too easy to ride. Do not dismount, and if at any stage you suspect them of treachery, you may escape on it."

After riding for some distance, Abu Jahl said to him: "I find my camel too hard to ride. Will you not mount me behind you?" ‘Ayyâsh replied: "Yes." When they made their camels kneel to make the change over, Abu Jahl and Al-Hârith attacked ‘Ayyâsh and tied him up tightly. They brought him to Makkah and forced him to abandon his religion and he did.

Ibn Ishâq says: This story was reported to me by one of the family of ‘Ayyâsh Ibn Abu Rabî’ah, in which they told that they entered Makkah with him as tied, by day, and then, addressing the Quraysh, said: "O people of Makkah! As such you should do with the fools among you just as we have done with this (‘Ayyâsh, the) fool of ours."

Ibn Ishâq says: then, ‘Umar [Allâh be pleased with him] added in his narration: We used to say that Allâh Almighty Would not Accept repentance or expiation from those who left Islam because they knew Allâh

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[Allâh be pleased with him] (who emigrated in public). When he decided to emigrate, he took up his sword and carried his bow, and extracted some arrows from his quiver, and then went to the Ka’bah, and the noble men of Quraysh were sitting in its courtyard. He circumambulated it seven times and performed two-rak’ah prayer near the Station (of Abraham), and then came upon their gathering circles, one by one and said: "May the faces be distorted! He among you who likes that his mother should be bereaved of him, that his child should grow an orphan, and that his wife should become widow after his death, , let him meet me behind that valley." Indeed, none among them followed him. [See Kanz Al-Ummal, no. 35796.].

Almighty and then returned to disbelief. They (who were forced to abandon Islam under coercion) also used to say so to themselves.

When the Messenger of Allâh [peace be upon him] reached Madînah, Allâh Almighty Revealed, concerning them (what means): {Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allâh. Indeed, Allâh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.} [Az-Zumar 53-55]⁽¹⁾

‘Umar Ibn Al-Khattâb [Allâh be pleased with him] added: "I wrote down these verses with my own hand and sent them to Hishâm Ibn Al-‘Âs." Hishâm said: "When I received them, I kept reading them at the valley of Dhu-Tuwa, without understanding what they meant, until I said: "O Allâh, help me understand them." Allâh Inspired in my heart that they were revealed concerning us and what we used to say about ourselves and what was said about us. Consequently, I returned to my camel, mounted it and joined the Messenger of Allâh [peace be upon him] in Madînah.

Al-Walîd Ibn Al-Walîd Sets Out To Rescue Both ‘Ayyâsh Ibn Abu Rabî‘ah And Hishâm Ibn Al-‘As

Ibn Hishâm says: I was reported by a reliable man that The Messenger of Allâh [peace be upon him], and he was in Madînah, said: "Who could bring to me both ‘Ayyâsh Ibn Abu Rabî‘ah and Hishâm Ibn Al-‘As?" Al-Walîd Ibn Al-Walîd Ibn Al-Mughîrah said: "I could bring them to you O Messenger of Allâh."

He went out to Makkah and entered it in secret, where he met a woman carrying food, whom he asked: "Where are you going O slave-girl of Allâh?" she said: "I will go to those two detainees," meaning ‘Ayyâsh and Hishâm. He followed her until he was able to know the place wherein they were detained, and it was a house without a ceiling. When it was night, he climbed the wall and took a sharp stone and put it underneath their fetters, and struck the fetters with the sword and cut them off. For this reason, his sword was named the sword of sharp stone. He carried them on his camel and drove it with them, and on the way, he stumbled and his finger bled,

(1) Kashf Al-Astar, 2:370-371; Al-Mustadrak, 2:435; As-Sunan Al-Kubra of Al-Bayhaqi, 9:14; Dalâ'il An-Nubuwwah, 2:461; Asbab An-Nuzul of Al-Wahidi, 311; Tafsîr At-Tabari, 24:11; At-Tabaqat, 3:271; Al-Majma', 6:61.

thereupon he said: "Are you but a finger that has bled, and suffered what you has suffered only in the Cause of Allâh?" then, he brought them to The Messenger of Allâh [peace be upon him] in Madînah.

The Situation Of Suhayb [Allâh Be Pleased With Him]

Ibn Hishâm says: It is narrated on the authority of Abu 'Uthmân An-Nahdi that he said: I was told that when Suhayb [Allâh be pleased with him] intended to emigrate to Madînah, the people of Makkah said to him: "You came to us as poor and base, and after your wealth increased in our town and you reached this status, you want to emigrate with yourself and your property? By Allâh, we will never allow this to happen." He said to them: "Tell me: if I leave my property behind, would you let me go?" They said: "Yes." He gave them all his property.

When The Messenger of Allâh [peace be upon him] learnt about that, he said: "Suhayb has profited! Suhayb has profited!"⁽¹⁾

Migration of the Messenger [Peace Be Upon Him]

The Messenger of Allâh [peace be upon him] remained in Makkah after the migration of his Companions to Madînah, waiting to be given permission by Allâh to emigrate. None remained behind with him in Makkah, regardless of those who were detained or forced, under compulsion, to leave their religion, save 'Ali Ibn Abu Tâlib and Abu Bakr As-Siddîq, son of Abu Quhâfah [Allâh be pleased with them].

Abu Bakr [Allâh be pleased with him], more often, sought the permission of The Messenger of Allâh [peace be upon him] for migration, and the reply of The Messenger of Allâh [peace be upon him] always was: "Do not be hasty, perchance Allâh would make a companion for you." Thus, Abu Bakr [Allâh be pleased with him] aspired that this companion would be the Prophet [peace be upon him] himself⁽²⁾.

The Quraysh Chiefs Assemble For Consultation About How To Take Effective Measures Against The Prophet

Ibn Ishâq says: When the Quraysh men saw that The Messenger of Allâh [peace be upon him] came to have patrons and companions from a people

(1) It is reported by 'Ikrimah that in connection with him, Allâh Almighty revealed (what means): {And of the people is he who sells himself, seeking means to the approval of Allâh. And Allâh is kind to [His] servants.} [Al 'Imrân 207] See Al-Mustadrak, 3:398; Al-Hilyah, 1:151-153; Al-Bidâyah, 3:173-174; Al-Matalib Al-'Aliyah, no. 3552, 4063; At-Tabaqat, 3:227-228.

(2) Sahîh Al-Bukhari, no. 3905; Musnad Ahmad, 6:198; Al-Majma', 6:62.

other than them, in a city other than theirs, and that his Companions emigrated to them, they learnt that they had found a secure abode there and got protected, and, thus, expected that the Messenger of Allâh [peace be upon him] would leave for his Companions, which means that he would decide to fight the Quraysh.

For this reason, they gathered in the house of meetings, previously founded by Qusayy Ibn Kilâb, where the Quraysh used to settle their cases. They had only one point to discuss: what to do with The Messenger of Allâh [peace be upon him] when they felt afraid of him.

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that he said: When they decided to meet on the very day they had previously agreed upon, they went in the early morning to enter the house of meetings. They were met by Iblîs in the form of a respected man from Najd, putting on a thick garment, and standing at the gate of the house waiting them. When they asked him about his identity, he said: “I am from Najd, and, hearing about what you have agreed to do, have come to share with you, perchance you would have with me a good opinion.” They admitted him to the house of meetings along with them.

The meeting implied the noble men of the Quraysh, from Banu ‘Abd Shâms: ‘Utbah and Shaybah, sons of Rabî‘ah, and Abu Sufyân Ibn Harb; from Banu Nawfal Ibn ‘Abd Manâf: Tu‘aymah Ibn ‘Adiyy, Jubayr Ibn Mut‘im, and Al-Hârith Ibn ‘Âmir Ibn Nawfal; from Banu ‘Abd-Ad-Dâr Ibn Qusayy: An-Nadr Ibn Al-Hârith Ibn Kaladah; from Banu ‘Asad Ibn ‘Abd-Al-‘Uzza, Abu Al-Bakhtari Ibn Hishâm, Zam‘ah Ibn Al-Aswad Ibn Al-Muttalib, and Hakîm Ibn Hizâm Ibn Asad; from Banu Makhzûm: Abu Jahl Ibn Hishâm; from Banu Sahm: Nubayh and Munabbah, sons of Al-Hajjâj; and from Banu Jumah, Umayyah Ibn Khalaf...and others than those.

They started consultation about the matter, by saying to each other: “You have seen to what extent the matter of this man (Muhammad) has come. By Allâh, we do not feel secure he may jump over us with the help of those who followed him, from among others than us. So, you should take a decision by consensus about how to deal with that.” They consulted and then one of them said: “Put him behind the bars of a prison and await him to meet the same fate of death as afflicted his likes of the poets who passed away before him, Zuhayr and An-Nâbighah, and their equals.” The old man from Najd said: “No, by Allâh, that is not a correct opinion. If you imprison him as you say, his matter will spread from behind the door you will close on him, and reach his companions, who, consequently, will jump over you and take him from your hands, and, having outnumbered you, will overpower you. That is not a sound opinion. So, think about another plan.”

They consulted once again, and another one said: "Sentence him to exile outside our city, and once we get rid of him, we will not care where he will go, and what he will do, and then we could restore our social affairs to their previous state." The old man from Najd said disapprovingly: "No, by Allâh, that is not a sound opinion. Do you not see his pleasant speech, sweet talk, and touching approach? By Allâh, if you do so, you will not be secure that he may go to live among any Arab community who will follow him because of his sweet talk. Then, he will entice them to attack you in your land, seize your power, and do whatever he likes with you. So, think about another plan."

Abu Jahl Ibn Hishâm said: "By Allâh, I have a plan concerning him, which, I think, has never occurred to the mind of anyone of you." They asked: "What is it O Abu Al-Hakam?" he said: "I suggest that we should gather from each tribe a strong mighty well-born young man, of good ancestry and family status among his people, and give him a sharp sword, in order that they should strike him all at once and kill him. In such a case, they would get rid of him and the responsibility for this murder would lie upon all the tribes. Thus, being unable to fight all of these tribes, Banu 'Abd Manâf would accept the blood-money, which we would pay for them." The old man from Najd said approvingly: "He is right. This opinion is the only one to follow." Reaching a decision, the attendants left the meeting with full determination to implement it immediately⁽¹⁾.

'Ali Sleeps On The Same Bed Of The Prophet

Gabriel [peace be upon him] came to The Messenger of Allâh [peace be upon him] and said to him: "Do not sleep, this night, on the same bed which you always sleep on."

When it was dark at night, they gathered on the gate of his house, awaiting him to sleep, in order to jump over him. Seeing them, The Messenger of Allâh [peace be upon him] said to 'Ali [Allâh be pleased with him]: "Sleep this night on my bed, and cover yourself with my green Hadrami Burd(mantle), and fear not, since you will receive no harm from them." It was the same Burd in which The Messenger of Allâh [peace be upon him] used to sleep whenever he went to bed.⁽²⁾

Ibn Ishâq says: It is narrated on the authority of Muhammad Ibn Ka'b Al-Qurathi that he said: When they gathered at the gate of his house, and Abu Jahl Ibn Hishâm was with them, he said: "Muhammad claims that if

(1) Al-Bidâyah Wan-Nihâyah, 3:175.

(2) Ad-Dalâ'il, 2:468; Al-Bidâyah, 3:176.

you follow him on his matter (religion), you will be the kings of the Arabs and non-Arabs, and after your death, you will be resurrected, to find gardens, like the gardens of Jordan; and if you do not do (i.e. do not follow him), you will be slain to pieces, and after your death, you will be resurrected to find fire in which you will be burnt.”

At that time, The Messenger of Allâh [peace be upon him] came out to them, and took a handful of dust in his hand and said: “Yes, I say so, and you will be one of those (of the burning fire).” Allâh Almighty took away their sights from him, in such a way that they could no longer see him. Then, he went on scattering the dust over their heads, while reciting the following Holy Verses from Sûrat Yâ-Sîn (what means): {Yâ-Sîn. By the Qur’an, Full of Wisdom, You are indeed one of the Messengers, On a Straight Way. It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful, In order that you may admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allâh). The word is proved true against the greater part of them; for they do not believe. We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see). And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.} [Yâ-Sîn 1-9]

The Messenger of Allâh [peace be upon him] put dust over the heads of them all and then went to the destination he liked to go.

A man who was not with them came to them and said: “What are you waiting here?” they said: “Muhammad.” He said: “May Allâh disappoint you! By Allâh, Muhammad has come out to you and put dust over the heads of you all, and then gone to his destination. Do you not see what you have?” each of them placed his hand over his head and behold! There was dust over it. They looked and saw ‘Ali on the bed, covered with the mantle of The Messenger of Allâh [peace be upon him], thereupon they said: “By Allâh, he is Muhammad, sleeping, with his mantle over his body.”

They did not leave, and it was not before morning, when ‘Ali [Allâh be pleased with him] got up from the bed, that they came to know that the man had told them the truth.⁽¹⁾

Ibn Ishâq says: On that occasion, Allâh Almighty revealed (what means): {Remember how the Unbelievers plotted against you, to keep you in bonds, or slay you, or get you out (of your home). They plot and plan, and Allâh

(1) Al-Bidâyah, 3:177; Fath Al-Qadir of Ash-Shawkani, 4:510.

too plans, but the best of planners is Allâh.} [Al-Anfâl 30]⁽¹⁾

He Almighty further revealed (what means): {Or do they say: "A Poet! we await for him some calamity (hatched) by Time!" Say you: "Await you! I too will wait along with you!"} [At-Tûr 30-31]

Ibn Ishâq says: It was at that time, that Allâh Almighty gave permission to The Messenger of Allâh [peace be upon him] to emigrate (to Madînah).

The Company Of Abu Bakr

On the other hand, When Abu Bakr[Allâh Be Pleased with him] intended to emigrate to Madînah, the Messenger of Allâh [peace be upon him] said to him: "Do not be hasty, perchance Allâh Would Appoint a companion for you." He, hopeful that The Messenger of Allâh [peace be upon him] had meant himself, soon started to plan and prepare for migration. He bought two mounts and kept them in his house and fed them, in preparation for that.

Ibn Ishâq says: It is narrated on the authority of ‘Â’ishah, the Mother of the Believers[Allâh Be Pleased with her], the wife of the Messenger of Allâh [peace be upon him], that she said: The Messenger of Allâh [peace be upon him] hardly missed a day without paying a visit to the house of Abu Bakr in the morning or in the evening. This was his habit until it was the day the Messenger of Allâh [peace be upon him] was given permission to emigrate (to Madînah), and set out of Makkah and leave his people. On that day, the Messenger of Allâh [peace be upon him] came to us when it was very hot at noon, and he never usually came to us at that hour. Seeing him, Abu Bakr said: "The Messenger of Allâh [peace be upon him] has not come at this hour except for a grave matter." When The Messenger of Allâh [peace be upon him] entered, Abu Bakr moved back to give room to him to sit on his bed. The Messenger of Allâh [peace be upon him] sat. At that time none but my sister Asmâ’ Bint Abu Bakr and I were in the house with Abu Bakr. The Messenger of Allâh [peace be upon him] said: "Tell everyone who is present with you to go away." Abu Bakr replied: "O Messenger of Allâh! They are only my two daughters. What is the matter, May my father and mother be sacrificed for you?" The Prophet [peace be upon him] said: "I have been given permission to emigrate." Abu Bakr said: "Let me be in your company O Messenger of Allâh!" He said: "Yes." She said: "Before that day, I have never seen anyone weeping out of joy until I saw Abu Bakr weeping out of joy (that he would be in the company of the Prophet)."

(1) Musnad Ahmad, no. 3062 1:348; Al-Majma‘, 7:27; Al-Mustadrak, 3:4; Al-Fath, 7:278.

Abu Bakr said: "O Prophet of Allâh! There are two riding mounts I have prepared for this (day)." They hired (as their guide) 'Abdullâh Ibn Arqat (or Urayqit), and he was a pagan from Banu Ad-Dayl Ibn Bakr, and his mother was from Banu Sahm Ibn 'Amr . They gave him their riding mounts to look after until the coming of the appointed day.

Ibn Ishâq says: To the best of my knowledge, No one except 'Ali Ibn Abu Tâlib, Abu Bakr As-Siddîq, and the family of Abu Bakr [Allâh Be pleased with them] knew about the departure of the Messenger of Allâh [peace be upon him] when he set out.

The Messenger of Allâh [peace be upon him] commanded 'Ali[Allâh Be Pleased with him] to remain behind (for some time), in order to give back to the people on behalf of him their trusts that they had deposited with him. When the Messenger of Allâh [peace be upon him] was in Makkah, no one had a precious thing for which he feared but that he trusted it with him, in view of his renowned truthfulness and honesty.

The Stay In The Cave Of Thawr

Ibn Ishâq says: When it was time, and the Messenger of Allâh [peace be upon him] decided to migrate, he came to the house of Abu Bakr [Allâh Be Pleased with him] and both came out of a wicket in the back of the house of Abu Bakr, in concealment, aiming at a cave of Thawr, in a mountain in the lower part of Makkah, and entered it.

Abu Bakr [Allâh be pleased with him] ordered his son 'Abdullâh to search out what the people were saying about them by the day, and come to them at night to inform them; and 'Âmir Ibn Fuhayrah, his freed slave, to graze his sheep during the day, and come upon them with the herd in the cave at night to get milk therefrom. Asma' Bint Abu Bakr [Allâh be pleased with her] also brought to them their food when it was night.

Ibn Hishâm says: I was reported from Al-Hasan Al-Basri that he said: When The Messenger of Allâh [peace be upon him] and Abu Bakr [Allâh be pleased with him] reached the cave at night, Abu Bakr entered before The Messenger of Allâh [peace be upon him] in order to detect whether the cave had a wild animal or a serpent, so that he would save The Messenger of Allâh [peace be upon him] with himself⁽¹⁾.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him], along with Abu Bakr [Allâh be pleased with him] spent three nights in the cave. The Quraysh assigned one hundred she-camels as a reward to him who could

(1) Al-Fath, 7:279; Al-Bidâyah, 3:180.

bring him back to them. During those days, ‘Abdullâh Ibn Abu Bakr spent the day with the men of Quraysh to detect their plots and words about The Messenger of Allâh [peace be upon him] and Abu Bakr, and when it was night, he came to inform them about the news. ‘Âmir Ibn Fuhayrah, the freed slave of Abu Bakr [Allâh be pleased with him] also grazed the sheep among the shepherds of Makkah by day, and when it was night, he came upon them with the sheep of Abu Bakr, and thus they had always fresh milk to drink and meat to eat; and when ‘Abdullâh Ibn Abu Bakr left for Makkah, he followed him with the sheep to obliterate the traces of his footsteps.

The Departure From The Cave

When the three nights elapsed, and the people calmed to some extent, their hired guide (‘Abdullâh Ibn Urayqit) came to them with their two camels, and a camel for himself.

At the same time, Asmâ’ Bint Abu Bakr [Allâh be pleased with her] brought to them their baggage (of provisions), and forgot to make a band for it. When they rode their camels and she liked to tie the baggage, behold! It had no tie. On that she took off her belt and made it a tie by which she hung the baggage. It is for this reason that she was called Dhât An-Nitâq (the woman of the belt).

Ibn Hishâm says: I heard more than one of the scholars saying that she was named Dhât An-Nitâqayn (the woman of two belts)⁽¹⁾, because when she intended to hang the baggage, she divided her belt into two, by one of which she hung the baggage, and straightened the other round her waist.

When Abu Bakr [Allâh be pleased with him] brought the two mounts close to The Messenger of Allâh [peace be upon him] he forwarded the better of them and said to him: “Ride, let my father and mother sacrifice their lives for you.” The Messenger of Allâh [peace be upon him] said: “I will not ride a camel that is not mine.” Abu Bakr said: “It is yours, O Messenger of Allâh, let my father and mother sacrifice their lives for you.” He said: “No! how much have you bought it?” he said: “Such and such.” On that The Messenger of Allâh [peace be upon him] said: “Then, I will take it for its price.” Abu Bakr then approved. They rode and proceeded on, and Abu Bakr [Allâh be pleased with him] made ‘Âmir Ibn Fuhayrah, his freed slave, ride behind him, in order to serve them during the journey⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of Asmâ’ Bint Abu Bakr

(1) Sahîh Al-Bukhari, no. 3907.

(2) Sahîh Al-Bukhari, no. 2263; As-Sunnah of Al-Baghawi, no. 3657; Musnad Ahmad, no. 212; Ad-Dalâ’il, 2:473-475.

[Allâh be pleased with her] that she said: When The Messenger of Allâh [peace be upon him] and Abu Bakr [Allâh be pleased with him] set out, a group of Quraishis came to us, including Abu Jahl Ibn Hishâm. They stood at the gate of the house of Abu Bakr and I came out to see them. They said: "Where is your father, O daughter of Abu Bakr?" I said: "By Allâh, I do not know where my father is." Abu Jahl, a wicked immoral person, raised his hand and slapped me on my face so strongly that my earring fell.

She added: For three nights, we did not hear anything about The Messenger of Allâh [peace be upon him] and Abu Bakr [Allâh be pleased with him] until a jinn came from the lower part of Makkah, singing some poetic verses, with the people following the voice but seeing nothing, until he came out from the upper part of Makkah. He was saying:

"May Allâh, the Lord of the people, reward with the best reward two companions who have halted (as guests) at the two tents of Umm Ma'bad. They brought about the right guidance when they took rest (at her tent): prosperous is he, who has become the companion of Muhammad. Let Banu Ka'b (Umm Ma'bad's family) be blessed with their woman's position and sitting place to observe the believers."⁽¹⁾

Ibn Ishâq says: Asmâ' [Allâh be pleased with her] resumed: Hearing his words, we came to know that the direction of The Messenger of Allâh [peace be upon him] was to Madînah. They were four: The Messenger of Allâh [peace be upon him], Abu Bakr As-Siddîq [Allâh be pleased with him], 'Âmir Ibn Fuhayrah, the freed slave of Abu Bakr, and 'Abdullâh Ibn Arqat (or Urayqit), their guide⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of Asmâ' [Allâh be pleased with her] that she said: When The Messenger of Allâh [peace be upon him] and Abu Bakr set out, Abu Bakr took with him all his property, as much as five or six thousand Dirhams. Meanwhile, my grandfather, Abu Quhâfah, who lost his sight, entered upon us and said: "By Allâh, I think he has aggrieved you for his wealth along with himself." I said: "Nay, my father! He has left for us much good." I then took some stones and put them in a cavity in the house, where my father used to keep money, and covered them with a garment, and then took the hand of my grandfather and said: "O my father! Put your hand on that wealth." He put his hand on it and then said: "No harm! If he has left this for you, he has done well, and it is much enough to sustain you." But by Allâh, he left nothing for us. Therefore, by

(1) Ad-Dalâ'il, 2:491-492; Al-Bidâyah, 3:192-193; 'Uyun Al-Athar, 1:304.

(2) Al-Bidâyah, 3:179; Al-Mustadrak, 3:9-10; Al-Majma', 6:58.

so doing, I only liked to pacify the old man⁽¹⁾.

The Story Of Surâqah Ibn Mâlik

Ibn Ishâq says: It is narrated on the authority of Surâqah Ibn Mâlik Ibn Ju'shum that he said: When The Messenger of Allâh [peace be upon him] left Makkah, the Quraysh promised one hundred she-camels to the one who would return him to them. Therefore, while I was sitting with my tribesmen, a man from our tribe came and told us: "I saw three riders who passed by me some time before. I think they were Muhammad and his companions." Surâqah said: I winked at him indicating that he should stop. Then I told him that they must have been other people who had set out in search for something they lost. The man said: "Maybe." Then he kept silent.

I stayed in the gathering for a while and then got up and left for my home. I ordered my slave girl to get my horse, which was behind a hillock, and keep it ready for me. Then I took my spear which was brought out for me from the back door of my house. Then, I took my divining arrows, and put on my armor. I took the divining arrows out of my quiver and drew lots as to whether or not I should harm them (i.e. the Prophet and Abu Bakr), and the lot which I disliked came out: "No harm shall befall him."

Hoping to return him to the Quraysh people and gain the one hundred camels, I Then mounted my horse and made it gallop in his pursuit. While my horse was running with me, it stumbled and I fell down from it. I said: "what is that?" Once again, I took the divining arrows out of my quiver and drew lots and the lot which I disliked came out: "No harm shall befall him." But I insisted on pursuing him.

While my horse was running with me it stumbled (for the second time) and I fell down from it. I said: "what is that?" I once again took the divining arrows out of my quiver and drew lots and the lot which I disliked came out: "No harm shall befall him." But I also insisted on pursuing him.

So, I mounted and proceeded on in pursuit of him. When I approached them, my horse stumbled, And the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs raised dust up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked came out: "No harm shall befall him."

When I saw that, I came to know that he had been protected from me,

(1) Musnad Ahmad, 6:350; Al-Majma', 6:59.

and that he would, inevitably, emerge victorious.

I called them saying: "I am Surâqah Ibn Ju'shum! Give me a respite so that I would talk to you. By Allâh, you should have confidence of me, and you will receive nothing you dislike from me." The Messenger of Allâh [peace be upon him] said to Abu Bakr: "Ask him what he wants from us." Abu Bakr asked me and I said: "Just to write for me a letter (of security) to be a sign between you and me." The Messenger of Allâh [peace be upon him] told Abu Bakr to write it⁽¹⁾, and he wrote it on a parchment, and gave it to me. I took and put it in my quiver.

I then returned and kept silent, and made no mention of what had happened until The Messenger of Allâh [peace be upon him] was made by Allâh to conquer Makkah, and he finished from the battles of Hunayn and Tâ'if, I set out carrying the letter (of security) with me to meet him, and I really met him in Al-Ji'rânah. I entered among a regiment of the horsemen of the Ansâr, who started beating me with their spears, asking me what I wanted. I approached The Messenger of Allâh [peace be upon him] who was on his she-camel, by Allâh, as if I am seeing his leg in the stirrup, looking like a bith. I raised my hand with the letter and said: "O Messenger of Allâh! That is your letter (of security you had written to me), and I am Surâqah Ibn Ju'shum." The Messenger of Allâh [peace be upon him] said: "Today is a day of fulfillment (of rights). Come close to me."⁽²⁾ I came close to him and embraced Islam.

I remembered something about which I liked to ask The Messenger of Allâh [peace be upon him] but I forgot it. Anyway, I said: "O Messenger of Allâh! The lost camels come upon my tanks which I filled with water for my camels. Should I receive a reward for watering those (lost camels)?" The Messenger of Allâh [peace be upon him] said: "Of course yes: there is a reward for (watering) every living being."⁽³⁾ Then, I returned to my people, and drove to The Prophet [peace be upon him] my almsgiving.

Ibn Ishâq says: When they descended on 'Arj, their mounts proved too slow to continue the journey, thereupon a man from Aslam called Ibn Hujr, transported The Messenger of Allâh [peace be upon him] on a camel belonging to him named Dhat Ar-Rada', to Madînah, and sent with him a slave of him called Mas'ûd Ibn Hunaydah.

(1) Sahîh Al-Bukhari, no. 3906.

(2) Al-Majma', 6:54.

(3) Sunan Ibn Majah, no. 3686; Musnad Ahmad, no. 7075; Al-Mustadrak, 3:619; Musnad Al-Humaidi, no. 902; Al-Majma', 3:131.

They reached Quba' on the dwelling places of Banu 'Amr Ibn 'Awf, at forenoon when the sun was about to pass over the meridian, on Monday, the twelfth of Rabi' Al-Awwal.

The Arrival of the Messenger of Allâh [Peace Be Upon Him] and Abu Bakr to Madînah

Ibn Ishâq says: It is narrated on the authority of 'Abd-Ar-Rahmân Ibn 'Uwaymir Ibn Sâ'idah that some of the Companions of The Messenger of Allâh [peace be upon him] said: Since we heard about the departure of The Messenger of Allâh [peace be upon him] from Makkah, and expected his arrival (in Madînah), whenever we performed the Morning prayer, we would go out to the back of our soft land, waiting The Messenger of Allâh [peace be upon him], and, by Allâh, we would not leave before the sun covered the shade, forcing us to go back, since we would find no shade. Those were very hot days.

When it was the very day The Messenger of Allâh [peace be upon him] arrived, we sat as we used to do, until there was no shade, we entered our houses. At that time, The Messenger of Allâh [peace be upon him] arrived, and it was a man from the Jews who saw him. Seeing our doing and expectation for the arrival of The Messenger of Allâh [peace be upon him] he cried, at the top of his voice: "O Banu Qaylah! Verily, your sought after person has come." We came out to meet The Messenger of Allâh [peace be upon him] and he was under the shadow of a date-palm, in the company of Abu Bakr [Allâh be pleased with him], and he was equal to him in age, given that most us did not see The Messenger of Allâh [peace be upon him] before. So, the people were unable to distinguish him from Abu Bakr until the shade went away from The Messenger of Allâh [peace be upon him] thereupon Abu Bakr stood to shade him with his garment; and it was only at this moment that we came to know him⁽¹⁾.

Ibn Ishâq says: Then, The Messenger of Allâh [peace be upon him] stayed in the house of Kulthûm Ibn Hidm, the brother of Banu 'Amr Ibn 'Awf. But according to another narration, he stayed in the house of Sa'd Ibn Khaythamah. Those who adopt that opinion argue that whenever The Messenger of Allâh [peace be upon him] came out from the house of Kulthûm Ibn Hidm, he would meet the people in the house of Sa'd Ibn Khaythamah, who was a single person and had no wife, and his house was the accommodation of the single Muhâjirûn of the Companions of The

(1) Sahîh Ad-Dalâ'il, 2:498-499; Sharh As-Sunnah of Al-Baghawi, 7:109; At-Tabaqat, 1:233.

Messenger of Allâh [peace be upon him]. That is why he is said to have stayed in the house of Sa'd Ibn Khaythamah, whose house was called the house of the bachelors. Allâh Almighty knows best which of the two narrations is right, because both have been handed down to us⁽¹⁾.

As for Abu Bakr [Allâh be pleased with him], he stayed in the house of Khubayb Ibn Isâf, one of Banu Al-Hârith Ibn Al-Khazraj in As-Sunh. But some say that he stayed in the house of Khârijah Ibn Zayd, the brother of Banu Al-Hârith Ibn Al-Khazraj .

Concerning 'Ali Ibn Abu Tâlib [Allâh be pleased with him], he remained in Makkah for three days and nights, until he gave back on behalf of The Messenger of Allâh [peace be upon him] to the people their trusts they had kept with him. When he finished, he joined The Messenger of Allâh [peace be upon him] and stayed with him in the house of Kulthûm Ibn Hidm.

It is narrated on the authority of 'Ali Ibn Abu Tâlib [Allâh be pleased with him], who spent one or two nights in Quba', that he said: In Quba', there was a Muslim woman who had no husband. I saw a man coming to her at the middle of night, and whenever he knocked at the door of her house, she would come out to meet him, and take from him something.

Since this roused my suspicion, I said to her: "O slave-girl of Allâh! Who is that man who comes to you at the middle of night, and whenever he knocks at the door of your house, you come out to meet him, and take from him something I do not know? You are indeed a Muslim woman who has no husband." She said: "That is Sahl Ibn Hunayf. Knowing that I have no husband, whenever it is night, he attacks the idols of his people and destroys them, and then brings that to me and asks me to keep it with me." Ali [Allâh be pleased with him] used to remember that good merit for Sahl Ibn Hunayf until he died in Iraq during his caliphate.⁽²⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] then stayed in the dwelling places of Banu 'Amr Ibn Awf from Monday to Thursday, during which he founded his mosque.⁽³⁾

The Departure from Quba' To Madînah

On Friday, The Messenger of Allâh [peace be upon him] left for Madînah, even though Banu 'Amr Ibn 'Awf claim that he spent with them longer.

(1) Târikh At-Tabari, 1:571; As-Sirah An-Nabawiyyah, 2:270; As-Siyar, 1:242; Usd Al-Ghabah, 4:495; Al-Isabah, 6:311.

(2) Al-Bidâyah Wan-Nihâyah, 3:241.

(3) Al-Bukhari, no. 3932.

The Messenger of Allāh [peace be upon him] was at the dwelling places of Banu Sālim Ibn ‘Awf by the time the Jumu‘ah prayer was due, thereupon he performed it in the mosque in the bottom of the valley of Rânûnâ; and it was the first Jumu‘ah prayer he performed in Madīnah. ⁽¹⁾

Then, he was met by ‘Itbân Ibn Mâlik and Al-‘Abbâs Ibn ‘Ubâdah Ibn Nadlah, among men from Banu Sâlim Ibn ‘Awf, and said: “O Messenger of Allāh! Stay with us so that you would be under protection of the great number of men and war equipment.” The Messenger of Allāh [peace be upon him] said: “Let it (his she-camel) go, since it is commanded to proceed on (until it reaches its destination).” They let it go. ⁽²⁾

It proceeded on until when it came alongside the dwelling places of Banu Bayâdah, he was met by Ziyâd Ibn Al-Walîd and Farwah Ibn ‘Amr, among men from Banu Bayâdah, and said: “O Messenger of Allāh! Stay with us so that you would be under protection of the great number of men and war equipment.” The Messenger of Allāh [peace be upon him] said: “Let it (his she-camel) go, since it is commanded to proceed on (until it reaches its destination).” They let it go.

It proceeded on until when it came upon the dwelling places of Banu Sâ‘idah, he was met by Sa‘d Ibn ‘Ubâdah and Al-Mundhir Ibn ‘Amr, among men from Banu Sâ‘idah, and said: “O Messenger of Allāh! Stay with us so that you would be under protection of the great number of men and war equipment.” The Messenger of Allāh [peace be upon him] said: “Let it (his she-camel) go, since it is commanded to proceed on (until it reaches its destination).” They too let it go.

It proceeded on until when it came alongside the dwelling places of Banu Al-Hârith Ibn Al-Khazraj, he was met by Sa‘d Ibn Ar-Rabî‘, Khârijah Ibn Zayd and ‘Abdullâh Ibn Rawâhah, among men from Banu Al-Hârith Ibn Al-Khazraj, and said: “O Messenger of Allāh! Stay with us so that you would be under protection of the great number of men and war equipment.” The Messenger of Allāh [peace be upon him] said: “Let it (his she-camel) go, since it is commanded to proceed on (until it reaches its destination).” They also let it go.

It proceeded on until when it came upon the dwelling places of Banu ‘Adiyy Ibn An-Najjâr, the maternal uncles of The Messenger of Allāh [peace be upon him] – because the mother of ‘Abd-Al-Muttalib was Salma Bint

(1) Al-Bidâyah, 3:213-214; Târikh At-Tabari, 2:7.

(2) Dalâ’il An-Nubuwwah, 2:508-509; Sunan Sa‘id Ibn Mansûr, no. 2978; Al-Bidâyah, 3:199-200; Kashf Al-Khafa’, 2:511; Al-Majma’, 6:63.

‘Amr, one of their women - he was met by Salîṭ Ibn Qays and Abu Salîṭ: Usayrah Ibn Abu Khârijah, among men from Banu ‘Adiyy Ibn An-Najjâr, and said: “O Messenger of Allâh! Come to stay with your maternal uncles, so that you would be under protection of the great number of men and war equipment.” The Messenger of Allâh [peace be upon him] said: “Let it (his she-camel) go, since it is commanded to proceed on (until it reaches its destination).” They let it go.

It proceeded on until when it came upon the house of Mâlik Ibn An-Najjâr, it knelt down on the gate of (the place which would be) his mosque [peace be upon him]. At that time, it was a yard for drying dates, belonging to both Sahl and Suhayl, sons of ‘Amr, two orphans from Banu ‘Adiyy Ibn An-Najjâr, under the guardianship of Mu‘âdh Ibn ‘Afrâ’. When it knelt down, and The Messenger of Allâh [peace be upon him] was still on it, he did not dismount (by way of confirmation). It then walked a little and The Messenger of Allâh [peace be upon him] was letting loose its nose-band, and then it turned back and returned to its first kneeling place, where it knelt down and kept firm.

Building the Masjid and the House of the Prophet [peace be upon him] In Madînah

The Messenger of Allâh [peace be upon him] dismounted, and Abu Ayyûb: Khâlîd Ibn Zayd Al-Ansâri [Allâh be pleased with him] carried the baggage to his house, and The Messenger of Allâh [peace be upon him] stayed in his house.

Asking about the owner of the yard, The Messenger of Allâh [peace be upon him] was told by Mu‘âdh Ibn ‘Afrâ’ that it belonged to both Sahl and Suhayl, sons of ‘Amr, two orphans under his guardianship, and promised to satisfy them (by giving them its price); so he could take it as a masjid.

The Messenger of Allâh [peace be upon him] commanded that it be built a masjid. Meanwhile, The Messenger of Allâh [peace be upon him] stayed in the house of Abu Ayyûb [Allâh be pleased with him] until his masjid and house were built. The Messenger of Allâh [peace be upon him] contributed in the work of building in order to exhort the Muslims to work in it. Both the Muhâjirûn and the Ansâr shared in building it. One of the Muslims said in this respect: “Should we sit and leave the Prophet work (in building), that would, indeed, be misleading.”

While building, the Muslims were saying: “There is no living but that of

the hereafter: O Allâh, bestow mercy upon the Ansâr and the Muhâjirûn⁽¹⁾.”

‘Ammâr And The Transgressing Faction

‘Ammâr Ibn Yâsir [Allâh be pleased with him] entered, having troubled by the heavy loads of bricks they enjoined upon him to carry, thereupon he said: “They have killed me O Messenger of Allâh. They enjoin upon me to carry much more than they themselves carry.” Umm Salamah [Allâh be pleased with her] the wife of The Messenger of Allâh [peace be upon him], said: I saw The Messenger of Allâh [peace be upon him] wiping the dust off his hair, and it was curly, while saying: “May Allâh have mercy upon the son of Sumayyah! It is not those who would kill you. It is the transgressing faction which would kill you⁽²⁾.”

On that day, ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] said in the form of a poetic verse: “Not equal are he who is standing to build the mosques relentlessly, and he who is sitting.”

‘Ammâr Ibn Yâsir [Allâh be pleased with him] took it and went on chanting with it. When he said it so much, one of the Companions of The Messenger of Allâh [peace be upon him] thought he was referring to him indirectly. He, having a stick in his hand, said to him: “I heard what you have been saying since the beginning of that day O son of Sumayyah. By Allâh, I see I am going to strike your nose with this stick.”

On that The Messenger of Allâh [peace be upon him] grew angry and said: “What do they have to do with ‘Ammâr? He invites them to Paradise, and they invite him to the Hellfire! Verily, ‘Ammâr is (as close to me as is) the skin between my eyes and nose; and when a man attains such a position, none would ever precede him. So, avoid (harming) him (since harming him means to harm the Prophet himself⁽³⁾).”

Ibn Hishâm says: It is narrated by Ash-Sha‘bi that ‘Ammâr Ibn Yâsir [Allâh be pleased with him] was the first to build a masjid.

(1) Sahîh Al-Bukhari, no. 3906, 3932, 4098; Sahîh Muslim, no. 1431-32; Sunan Abu Dâwûd, no. 453-454; Sunan Ibn Majah, no. 742; Musnad Ahmad, 2:381, 3:180.

(2) Sahîh Al-Bukhari, no. 447, 2812; Sahîh Muslim, no. 2235-36; Sunan At-Tirmidhi, no. 3800; Musnad Ahmad, 3:5, 22, 28, 90, 91, 6:315; Al-Majma‘, 7:242; Al-Matalib, 4:304, 404; Ad-Dalâ’il, 2:548-51; Al-Hilyah, 4:361.

(3) Al-Bidâyah, 7:269.

The Messenger Of Allâh [Peace Be Upon Him] Stays In The House Of Abu Ayyûb Al-Ansâri

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in the house of Abu Ayyûb [Allâh be pleased with him] until his masjid and dwelling places were built, to which he moved after the operation of building was completely over.

Ibn Ishâq says: It is narrated on the authority of Abu Ayyûb Al-Ansâri [Allâh be pleased with him] that he said: When I received the Prophet [peace be upon him] in my house, he dwelled on the first floor, while Um Ayyûb and I remained in the second floor. I told him that I disliked that and could not bear my wife and I being above the Prophet [peace be upon him] and he living under us. Abu Ayyûb [Allâh Be Pleased with him] asked the Prophet [peace be upon him] to live on the second floor and they would go down to the first. The Prophet [peace be upon him] replied that it was much easier for him and his visitors to remain on the first floor⁽¹⁾.

Abu Ayyûb [Allâh Be Pleased with him] said: A water jar was broken, and Um Ayyûb and I started to wipe the water with a piece of velvet that we used as a cover, out of fear that water drops might fall on the Prophet [peace be upon him] and harm him.

He added: We used to prepare the supper food and then send it to him, and if anything thereof remained from him, I and Umm Ayyûb would search for the traces of his hand to eat from that, thereby seeking the blessing. One night, we sent to him the supper meal in which we added some onions or garlic, thereupon The Messenger of Allâh [peace be upon him] returned it and I did not see the traces of his hand in it.

He added: I soon came scared to him and said: "O Messenger of Allâh! Let my father and mother sacrifice their lives for you! You have returned your supper and I did not see the traces of your hand in it. Whenever you returned (the remaining of) it to us, I and Umm Ayyûb would search for the traces of your hand in it to eat from that, thereby seeking the blessing."

The Messenger of Allâh [peace be upon him] said: "I have detected in it the smell of that tree (of onion or garlic), verily, I speak privately (to the angels who receive harm from garlic and onion). But as for you, you could eat it." We ate it, and from that time on, we did not add (the plant of) this

(1) Sahîh Muslim, no. 1623; Musnad Ahmad, 5:415.

tree (onion or garlic) to his meals⁽¹⁾.

The Muhâjirûn go To Madînah In Succession

Ibn Ishâq says: Then, the Muhâjirûn came to Madînah and joined The Messenger of Allâh [peace be upon him] in succession, and none of them remained save those who were imprisoned or forced, under compulsion, to abandon the religion. None among the Muhâjirûn took the whole of his family and wealth with him, in migration to Allâh Almighty and His Messenger [peace be upon him].

When the family of Banu Jahsh Ibn Ri'âb left for Madînah, Abu Sufyân Ibn Harb occupied it, and bought it from 'Amr Ibn 'Alqamah, the brother of Banu 'Âmir Ibn Lu'ayy. When the news of that reached Banu Jahsh, 'Abdullâh Ibn Jahsh made a mention of that to The Messenger of Allâh [peace be upon him] to whom he said: "Are you not pleased, O 'Abdullâh that by it, Allâh would recompense you with an abode in Paradise?" he answered in the affirmative, thereupon The Messenger of Allâh [peace be upon him] said: "That will be for you."

When The Messenger of Allâh [peace be upon him] conquered Makkah, Abu Ahmad (the brother of 'Abdullâh Ibn Jahsh)⁽²⁾ talked to him about their house, and The Messenger of Allâh [peace be upon him] postponed his reply to him. The people said to him: "O Abu Ahmad! Verily, The Messenger of Allâh [peace be upon him] dislikes that you should take back any property that had been seized from you for the sake of Allâh Almighty." So, he did not talk to The Messenger of Allâh [peace be upon him] about this matter once again, and rather lampooned Abu Sufyân with some poetic verses in this respect.

Ibn Ishâq says: the stay of The Messenger of Allâh [peace be upon him] in Madînah began from Rabî' Al-Awwal. But it was not before Safar of the next year that his masjid and dwelling places were built completely, and the conversion of almost all the Ansâr to Islam was accomplished, and there was no family among the Ansâr but that it embraced Islam, barring a very few among the Aws, i.e. Khatmah, Wâqîf, Wâ'il and Umayyah: they remained on their polytheism.

(1) Al-Mustadrak, 3:460-461; Al-Bidâyah, 3:201.

(2) Ar-Rawd Al-Ânif, 2:249.

The Early Khutbahs Delivered by the Messenger of Allāh [Peace Be Upon Him] In Madīnah

Ibn Ishâq says: It is narrated on the authority of Abu Salamah Ibn ‘Abd-Ar-Rahmân that he said: The first Khutbah of the Prophet [peace be upon him] after emigrating to Madīnah goes as follows: He stood up and praised Allāh Almighty as He Deserves to be praised. Then, he said: “O people, put forth righteousness for yourselves. By Allāh, one of you would be struck and leave his sheep without a shepherd. Then, his Lord would directly talk to him without an interpreter saying: ‘Have I not Sent My Messenger to convey the message to you? Have I not provided you with money and blessings? Then, what good deeds have you put forth for yourself?’ He (the man) will look at his right and left sides, but he will see nothing. Then he will look in front of him and will find nothing but Hell facing him. So, whoever could protect himself from Hell, by giving in charity even half a date, let him do so; and if he does not find it, then (let him do even) with a kind word, for with it (the kind word) a good deed is rewarded tenfold up to seven hundred fold. Peace, Mercy and Blessings of Allāh be upon you.”

The second Khutbah the Messenger of Allāh [peace be upon him] delivered goes as follows: “Praise be to Allāh, Whom I praise and beseech. We seek refuge with Allāh from the evil of ourselves and from our misdeeds. Whomsoever Allāh Guides none can lead astray; and whomsoever Allāh leaves astray none can guide aright. I testify that there is none worthy of worship except Allāh. The best speech is (that of) the Book of Allāh the Exalted. Successful is he to whom Allāh Has beautified it and made him embrace Islam after disbelief, and caused him to choose it above all human speech. Love what Allāh Loves. Love Allāh wholeheartedly. Do not get bored with His Words and Dhikr, nor let your hearts be hardened towards it. Out of everything that Allāh Creates, He Chooses (the best), and Names it the best of deeds, the chosen from among His slaves, and the most useful of speech. From all of what the people are given there are some lawful and others unlawful. So, worship Allāh and do not associate anything with Him; and fear Him as He Should Be feared; and be true to Allāh with what your mouths say; and love one another with the spirit of Allāh among you. Verily, Allāh becomes angry when His covenant is breached. Peace be upon you⁽¹⁾.”

(1) Al-Bidâyah, 3:214.

The Treaty Made by the Messenger of Allâh [peace be upon him] Between the Muslims and the Jews

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] then made a treaty between the Muhâjirûn and the Ansâr in which he concluded a covenant and a truce with the Jews, ratified to them their religion and their property, and imposed obligations on them and guaranteed them certain rights. It goes as follows:

“In the Name of Allâh the Most Merciful the Ever Merciful.

This is the writing of Muhammad, the Prophet [peace be upon him], between the believers and the Muslims of the Quraysh and Yathrib (Madînah) and those who follow them and are attached to them, and who fight together with them in war. They are one community to the exclusion of [other] people. The Muhâjirûn of the Quraysh [remain] in their condition. They pay jointly blood-money and ransom their captives. [This is carried out] reasonably and justly among the believers.

Banu ‘Awf [remain] in their condition; they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried out] reasonably and justly among the believers.

Banu Sâ’idah [remain] in their condition, they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried out] reasonably and justly among the believers.

Banu Al-Hârith [remain] in their condition, they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried out] reasonably and justly among the believers.

Banu Jusham [remain] in their condition, they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried out] reasonably and justly among the believers.

Banu An-Najjâr [remain] in their condition, they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried out] reasonably and justly among the believers.

Banu ‘Amr Ibn ‘Awf [remain] in their condition, they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried out] reasonably and justly among the believers.

Banu An-Nabît [remain] in their condition, they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried

out] reasonably and justly among the believers.

Banu Al-Aws, [remain] in their condition; they pay jointly their previous blood-money. Every group ransoms its captives. [This is carried out] reasonably and justly among the believers.

The believers shall not fail to give just assistance to a debtor among them for redemption money or blood-wet. No believer shall enter into an alliance with the freedmen of a believer without the latter's consent.

The pious believers act against those of them who cause an act of injustice, fraud, hostility or harm among the believers. Their hands are all against him even if he is the son of one of them. No believer shall kill a believer on account of a disbeliever; neither shall he help a disbeliever against a believer.

The protection of Allâh Almighty is one; the protection granted by the least of them is binding on all. The believers protect each other to the exclusion of [other] people.

Any of the Jews follow us [receive] help and support without being wronged and without anyone helping another against them.

The peace of the believers is one. No peace shall be made with a believer apart from another believer when there is fighting in the way of Allâh Almighty. However, [peace must be concluded] on the basis of mutual equality and justice. In every expedition made with us the parties shall take turns with one another.

The believers exact vengeance for the blood of one another [that is shed] in the way of Allâh Almighty. The pious believers are under the best and most correct guidance. No polytheist may grant protection to the property or person of the Quraysh; neither shall he protect him against a believer.

When evidence is given that someone killed a believer unlawfully, then he should be killed in retaliation for him unless the blood claimant is satisfied [with blood-money]. The believers should be against him as one man. They must take action only against him. None of the believers who hold by what is said in this document and believe in Allâh and the Last Day shall give assistance to a wrongdoer or give him shelter. If anyone helps him or shelters such a person, upon him be the Curse and Wrath of Allâh on the Day of Resurrection and neither obligatory nor supererogatory deed (or neither repentance nor ransom) will be accepted from him.

If you differ about anything, it is to be referred to Allâh and Muhammad[peace be upon him].

The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.

The Jews of Banu ‘Awf are one community with the believers; to the Jews is their religion and to the Muslims is their religion. [This applies] to their freedmen and to themselves with the exception of anyone who has done wrong or committed treachery, for he harms only himself and his family.

To the Jews of Banu An-Najjâr [applies] the like of what is to the Jews of Banu ‘Awf. The same applies to the Jews of Banu Al-Hârith, the Jews of Banu Sâ’idah, the Jews of Banu Jusham, the Jews of Banu Al-Aws, and the Jews of Banu Tha’labah. With the exception of anyone who has done wrong or committed treachery, because he harms only himself and his family.

Jafnah are a subdivision of Tha’labah. They are like them. To Banu Ash-Shutbah [applies] the like of what is to the Jews of Banu ‘Awf. Loyalty is a protection against treachery [loyal people are protected by their friends against treachery. As long as a person remains loyal to the state, he is not likely to succumb to the ideas of being treacherous. He protects himself against weakness]. The allies of the Tha’labah are like them.

Those in alliance with the Jews will be given the same treatment as the Jews. No one (no tribe which is party to the Pact) shall go to war except with the permission of Muhammad [peace be upon him]. If any wrong has been done to any person or party it may be avenged.

Whoever acts on his own account [involves] himself and his family, except him who has been wronged. Allâh Almighty Is the truest [fulfiller] of this [document].

The Jews must bear their own expenses (in war) and the Muslims bear their expenses. If anyone who is a party to this pact is attacked the other must come to his aid. Between them is good understanding, honorable dealing, and loyalty; not treachery. No one is responsible for his confederate. Help [is to be given] to whoever is wronged.

The Jews pay a share of the expenses of the believers so long as they are at war. The valley of Yathrib (Madinah) shall be sacred and inviolable for all who join this treaty. Strangers, under protection, shall be treated on the same ground as their protectors; but no stranger shall be taken under protection except with the consent of his tribe. No disbeliever shall be taken under protection without the consent of the parties of this treaty.

If there is disagreement among the people of this document and trouble to be anticipated, the matter is to be referred to Allâh The Exalted and

Muhammad[peace be upon him]. Allâh Almighty Is the Guarantor of the piety and goodness that is embodied in this covenant.

Neither the Quraysh nor their allies shall be given any protection. The contracting parties are bound to help one another against any attack on Yathrib. If they are called to make peace and maintain it they must do so; and if they make a similar demand on the Muslims it must be carried out except in the case of a war made on account of religion. Every one shall have his portion from the side to which he belongs.

The Jews of Aws, their freedmen and themselves, have the same standing with the people of this document in pure loyalty from the people of this document.

Loyalty is protection against treachery. No sinner incurs sin but upon himself. Allâh Is The Most Just and Truest [Fulfiller] of the contents of this document.

This deed shall not protect the unjust and the sinner. Whoever goes out as well as he who remains, is safe in the city except the one who does wrong or acts treacherously. Allâh Almighty is the protector of whoever is good and faithful, and Muhammad, the Messenger of Allâh⁽¹⁾.”

The Establishment of Bond of Brotherhood between the Muhâjirûn and the Ansâr⁽²⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] established a bond of brotherhood between his Companions from the Muhâjirûn and Ansâr. He [peace be upon him] said: “Be brothers in (the religion of) Allâh in pairs.” Then, he [peace be upon him] took hold of the hand of ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] and said: “This is my brother.”

Thus, The Messenger of Allâh [peace be upon him], the chief of the Messengers and the leader of the faithful pious, and the Messenger of the Lord of the Worlds, Who has no equal nor a rival among the servants, and ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] were brothers⁽³⁾ ;

Hamzah Ibn ‘Abd-Al-Muttalib, the lion of Allâh and His Messenger [peace be upon him], and the paternal uncle of The Messenger of Allâh [peace be upon him], and Zayd Ibn Hârithah, the freed slave of The Messenger of Allâh [peace be upon him], were brothers⁽⁴⁾ , and to him

(1) Musnad Ahmad, 1:271, 2:204; Al-Bidâyah, 3:224-225.

(2) Al-Bidâyah, 3:226; Ar-Rawd Al-Ânif, 2:252.

(3) Sunan At-Tirmidhi, no. 3720; Al-Mustadrak, 3:14; ‘Uyun Al-Athar, 1:325-326.

(4) Al-Majma‘, 1:171.

(Zayd) Hamzah [Allâh be pleased with him] made his bequest on the day of the battle of Uhud if the calamity of death befell him;

Ja'far Ibn Abu Tâlib, the man of two wings with which he is flying wherever he likes in Paradise, and Mu'âdh Ibn Jabal were brothers, given that at that time, Ja'far Ibn Abu Tâlib [Allâh be pleased with him] was absent in Abyssinia;

Abu Bakr As-Siddiq Ibn Abu Quhâfah [Allâh be pleased with him] and Khârijah Ibn Zuhayr were brothers;

'Umar Ibn Al-Khattâb [Allâh be pleased with him] and 'Itbân Ibn Mâlik were brothers;

Abu 'Ubaydah: 'Âmir Ibn 'Abdullâh Ibn Al-Jarrâh, and Sa'd Ibn Mu'âdh Ibn An-Nu'mân were brothers⁽¹⁾ ;

'Abd-Ar-Rahmân Ibn 'Awf, and Sa'd Ibn Ar-Rabî' were brothers⁽²⁾ ;

Az-Zubayr Ibn Al-'Awwâm, and Salamah Ibn Salâmah Ibn Waqsh, or 'Abdullâh Ibn Mas'ûd were brothers⁽³⁾ ;

'Uthmân Ibn 'Affân [Allâh be pleased with him], and Aws Ibn Thâbit Ibn Al-Mundhir were brothers;

Talhah Ibn 'Ubaydullâh, and Ka'b Ibn Mâlik were brothers;

Sa'id Ibn Zayd Ibn 'Amr Ibn Nufayl, and Ubayy Ibn Ka'b were brothers;

Mus'ab Ibn 'Umayr Ibn Hâshim, and Abu Ayyûb: Khâlid Ibn Zayd Al-Ansâri were brothers;

Abu Hudhayfah Ibn 'Utbah Ibn Rabî'ah, and 'Abbâd Ibn Bishr Ibn Waqsh were brothers;

'Ammâr Ibn Yâsir, and Hudhayfah Ibn Al-Yamân or Thâbit Ibn Qays Ibn Ash-Shamâs, the spokesman of The Messenger of Allâh [peace be upon him] were brothers⁽⁴⁾ ;

Abu Dharr: Burayr or Jundub Ibn Junâdah Al-Ghifâri, and Al-Mundhir Ibn 'Amr were brothers;

Hâtib Ibn Abu Balta'ah and 'Uwaym Ibn Sâ'idah were brothers;

(1) Sahîh Muslim, no. 1960.

(2) Sahîh Al-Bukhari, no. 3937.

(3) Al-Mustadrak, 3:314; Al-Fath, 7:318; Al-Majma', 7:171.

(4) Sahîh Muslim, no. 1414; Al-Fath, 7:316.

Salmân Al-Fârisi, and Abu Ad-Dârdâ': 'Uwaymir Ibn Tha'labah or Ibn 'Âmir or Ibn Zayd were brothers⁽¹⁾ ;

Bilâl Ibn Rabâh, the freed slave of Abu Bakr, and the Mu'adhdhin of The Messenger of Allâh [peace be upon him], and Abu Ruwayhah: 'Abdullâh Ibn 'Abd-Ar-Rahmân Al-Khath'ami were brothers.

Those from among the Companions of The Messenger of Allâh [peace be upon him] are mentioned to us, between whom he [peace be upon him] established the bond of brotherhood.

When 'Umar Ibn Al-Khattâb [Allâh be pleased with him] made the registers, at the time Bilâl was in Shâm fighting in the Way of Allâh, he asked him: "With whom do you like to make your register O Bilâl?" he said: "With Abu Ruwayhah Al-Khath'ami, whom I will never leave, due to the bond of brotherhood established between me and him by The Messenger of Allâh [peace be upon him]." Thus, he was joined to him.

Death of Abu Umâmah [Allâh Be Pleased With Him]

In those days, while the masjid was being built, Abu Umâmah: As'ad Ibn Zurârah [Allâh be pleased with him] died because of a heart attack.

Ibn Ishâq says: I was reported on the authority of 'Abd-Ar-Rahmân Ibn As'ad Ibn Zurârah that The Messenger of Allâh [peace be upon him] said on that occasion, in reply to the statement of the Jews and the Arab hypocrites: "Had he been a Prophet, his companion would not have died. How evil dead is Abu Umâmah!" He said: "Verily, I could avail neither myself nor anyone of my Companions from (the fate of) Allâh Almighty even in the least⁽²⁾."

Ibn Ishâq says: It is narrated on the authority of 'Âsim Ibn 'Umar Ibn Qatâdah that he said: When Abu Umâmah: As'ad Ibn Zurârah [Allâh be pleased with him] died, Banu An-Najjâr, whose chief was Abu Umâmah, met with The Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh! This (Abu Umâmah) was among as (in the high position of leadership) as you know. So, appoint a man from among us in his place, to take care of our affairs as he did." The Messenger of Allâh [peace be upon him] said to them: "You are my maternal uncles, and I am one of you, and I am your chief⁽³⁾." Thus, The Messenger of Allâh [peace be

(1) Sahîh Al-Bukhari, no. 1968.

(2) Sunan Ibn Majah, no. 3492; Al-Majma', 5:98; Al-Mustadrak, 4:214.

(3) Al-Mustadrak, 3:186; At-Tabaqat, 3:611.

upon him] disliked to favor with it some on the exclusion of others.

One of the good merits of Banu An-Najjâr they used to distinguish themselves with among their people was that The Messenger of Allâh [peace be upon him] was their chief.

The Story of the Adhân

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] rest assured in Madînah, and his brothers from among the Muhâjirûn joined him, and the whole of the Ansâr embraced Islam, the religion became strong: the prayer was established, Zakâh and fasting were enjoined, the corporal punishments prescribed for the crimes were executed, the lawful and unlawful were set, and Islam became widespread among them; and it was this group of the Ansâr who had the abode and faith⁽¹⁾.

When The Messenger of Allâh [peace be upon him] arrived in Madînah, the people would gather to him for prayer whenever its time was due, without a call. So, when he arrived, The Messenger of Allâh [peace be upon him] intended to take a trumpet as that of the Jews, by which they call for their prayer; but he disliked it. Then, he ordered that a bell be taken, and it was sculpted in order to be rung for the Muslims to call them to the prayer.

The Vision of ‘Abdullâh Ibn Zayd

Such being the case, ‘Abdullâh Ibn Zayd Al-Ansâri [Allâh be pleased with him] saw in a dream the call to prayer. He went to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! Tonight, I was visited by a visitant. A man having two green garments came upon me, carrying a bell in his hand. I asked him: “O slave of Allâh! Do you sell that bell?” he asked me: “What do you do with it?” I said: “We like to use it to call to the prayer.” He said: “Should I not guide you to something better than that?” I said: “What is it?” he said: “Say: ‘Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar; ashhadu an lâ ilâha illal-lâh, ashhadu an lâ ilâha illal-lâh; ashhadu anna Muhammadan rasûlul-lâh, ashhadu anna Muhammadan rasûlul-lâh; hayya ‘alas-salâh, hayya ‘alas-salâh; hayya ‘alal-falâh, hayya ‘alal-falâh; Allâhu Akbar, Allâhu Akbar; la ilâha illal-lâh.” (Allâh is Greater, Allâh is Greater, Allâh is Greater, Allâh is Greater; I testify that

(1) As stated by Allâh’s saying: {But those who, before them, had homes (in Madînah) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls; they are the ones that achieve prosperity.} [Al-Hashr 9].

there is none worthy of worship except for Allâh, I testify that there is none worthy of worship except for Allâh; I testify that Muhammad is the Messenger of Allâh, I testify that Muhammad is the Messenger of Allâh; come to prayer, come to prayer; come to prosperity, come to prosperity; Allâh is Greater, Allâh is Greater; there is none worthy of worship except for Allâh).

When he told The Messenger of Allâh [peace be upon him] about it, he [peace be upon him] said: "Allâh willing, it is a true vision. Stand up with Bilâl and dictate it to him, so that he would pronounce Adhân with it, for he has a stronger and more pleasant voice than you."

When he pronounced Adhân with it, 'Umar Ibn Al-Khattâb [Allâh be pleased with him], who was in his house, heard it, thereupon he came out to The Messenger of Allâh [peace be upon him], dragging his lower garment, and saying: "O Prophet of Allâh! By Him Who sent you with the truth, I have seen the like of what he has seen." On that The Messenger of Allâh [peace be upon him] said: "All perfect praise be to Allâh for that⁽¹⁾."

Ibn Ishâq says: It is narrated on the authority of 'Ubayd Ibn 'Umayr Al-Laythi that he said: The Messenger of Allâh [peace be upon him] and his Companions agreed to take the bell to announce them about the time of prayer. While 'Umar Ibn Al-Khattâb [Allâh be pleased with him] was in the process of buying two pieces of wood for that purpose, he saw in a dream somebody saying to him: "Do not take the bell, and rather pronounce Adhân for the prayer." Soon, he went to The Messenger of Allâh [peace be upon him] to tell him, and he had previously received the revelation about that. By the time 'Umar had come, Bilâl was pronouncing it. So, when he told him about that, the Messenger of Allâh [peace be upon him] said to him: "The Divine revelation has preceded you⁽²⁾."

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr from a woman belonging to Banu An-Najjâr that she said: Since my house was the highest among those round the masjid, Bilâl [Allâh be pleased with him] used to pronounce Adhân for Fajr prayer from over it every morning. He would come a short while before dawn and sit on the roof of the house in expectation for it to rise, and once he saw it, he would stretch his body and say: "O Allâh! I praise You and seek Your aid to make the Quraysh men keep firm on Your religion." She said: "By Allâh, to the best of my

(1) Sunan Abu Dâwûd, no. 499; Sunan Ad-Dârimi, no. 1187; Sunan At-Tirmidhi, no. 189; Musnad Ahmad, 4:43; As-Sunan Al-Kubra of Al-Bayhaqi, 1:391; Sahîh Ibn Khuzaymah, 1:370.

(2) Musannaf 'Abd-Ar-Razzaq, no. 1775.

knowledge, he never left saying it even for one night⁽¹⁾.”

Abu Qays Ibn Abu Anas

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] established himself in his abode in Madînah, and was pleased when Allâh Almighty joined to him his brothers from among the Muhâjirûn and Ansâr, Abu Qays: Sirmah Ibn Abu Anas composed many poems in praise of him and exaltation of Islam. This Sirmah, during the pre-Islamic days, had previously abandoned idolatry, refrained from immoralities, kept aloof from women, and was about to adopt Christianity, but he did not do. He took a place of worship in which he lived, and ordered that neither a menstruating nor anyone in the state of Janâbah should enter it upon him. When he abandoned idolatry he said: “I worship the Lord of Abraham.” When The Messenger of Allâh [peace be upon him] came to Madînah, he embraced Islam, and was good in his faith. He was an old man, who always told the truth and exalted Allâh Almighty even during the pre-Islamic days, before he embraced Islam, as shown in his poetry.

The Enemies Of The Prophet

Ibn Ishâq says: At that point, the rabbis among the Jews showed enmity toward The Messenger of Allâh [peace be upon him], out of transgression, envy and feeling of resentment they had for the Arabs, because Allâh Almighty favored them with sending His Messenger [peace be upon him] from among them. Hostile also to the Muslims were some men from among the Aws and Khazraj, who remained on their ignorance and hypocrisy, and persisted in the religion of their forefathers, of polytheism and repudiation of resurrection; and yet were overpowered by the prevalence of Islam among their people. For this reason, they claimed to be Muslims outwardly, and took Islam a shield to protect them from killing, and were hypocrites inwardly, being inclined to the Jews, in view of their repudiation of The Messenger of Allâh [peace be upon him] and denial of Islam.

Meanwhile, it was the Jewish rabbis who asked The Messenger of Allâh [peace be upon him] hyperbolically and put the people to uncertainty with the intention to cover the truth with falsehood; and the Qur'an responded to their questions. Therefore, a very few questions were raised by the Muslims, concerning the lawful and unlawful.

But from among the Jews, an exception may be made here of ‘Abdullâh

(1) Sunan Abu Dâwûd, no. 519.

Ibn Salâm, and Mukhayrîq who embraced Islam and believed in the Prophet [peace be upon him].

Conversion Of ‘Abdullâh Ibn Salâm To Islam

‘Abdullâh Ibn Salâm Ibn Al-Hârith, whose name first was Al-Husayn before The Messenger of Allâh [peace be upon him] named him ‘Abdullâh when he embraced Islam, was the most learned scholar among the Jews.

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn Salâm [Allâh be pleased with him] that he said: When I heard about The Messenger of Allâh [peace be upon him], I recognized his attribute and name, and the time we expected him to appear in. I kept it secret and did not disclose it to anyone until The Messenger of Allâh [peace be upon him] arrived in Madînah. When he descended in Quba’, in the dwelling places of Banu ‘Amr Ibn ‘Awf, a man came and told about his arrival, by the time I was pollinating some date-palms of mine, and my paternal aunt, Khâlidah Bint Al-Hârith was sitting underneath me.

When I heard the news about the coming of The Messenger of Allâh [peace be upon him], I glorified Allâh. Heard my glorification, my paternal aunt said: “May Allâh disappoint you! By Allâh, had you heard about the coming of Moses, son of ‘Imrân, you would not have rejoiced more.” I said: “O my aunt! He is, by Allâh, the brother of Moses, son of ‘Imrân, and was sent (as a Prophet) on his religion (of Islam).” She asked: “O my nephew! Is he the same Prophet we have been told to be sent a short time before the final Hour?” I answered in the affirmative, thereupon she said: “Then, you have the right (to be happy).”

He added: I then went out to The Messenger of Allâh [peace be upon him] and embraced Islam, and returned home and commanded my family to embrace Islam, and they did accordingly. I also concealed my conversion to Islam from the Jews. I came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! No doubt, the Jews are slanderers and inventers of lies, and I like that you should make me enter one of your houses and hide me from the Jews and then ask them about me so that they would tell you about my position among them before they know that I have embraced Islam. However, if they know about my conversion to Islam, they will slander and criticize me.”

He added: The Messenger of Allâh [peace be upon him] made me enter one of his houses, and they (Jews) entered and talked to him, and asked him about many things. Then, he [peace be upon him] asked them: “Which type of man is Al-Husayn Ibn Salâm among you?” they said: “He is our chief

and the son of our chief, and our learned and scholar.” Then I came out to them and said: “O assembly of Jews! Fear Allâh, and accept what he has brought to you. By Allâh, you know well that he is the Messenger of Allâh, whom you find written in the Torah, in his name and attribute. I indeed testify that he is The Messenger of Allâh [peace be upon him], have faith in him, give trust to him, and know him well.” They accused me of lying and then slandered me. On that I said to The Messenger of Allâh [peace be upon him]: “Have I not told you, O Messenger of Allâh, that they are slanderers, inventors of lies, betrayers and wicked?” I then disclosed my conversion to Islam, and that of my family; and my paternal aunt, Khâlidah Bint Al-Hârith, embraced Islam, and was good in faith⁽¹⁾.

Conversion Of Mukhayrîq To Islam

Ibn Ishâq says: Mukhayrîq was a learned scholar and one of the rich who had much date-palms among the Jews. Although he knew well The Messenger of Allâh [peace be upon him] in his attribute from what he learnt in the Scripture, he was still possessed by his inclination to his religion. He continued as such until it was the day of the battle of Uhud, which was on Saturday, when he said: “O assembly of Jews! You know, by Allâh, that supporting Muhammad is due on you.” They said: “But today is Saturday on which there is our Sabbath.” He said: “Let you have no Sabbath!” then, he took up his arms and came out until he went to The Messenger of Allâh [peace be upon him], and made a bequest to those behind him among his

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- (1) The following addition in the story of his conversion to Islam is made by Al-Bukhari in his narration on the authority of Anas, in which he said: he came to him and said: "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?" Allâh's Messenger "peace be upon him" said: "Gabriel has just now told me of their answers." Abdullâh said: "He (Gabriel), from amongst all the angels, is the enemy of the Jews." The Messenger of Allâh [peace be upon him] said: "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullâh Ibn Salâm said: "I testify that there is no God but Allâh and that you are the Messenger of Allâh." [Sahîh Al-Bukhari, no. 3329, 3938]

Furthermore, The Messenger of Allâh [peace be upon him] said about him that he is one of the inhabitants of Paradise. It is narrated on the authority of Sa'd Ibn Abu Waqqâs that he said: I have never heard The Prophet "peace be upon him" saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullâh Ibn Salâm. The following Qur'anic Verse was revealed concerning him: {And a witness from the Israelites testifies that this Qur'an is true.} [Al-Ahqâf 10] [Sahîh Al-Bukhari, no. 3812; Ad-Dalâ'il, 2:530-531; Al-Bidâyah, 3:211.]

people that if he was killed on that day, his wealth should go to Muhammad [peace be upon him], to dispose of it according to what Allāh would show him. When the people were engaged in fight, he fought well until he was killed. About him The Messenger of Allāh [peace be upon him] used to say: "Mukhayrīq is the best man among the Jews⁽¹⁾." The Messenger of Allāh [peace be upon him] received his wealth, from which he gave the greater part of his objects of charity in Madīnah.

The Testimony Of Safiyyah Bint Huyayy Ibn Akhtab

Ibn Ishâq says: It is narrated on the authority of Safiyyah Bint Huyayy Ibn Akhtab [Allāh be pleased with her], the wife of The Messenger of Allāh [peace be upon him], that she said: I was the dearest child to my father and my paternal uncle Abu Yâsir. Whenever they saw me with one of their children, they would pamper me so tenderly to the exclusion of anyone else. However, when the Messenger of Allāh [peace be upon him] arrived in Madīnah and stopped at Quba' in the dwelling places of Banu 'Amr Ibn 'Awf, my father, Huyayy Ibn Akhtab and my uncle Abu Yâsir Ibn Akhtab went to see him before dawn and did not return until sunset. They came back exhausted, walking slowly and fully dejected. I approached them cheerfully as I always did but by Allāh, none of them turned to me due to the grief they felt. I heard my uncle, Abu Yâsir, say to my father, Huyayy: "Is it really he (i.e. the expected Prophet)?" he said: "By Allāh, yes (it is he)!" he further asked: "Do you really recognize him?" He answered: "Yes." He asked: "What feelings do you have for him?" He said: "(Nothing but) The enmity, as long as I live⁽²⁾."

The Hypocrites From Among The Arabs

From among the Arab hypocrites who joined the Jews in their enmity to The Messenger of Allāh [peace be upon him], a mention may be made of Zuwayy Ibn Al-Hârith, Julâs Ibn Suwayd Ibn As-Sâmit, and his brother, Al-Hârith Ibn Suwayd Ibn As-Sâmit.

As far as Julâs is concerned, it is reported that when he remained behind The Prophet [peace be upon him] in the battle of Tabûk, he said: "If this man (Muhammad) is true, we should be worse than asses."

This statement was raised to The Messenger of Allāh [peace be upon him] by 'Umayr Ibn Sa'd, his step-son, who said to him: "By Allāh, You are, Julâs, the dearest of men to me, and the greatest benefactor to me, and it

(1) At-Tabaqat, 1:502; Al-Bidâyah, 3:237, 4:36; 'Uyun Al-Athar, 1:334.

(2) 'Uyun Al-Athar, 1:335.

aggrieves me most that any harm should befall you. Verily, you have said something which, if I convey from you, I would disgrace you, and if I conceal it, I would breach my religion. Anyway, one of them is easier upon me than the other.”

He went to The Messenger of Allâh [peace be upon him] and made a mention to him of what Julâs said. Julâs, in turn, swore by Allâh, before The Messenger of Allâh [peace be upon him], that ‘Umayr attributed lies to him, and that he did not say what he had claimed about him.

In connection with him, Allâh Almighty revealed (what means): {They swear by Allâh that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allâh and His Messenger had enriched them! if they repent, it will be best for them; but if they turn back (to their evil), Allâh will punish them with a grievous penalty in this life and in the Hereafter they shall have none on earth to protect or help them.} [At-Tawbah 74]⁽¹⁾

Ibn Ishâq says: They pretended that he repented and did good, and was perfect in his faith in Islam.

His brother Al-Hârith Ibn Suwayd killed Al-Mujadhdhar Ibn Diyâd Al-Balawi and Qays Ibn Zayd on the day of the battle of Uhud. Though a hypocrite, he went out with the Muslims for war, and when the Muslims and polytheists were engaged in fight, he attacked and killed the two Muslim persons, and then joined the Quraysh.

Ibn Hishâm says: Al-Mujadhdhar Ibn Diyâd had previously killed Suwayd Ibn Sâmî (his father) in one of the wars that broke up between Aws and Khazraj (before Islam). So, when it was the day of the battle of Uhud, Al-Hârith, seeking retaliation for his father, took aback Al-Mujadhdhar and killed him alone, and did not kill Qays Ibn Zayd, who is not enlisted by Ibn Ishâq among the killed persons of the battle of Uhud.

Ibn Ishâq says: it was Mu‘âdh Ibn ‘Afrâ’ who assassinated Suwayd Ibn Sâmî with an arrow but not in war, before the day of Bu‘âth.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] ordered ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] to kill this Al-Hârith Ibn Suwayd if he caught hold of him, but he was able to escape. When it was the conquest of Makkah, he sent to his brother Julâs seeking his intercession (with the Prophet to accept his) repentance, in order to return

(1) Tafsîr Ibn Kathîr, 4:120; Tafsîr At-Tabarrî, 10:127-128; Al-Fath, 8:519.

to his family.

In connection with him, Allāh Almighty revealed, as reported from ‘Abdullāh Ibn ‘Abbās [Allāh be pleased with them] (what means): {How shall Allāh guide those who disbelieve after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? But Allāh guides not a people unjust...But those who disbelieve after they accepted it, and then go on adding to their defiance of Faith, never will their repentance be accepted; for they are those who have (of set purpose) gone astray.} [Al ‘Imrân 86-90]⁽¹⁾

A mention also may be made of Nabtāl Ibn Al-Hârith, in connection with whom, The Messenger of Allāh [peace be upon him] said: "He, who likes to see the devil, let him look at Nabtāl Ibn Al-Hârith." He was a man of huge body, dark complexion, unkempt hair, red eyes and broad cheeks. He used to go to The Messenger of Allāh [peace be upon him], talk to, and listen from him, and then transmit his talk to the other hypocrites. It is he who said: "Muhammad is but an ear, who believes anyone if he tells him about anything whatsoever."

In connection with him, Allāh Almighty revealed (what means): {Among them are men who molest the Prophet and say: "He is (all) ear." Say: "He listens to what is best for you: he believes in Allāh, has faith in the Believers and is a Mercy to those of you who believe." But those who molest the Prophet will have a grievous penalty.} [At-Tawbah 61]⁽²⁾

Ibn Ishâq says: I was reported that Gabriel [peace be upon him] came to The Messenger of Allāh [peace be upon him] and said: "There sits with you a man of dark complexion, unkempt hair, broad cheeks, red eyes, as if they were two cooking vessels, and overflowing with feelings of resentment." Those were the attributes of Nabtāl Ibn Al-Hârith.

A mention may also be made of Abu Habîbah Ibn Al-Az‘ar, one of those who contributed in building the mosque of mischief⁽³⁾; and Tha‘labah Ibn Hâtib and Mu‘attab Ibn Qushayr: it was those two who promised Allāh that if He bestowed upon them out of His bounty, they would give in

(1) Sunan An-Nasa‘i, no. 4079; Al-Mustadrak, 2:142; Asbab An-Nuzul, 98; Tafsîr At-Tabari, 3:241.

(2) Asbab An-Nuzul, 206; Fath Al-Qadir, 2:529; Al-Bidâyah, 3:238.

(3) To which Allāh refers in His statement: {And there are those who put up a mosque by way of mischief and infidelity, to disunite the Believers, and in preparation for one who warred against Allāh and His Messenger aforetime. They will indeed swear that their intention is nothing but good; but Allāh does declare that they are certainly liars.} [At-Tawbah 107].

charity, and be of the righteous.

In connection with them, Allâh revealed (what means): {Amongst them are men who made a Covenant with Allâh, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. But when He did bestow of His bounty, they became covetous, and turned back (from their Covenant), averse (from its fulfillment). So He has put as a consequence Hypocrisy into their hearts, (to last) till the Day whereon they shall meet Him: because they broke their Covenant with Allâh, and because they lied (again and again). Know they not that Allâh does know their secret (thoughts) and their secret counsels, and that Allâh knows well all things unseen?} [At-Tawbah 75-78]⁽¹⁾

It was Mu'attab who said on the day of the battle of Uhud: "If we had anything to do with this matter, we had not been slain here."

On that occasion, Allâh Almighty revealed (what means): {another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allâh, suspicions due to ignorance, They said: "What affair is this of ours?" Say you: "Indeed, this affair is wholly Allâh's." They hide in their minds what they dare not reveal to you. They say (to themselves): "If we had had anything to do with this affair, we should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allâh might test what is in your breasts and purge what is in your hearts: For Allâh knows well the secrets of your hearts.} [Al 'Imrân 154]⁽²⁾

It was he who said on the day of the battle of Al-Khandaq: "Muhammad promised us that we would devour the treasures of Khosrau and Caesar, and now, anyone of us could not be secure to go to the offices of nature (to defecate)."

On that occasion, Allâh Almighty revealed (what means): {And behold! the Hypocrites and those in whose hearts is a disease (even) say: "Allâh and His Messenger promised us nothing but delusions!"} [Al-Ahzâb 12]

A mention may also be made of Jâriyah Ibn 'Âmir Ibn Al-'Attâf and his sons, Mujammi' and Zayd, and they took the mosque of mischief. Mujammi' was still young, and memorized the greater part of the Holy Qur'an, and used to lead the prayer in this mosque. When the mosque was

(1) Al-Majma', 7:32; Ad-Dalâ'il, 5:289; Tafsîr At-Tabari, 10:130.

(2) Tafsîr Ibn Kathir, 2:126.

demolished, and it was the time of the caliphate of 'Umar Ibn Al-Khattâb [Allâh be pleased with him] and Banu 'Amr Ibn 'Awf talked to him to allow for Mujammi' to lead them in prayer, he said: "No, is he not the Imam of the hypocrites in the mosque of mischief?" Mujammi' said: "By Allâh, O Commander of Believers, I did know nothing of their affair. But I was a young boy, and a reciter of the Qur'an, and since they did not memorize the Qur'an, they made me lead them in prayer; and they seemed to me to be perfect in religion." They pretended that 'Umar [Allâh be pleased with him] allowed him to lead his people in prayer.

A mention may be made of Wadî'ah Ibn Thâbit, who contributed in building the mosque of mischief. It was he who said: "We were only talking idly and in play."

In connection with him, Allâh Almighty revealed (what means): {If you do question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allâh, and His Signs, and His Messenger, that you were mocking?"} [At-Tawbah 65]⁽¹⁾

A mention may be made of Mirba' Ibn Qaythi. When The Messenger of Allâh [peace be upon him] passed through his garden on his way to Uhud, he said to him: "O Muhammad! I do not authorize you, if you are a Prophet, to pass through my garden." He took a handful of dust and said: "By Allâh, were I to know that I would affect none but you with that dust, I would have thrown you with it." The Muslims hastened to kill him, but The Messenger of Allâh [peace be upon him] said to them: "Leave him: this is the blind: the blind of heart and insight."⁽²⁾ Sa'd Ibn Zayd, the brother of Banu 'Abd-Al-Ash-hal, struck him with the bow and injured his head.

It was his brother, Aws Ibn Qaythi, who said to The Messenger of Allâh [peace be upon him] on the day of the battle of Al-Khandaq: "O Messenger of Allâh! Our houses are bare and exposed. So, give us leave to return to them."

On that occasion, Allâh Almighty revealed (what means): {and a band of them ask for leave of the Prophet saying: "Truly our houses are bare and exposed," though they were not exposed: they intended nothing but to run away.} [Al-Ahzâb 13]⁽³⁾

A mention may also be made of Hâtib Ibn Umayyah, whose son, Yazîd

(1) Tafsîr Ibn Kathîr, 4:112.

(2) Al-Bidâyah 3:239.

(3) Tafsîr Ibn Kathîr, 6:390; Fath Al-Qadîr, 4:378; Tafsîr At-Tabarî, 21:86; Ad-Dalâ'il, 3:433.

Ibn Hâtîb, was one of the good Muslims. On the day of the battle of Uhud, he was fatally wounded, and carried to the house of Banu Thafar, and the Muslims, their men and women, gathered to him and said: "Receive the glad tidings, O Ibn Hâtîb, of Garden." At that time, the hypocrisy of Hâtîb, his father, appeared in his reply: "Yes, a garden of Harmal! You have indeed deluded this poor young man by that."⁽¹⁾

Ibn Ishâq says: Included in the hypocrites is Bushayr Ibn Ubayriq: Abu Tu'mah, the stealer of the two armors, in connection with whom Allâh Almighty revealed (what means): {Contend not on behalf of such as betray their own souls; for Allâh loves not one given to perfidy and crime; They may hide (their crimes) from men, but they cannot hide (them) from Allâh, seeing that He is with them when they plot by night, in words that He cannot approve; and Allâh compasses round all that they do. Ah! these are the sort of men on whose behalf you may contend in this world; but who will contend with Allâh on their behalf on the Day of Judgment, or who will carry their affairs through?} [An-Nisâ' 107-109]

Among those also is Quzmân⁽²⁾, about whom The Messenger of Allâh [peace be upon him] said: "He is one of the denizens of the Hellfire." On the day of the battle of Uhud, he fought very fiercely and killed many of the polytheists, and was fatally injured and carried to the house of Banu Thafar. Some men of the Muslims said to him: "Rejoice O Quzmân! You have fought today very ferociously, and received this injury you are seeing in the Cause of Allâh." He said: "In which thing should I rejoice? By Allâh, I have fought only out of passion for my people." When his injury was aggravated and he could not endure it, he took an arrow from his quiver with which he cut off the veins of his hand and killed himself⁽³⁾.

Ibn Ishâq says: None from among Banu 'Abd-Al-Ash-hal, be he male or female, was known to be a hypocrite, except that Ad-Dahhâk Ibn Thâbit, from Banu Ka'b, the family of Sa'd Ibn Zayd was accused of hypocrisy and love for Jews. Hassân Ibn Thâbit lampooned him for that with some poetic verses.

(1) Al-Bidâyah, 3:239.

(2) Sunan At-Tirmidhi, no. 6036.

(3) On that occasion, The Messenger of Allâh [peace be upon him] said: when a mention was made to him of that: "Allâhu Akbar! I testify that I am Allâh's slave and Messenger. O Bilâl! Get up and announce in public: "None will enter Paradise but a faithful believer, and Allâh may support this religion (Islam) with a wicked man." It is narrated on the authority of Abu Hurayrah. [See Sahîh Al-Bukhari, no. 3063, 6606; Sahîh Muslim, no. 111; Mishkat Al-Masabih, no. 5892.

It is reported that Julâs Ibn Suwayd, before his repentance, Mu'attab Ibn Qushayr, Râfi' Ibn Zayd, and Bishr, who claimed to be Muslims, were invited by some of their Muslim opponents to The Messenger of Allâh [peace be upon him] to judge between them, but they preferred to go to the soothsayers, who used to judge during the pre-Islamic days.

On that occasion, Allâh Almighty revealed (what means): {Have you not turned your vision to those who declare that they believe in the revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Satan, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right). When it is said to them: "Come to what Allâh has revealed, and to the Messenger": you see the Hypocrites avert their faces from you in disgust. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to you, swearing by Allâh: "We meant no more than good will and conciliation!" Those men, Allâh knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.} [An-Nisâ' 60-63]

A mention may be made of Al-Jadd Ibn Qays, who said to The Messenger of Allâh [peace be upon him]: "O Muhammad! Give me leave, and do not put me to trial."

In connection with him, Allâh Almighty revealed (what means): {Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? And indeed Hell surrounds the Unbelievers (on all sides). If good befalls you, it grieves them; but if a misfortune befalls you, they say: "We took indeed our precautions beforehand," and they turn away rejoicing.} [At-Tawbah 49-50]⁽¹⁾

The head of all the hypocrites was 'Abdullâh Ibn Ubayy Ibn Salûl. It was he who said during the battle of Banu Al-Mustaliq: "If we return to Madînah, surely the more honourable will expel therefrom the meaner."

In connection with him, the entire Sûrah of Al-Munâfiqûn was revealed.⁽²⁾

It was this 'Abdullâh Ibn Ubayy, in addition to Wadî'ah, Mâlik Ibn Abu Qawqal, Dâ'is, and they belonged to the clan of 'Abdullâh Ibn Ubayy, who contacted the Jews of Banu An-Nadîr when The Messenger of Allâh [peace be upon him] besieged them. They, indeed, encouraged them to keep firm,

(1) Asbab An-Nuzul, 204; Tafsîr At-Tabari, 10:104; Al-Majma', 7:30.

(2) Sahîh Al-Bukhari, 4900-4; Sahîh Muslim, no. 2140.

and promised to come out with them if they were driven out, and to support them if they were fought.

In connection with them, Allâh Almighty revealed (what means): {Have you not observed the Hypocrites say to their misbelieving brethren among the People of the Book? "If you are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if you are attacked (in fight) we will help you." But Allâh is witness that they are indeed liars. If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help. Of a truth you are stronger (than they) because of the terror in their hearts, (sent) by Allâh. This is because they are men devoid of understanding. They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: you would think they were united, but their hearts are divided: that is because they are a people devoid of wisdom. Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty; (Their allies deceived them), like Satan, when he says to man: "Deny Allâh": but when (man) denies Allâh, (Satan) says: "I am free of you: I do fear Allâh, the Lord of the Worlds!" The end of both will be that they will go into the Fire, dwelling therein forever. Such is the reward of the wrongdoers.} [Al-Hashr 11-17]⁽¹⁾

Some Jews Embrace Islam By Way Of Hypocrisy

Ibn Ishâq says: Some Jewish rabbis claimed to be Muslims, just by way of hypocrisy, such as Sa'd Ibn Hunayf, Zayd Ibn Al-Lusayt, Nu'mân Ibn Awfa Ibn 'Amr, 'Uthmân Ibn Awfa, and others.

It is this Zayd Ibn Al-Lusayt who fought with 'Umar Ibn Al-Khattâb [Allâh be pleased with him] in the market of Banu Qaynuqâ'; and when the she-camel of The Messenger of Allâh [peace be upon him] was lost, he said: "Muhammad pretends that the Divine revelation comes to him from heaven, even though he does not know where his she-camel is." Received the news of the statement of this enemy of Allâh and His Messenger, and having been guided by Allâh Almighty to its place, The Messenger of Allâh [peace be upon him] said: "Somebody says that "Muhammad pretends that the Divine revelation comes to him from heaven, even though he does not know where his she-camel is." By Allâh, I know only what Allâh Almighty makes me know. Allâh Almighty has guided me to its place. It is in that

(1) Fath Al-Qadir, 5:293.

mountain pass, being detained with a tree by its noseband.” Some Muslims went and found it in the very place pointed out by The Messenger of Allâh [peace be upon him].⁽¹⁾

A mention may be made of Râfi‘ Ibn Huraimilah, about whom The Messenger of Allâh [peace be upon him] said when he died: “Today, one of the leading chiefs of the hypocrites died⁽²⁾.”

Included also is Rifâ‘ah Ibn Zayd Ibn At-Tabût. On the way of their return from the battle of Banu Al-Mustaliq, a heavy wind blew, and was so much violent that the Muslims felt afraid of it. On that The Messenger of Allâh [peace be upon him] said: “Fear not! This wind has blown simply because of the death of one of the leading chiefs of the disbelievers⁽³⁾.” When The Prophet [peace be upon him] arrived to Madinah, he found that Rifâ‘ah Ibn Zayd Ibn At-Tabût died on the very day the wind blew.

The Hypocrites are Driven out of the Masjid of the Messenger of Allâh [Peace Be Upon Him]

Those hypocrites used to come to the masjid, listen to the talks of the Muslims, and ridicule their religion. One day, some of them gathered in the masjid, whom The Messenger of Allâh [peace be upon him] saw talking among themselves in a low voice, while sitting very close to each other. The Messenger of Allâh [peace be upon him] commanded that they be driven out of the masjid, and they were driven out violently, and each one of the Companions of The Messenger of Allâh [peace be upon him] stood and caught hold of one of the hypocrites, even if he was his close relative, and drew him out of the masjid.

What Was Revealed Of The Holy Qur'an In Connection With The Jews And Hypocrites

Allâh The Almighty revealed many Qur'anic Verses in connection with the hypocrites of the Khazraj and Aws, as well as the rabbis of the Jews. Allâh Almighty revealed the first part of Sûrat Al-Baqarah, in which He said (what means): {Alif Lâm Mîm. This is the book; in it is guidance, sure, without doubt, to those who fear Allâh}; [i.e. those who beware of Allâh and safeguard themselves against His punishment for leaving the guidance they know, and, at the same time, expect His mercy, by giving trust to what was brought to them of that] {Who believe in the Unseen, establish prayer,

(1) Dalâ'il An-Nubuwwah, 5:232.

(2) Al-Bidâyah, 3:240.

(3) Ad-Dalâ'il, 4:61; 'Uyun Al-Athar, 1:338.

and spend out of what We have provided for them}; [that is, they perform the obligatory prayers enjoined upon them, and give Zakâh (alms) due upon their property, expecting its reward with Allâh Almighty] {And who believe in the Revelation sent to you, and sent before your time}, [that is, they give trust to you concerning the Divine revelation you have received from your Lord Almighty, and the Scriptures sent to the Prophets before you, making no difference between them, denying nothing they received from their Lord]⁽¹⁾ {and (in their hearts) have the assurance of the Hereafter} [i.e. they believe in the Day of Judgment, the resurrection after death, the reckoning, scale of deeds, Paradise and Hell.] {They are on true guidance from their Lord, and it is these who will prosper} [That is, it is those who will attain the good they seek for, and be saved from the evil they escape from.]

{As to those who disbelieve} [in the revelation which was sent down to you, even though they claim they believe in what was revealed to their Prophets before you], {it is the same to them whether you warn them or do not warn them; they will not believe} [in what they have of your mention, and rather deny the covenant taken for you from them. Since they disbelieve in what you have, and what they have, which they received from the Prophets other than you, how then should they comply with your warning, given that they disbelieve in what they have of your mention?]

{Allâh has set a seal on their hearts and on their hearing, and on their eyes is a veil} [from the guidance which they never obtain, because they belie you in the truth you have received from your Lord Almighty, unless they have faith in it, even though they believe in what was sent before you], {To them there will be a great punishment.} [Al-Baqarah 1-7]

That was revealed in connection with the Jewish rabbis who belied the truth revealed from Allâh after they knew it.

Concerning the hypocrites of Aws and Khazraj, Allâh Almighty revealed (what means): {Of the people there are some who say: "We believe in Allâh and the Last Day;" but they do not (really) believe} [i.e. the hypocrites from among the Aws and Khazraj, and their likes.] {Fain would they deceive Allâh and those who believe, but they only deceive themselves, and realize (it) not! In their hearts is a disease}; [i.e. doubt] {and Allâh has increased their disease: and to them there will be a grievous torment, because they are false (to themselves). When it is said to them: "Make not mischief on the

(1) As confirmed by Allâh in His saying: {The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allâh, His angels, His Books, and His Messengers. "We make no distinction (they say) between one and another of His Messengers."} [Al-Baqarah 285].

earth," they say: "Why, we only want to make peace!'" [i.e. their pretended aim is just to make conciliation between the believers and the people of Scripture. But Allâh Almighty says, in reply to them (what means): {Of a surety, they are the ones who make mischief, but they realize (it) not. When it is said to them: "Believe as the others believe," they say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know. When they meet those who believe, they say: "We believe;" but when they are alone with their devils}, [i.e. from among the Jews who command them to belie the truth and oppose what was brought by The Messenger of Allâh [peace be upon him]] {they say: "We are really with you" [i.e. we follow your approach (of repudiation and denial of the Prophet] {we (were) only jesting"} [i.e. we just ridicule the people, and make fun of them.] But Allâh replies to them saying (what means): {Allâh will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).} [Al-Baqarah 8-15]

Then, Allâh Almighty said (what means): {These are they who have bartered guidance for error: but their traffic is profitless, and they have lost true direction. Their similitude is that of a man who kindled a fire; when it lighted all around him, Allâh took away their light and left them in utter darkness. So they could not see} [that is, they could not see the truth, nor adopt it, and even if they come with it out of the darkness of disbelief, they extinguish it with their rejection of, and hypocrisy in it. That is why Allâh Almighty leaves them in the darkness of their disbelief, unable to see guidance, or stand straight on the truth.]

{Deaf, dumb, and blind, they will not return (to the path of guidance)} [that is, they could neither return or attain good, nor be saved from the evil so long as they are in the same state of disbelief.]

{Or (another similitude) is that of a rain-laden cloud from the sky: in it are zones of darkness, and thunder and lightning: they press their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh is ever round the disbelievers!} [That is, according to the interpretation of Ibn Ishâq, they, in the darkness of their disbelief and caution of being killed because of their hypocrisy which provokes their terror and fear of you, look like the one in the darkness of the rain-laden cloud, putting his fingers into his ears to safeguard himself from the thunderbolts, for fear of death. But Allâh Almighty will, inevitably, afflict them with His vengeance.]

{The lightning all but snatches away their sight}; [i.e. because the light of the truth is very strong] {every time the light (helps) them, they walk therein, and when the darkness grows on them, they stand still} [that is, they know well the truth, and speak it, which makes them upright. But if

they recede to disbelief once again, they will stand in confusion.] {And if Allâh willed, He could take away their faculty of hearing and seeing}; [because of their abandonment of the truth after they knew it] {for Allâh has power over all things.} [Al-Baqarah 16-20]

Then, Allâh Almighty said addressing both parties, the hypocrites and disbelievers (what means): {O you people! Adore your Guardian-Lord, Who created you and those who came before you, that you may have the chance to learn righteousness; Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allâh when you know (the truth)} [i.e. do not associate with Allâh partners, who could neither benefit nor harm you, given that you know well that you have no Lord other than Allâh to provide for you, and that the monotheism (i.e. to affirm the Oneness of Allâh) to which the Messenger [peace be upon him] invites you is the truth in which there is no doubt.] {And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Sûrah like thereunto; and call your witnesses or helpers (if there are any) besides Allâh, if your (doubts) are true. But if you cannot - and of a surety you cannot - then fear the Fire whose fuel is men and stones prepared for the disbelievers.} [Al-Baqarah 21-24]

Then, He Almighty exhorted them (to do good), and gave the believers among them the glad tidings (of Paradise) saying (what means): {But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Indeed, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever).} [Al-Baqarah 25]

He warned them of breaching the covenant taken from them to believe in His Prophet (Muhammad) [peace be upon him] once he comes to them.

Then, He related to them the story of the beginning of their creation, and of their father Âdam [peace be upon him] and what his destiny was when he violated His command, saying (what means): {Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said: "Will You place therein one who will make mischief therein and shed blood? Whilst we do celebrate Your praise and glorify Your holy (name)?" He said: "I know what you know not." And He taught Âdam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if you are right." They said: "Glory to You: of knowledge we have none, save what You have taught us: in truth it is You Who are perfect in knowledge and wisdom." He said: "O Âdam! Tell them their names." When

he had told them, Allâh said: "Did I not tell you that I know the secrets of heavens and earth, and I know what you reveal and what you conceal?" And behold, We said to the angels: "Bow down to Âdam:" and they bowed down: not so Iblîs: he refused and was haughty, and was of the disbelievers. We said: "O Âdam! Dwell you and your wife in the Garden; and eat of the bountiful things therein as (where and when) you will; but approach not this tree, or you run into harm and transgression." Then did Satan make them slip from the (Garden), and get them out of the state (of felicity) in which they had been. We said: "Get you down, all (you people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." Then learnt Âdam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft-Returning, Most Merciful. We said: "Get you down all from here: and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. But those who disbelieve and belie Our Signs, they shall be Companions of the Fire; they shall abide therein forever." [Al-Baqarah 30-39]

Then, He Almighty Said addressing the Jewish rabbis and doctors of law among them (what means): {O Children of Israel! Call to mind the (special) favour which I bestowed upon you}, [i.e. when I saved you from Pharaoh and his people] {and fulfill your Covenant with Me} [I took from you to believe in my Prophet Ahmad [peace be upon him] once he comes to you] {as I fulfill My Covenant with you}, [i.e. I will then achieve for you what I promised you if you give trust to and follow him, by removing from you the yokes and burdens imposed on you for the sins committed by the foolish among you], {and fear none but Me} [lest I would touch you with the same vengeance I touched your forefathers with before you, which you knew well, such as the transformation (into apes and swine) and others.]

{And believe in what I reveal, confirming the revelation which is with you}, [given that you have of knowledge about it what others than you have not] {and be not the first to disbelieve therein, nor sell My Signs for a small price; and fear Me, and Me alone. And cover not Truth with falsehood, nor conceal the Truth when you know (what it is)} [i.e. do not conceal the knowledge you have, about my Messenger [peace be upon him], and what he brought, which you find in your Scripture.]

{And establish prayer; give Zakâh; and prostrate with those who prostrate themselves (in prayer). Do you enjoin right conduct on the people, and forget (to practise it) yourselves. And yet you study the Scripture? Will you not understand?} [That is, do you forbid the people to disbelieve in what you have in the Torah of Prophethood and covenant, while you

yourselves do not abide by that? Indeed, you do not believe in what is in your Scripture, about the pledge taken from you to give trust to my Messenger [peace be upon him], and rather break My covenant, and deny what you know of My Scripture.] [Al-Baqarah 40-44]

Then, he counted to them their sins beginning from the calf which they worshipped and how He accepted their repentance from that; and how they dared to say to Moses [peace be upon him]: {"O Moses! We shall never believe in you until we see Allâh manifestly," but you were dazed by thunder and lightning while you were looking. Then We raised you up after your death perchance you would be grateful.} [Al-Baqarah 56]

Reminding them of His favors He bestowed upon them and how they met that with ingratitude and thanklessness, He said (what means): {And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (but they rebelled); to Us they did no harm, but they harmed their own souls. And remember We said: "Enter this town, and eat of the plenty therein as you wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good." But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.} [Al-Baqarah 57-59]

In this connection, It is narrated on the authority of Abu Hurayrah and Ibn 'Abbâs [Allâh be pleased with them] that they said: The Messenger of Allâh [peace be upon him] said: "It was said to the children of Israel: 'Enter the gate (of the town) while prostrating (in humility) and say: "Hittatun (i.e. repentance)', i.e. O Allâh! Forgive our sins. But they entered by dragging themselves on their buttocks, and said: 'Hintatun,' i.e. A grain in a hair." Thus they did something different in deed and word (from what they had been ordered to do) ⁽¹⁾

Then, Allâh Almighty said (what means): {And remember Moses prayed for water for his people; We said: "Strike the rock with your staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allâh. And do no evil nor mischief on earth. And remember you said: "O Moses! We cannot endure one kind of food (always); so beseech your Lord for us to produce for us of what the earth grows: its pot-herbs, and cucumbers, its Fûm (wheat), lentils, and onions." He said: "Will you exchange the better for the

(1) Tafsîr At-Tabari, 1:240; Al-Bidâyah, 1:325.

worse? Go you down to any town, and you shall find what you want!" They were covered with humiliation and misery: they drew on themselves the wrath of Allâh. This because they went on rejecting the Signs of Allâh and slaying His Messengers without just cause. This because they rebelled and went on transgressing.} [Al-Baqarah 60-61]

Then, Allâh Almighty said, reminding them of His other favors He bestowed upon them (what means): {And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: perchance you may fear Allâh." But you turned back thereafter: had it not been for the Grace and Mercy of Allâh to you, you would surely have been among the losers. And well you knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be you apes, despised and rejected." So We made it an example to their own time and to their posterity, and a lesson to those who fear Allâh. And remember Moses said to his people: "Allâh commands that you sacrifice a cow." They said: "Do you make fun of us?" He said: "I seek with Allâh from being an ignorant (fool)!" They said: "Beseech your Lord on our behalf to make plain to us what it is!" He said: "He says: the cow should be neither too old nor too young, but of middling age: now do what you are commanded!" They said: "Beseech your Lord on our behalf to make plain to us her colour." He said: "He says: a fawn-coloured cow, pure and rich in tone, pleasing to the beholders!" They said: "Beseech your Lord on our behalf to make plain to us what she is: to us are all cows alike: we wish indeed for guidance, if Allâh wills." He said: "He says: a cow not trained to till the soil or water the fields; sound and without blemish." They said: "Now have you brought the truth." Then they offered her in sacrifice, even though they were about not to do. Remember you slew a man and fell into a dispute among yourselves as to the crime: but Allâh was to bring forth what you did hide. So we said: "Strike it (his dead body) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Signs: perchance you may understand. Thenceforth were your hearts hardened: they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; and there are others which split asunder and send forth water; and others which sink for fear of Allâh. And Allâh is not unmindful of what you do.} [Al-Baqarah 63-74]

Allâh Almighty said addressing the Messenger of Allâh [peace be upon him] and his Companions (what means): {Can you (O believers) entertain the hope that they will believe in you? Seeing that a party of them heard the Word of Allâh, and perverted it knowingly after they understood it.} [Al-Baqarah 75]

Concerning this party who heard the speech of Allâh, i.e. the Torah and perverted it knowingly, Ibn Ishâq says: I was reported that they said to Moses [peace be upon him]: "O Moses! Since we were impeded from seeing Allâh, let us, at least, listen to Him while talking to you." Moses [peace be upon him] asked his Lord Almighty for that, and He said: "Yes. Tell them to purify themselves or their garments and fast." Moses [peace be upon him] told them to do so, and they did accordingly. Then, he took them to the Mount, and when the cloud covered them up, Moses [peace be upon him] ordered them to fall in prostration, and they did accordingly. His Lord talked to him, and they heard His speech, commanding and forbidding them, and were able to understand it well from Him. Then, he took them back to the Children of Israel, thereupon some of them distorted what they heard, and when Moses [peace be upon him] said to his people that Allâh enjoins such and such things, this party, referred to by Allâh Almighty, said that He enjoins such and such things, in opposition to what he said. It is those about whom Allâh Almighty told His Messenger [peace be upon him].⁽¹⁾

Allâh Almighty resumed saying (what means): {Behold! when they meet the believers, they say: "We believe": but when they meet each other in private, they say: "Shall you tell them what Allâh has revealed to you, that they may engage you in argument about it before your Lord?" Do you not understand (their aim)?} [Al-Baqarah 76]

In this connection, It is narrated that Ibn 'Abbâs [peace be upon them], said: it means that they say: "It is true that your companion (Muhammad) is the Messenger of Allâh, but he is sent down to you (Arabs) in particular. Therefore, when they leave the believers and meet each other, they say to one another: Do not talk to the Arabs with that, for you used to tell them it was revealed to you (from Allâh that the Messenger would be from among you), and now he has come from them. That is, you testify that he is a Prophet, and you know that Allâh Almighty took the covenant from you to follow him. At the same time, he tells them that he is the Prophet whom we expect and find in our Book. Deny and reject him, and do not recognize him."

In reply to that, Allâh Almighty said (what means): {Do they not Know that Allâh knows what they conceal and what they reveal? And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture} [i.e. they neither know the Book nor learn what it contains, but they know your Prophethood only by conjecture.] [Al-Baqarah 77-79]

(1) Tafsîr Ibn Kathîr, 1:164-165.

Then, He Almighty said (what means): {And they say: "The Fire shall not touch us but for a few numbered days": say: "Have you taken a promise from Allâh, for He never breaks His promise? Or is it that you say of Allâh what you do not know?"} [Al-Baqarah 80]

It is narrated on the authority of 'Ikrimah or Sa'îd Ibn Jubayr from Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] came to Madînah and the Jews used to claim that the lifetime of this world is seven thousand years; and Allâh will punish the people in the fire by each thousand years according to the time of this world only one day according to the time of the hereafter. That is, the punishment in the fire of Hell will be no more than seven days, after which it will stop.⁽¹⁾

On that occasion, Allâh Almighty revealed (what means): {And they say: "The Fire shall not touch us but for a few numbered days": say: "Have you taken a promise from Allâh, for He never breaks His promise? Or is it that you say of Allâh what you do not know?" Nay, those who seek gain in Evil and are girt round by their sins}, [i.e. whoever does the like of your sins, and disbelieves like you, his mistake will encircle any good he has with Allâh Almighty] {they are Companions of the Fire: therein shall they abide (forever).} [Al-Baqarah 80-81]

{But those who have Faith and work righteousness. They are Companions of Paradise: therein shall they abide (for ever).} [Al-Baqarah 82] That is, whoever believes in what you disbelieve in, and acts upon what you abandon of Allâh's religion, his reward will be Paradise, wherein he will have an eternal life. In other words, the reward with good and evil will be perpetual.

Allâh Almighty reproached them saying (what means): {And remember We took a Covenant from the Children of Israel (to this effect): worship none but Allâh; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; establish prayer; And give Zakâh. Then did you turn back, except a few among you, and you backslide (even now). And remember We took your Covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this you solemnly ratified, and to this you can bear witness. After this it is you, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and transgression}; [i.e. the polytheists with whom you shed the blood of each other, and drive some among you out of their homes] {and if they come to you as captives, you ransom them, though it was not lawful for you to

(1) Tafsîr Ibn Kathir, 1:169.

banish them. Then is it only a part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous penalty. For Allāh is not unmindful of what you do. These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.} [Al-Baqarah 83-86]

Allāh Almighty criticized in those Holy Verses the Jews who lived in Madīnah during the time of The Messenger of Allāh [peace be upon him], where they suffered much from fight in long various wars and battles which broke up between the tribes of Aws and Khazraj. However, both Khazraj and Aws, who constituted the Ansār (helpers of the Messenger of Allāh) were idolaters during the pre-Islamic period of ignorance. There were so many battles between them.

On the other hand, the Jews of Madīnah were of three tribes: Banu Qaynuqâ', who were the allies of Khazraj, and Banu Quraythah and Banu An-Nadîr, the allies of Aws. Whenever there was a war, every party would fight beside its allies against their brothers, until they would shed the blood of each other, with the Torah being in their hands, wherein they knew what was due on and to them. At the same time, the Aws and Khazraj did so because they were polytheists and idolaters, who knew neither Paradise nor fire, nor resurrection nor punishment in the hereafter, nor a book, nor lawful nor unlawful; yet, it was unlawful for the Jews to do so, according to their religion and Scripture.

Whenever the war finished, they would release the captives on the expense of the defeated party, in compliance with the judgement of the Torah: Banu Qaynuqâ' would release their captives from the hands of the Aws, and both An-Nadîr and Quraythah would release their captives from the hands of Al-Khazraj. For this reason, Allāh Almighty says (what means): {Then is it only a part of the Book that you believe in, and do you reject the rest?} that is, do you ransom your captives according to the judgment of the Torah, and kill those whom you kill in opposition to the judgment of the Torah? Do you kill them, drive them out of their homes, and support against them the polytheists and idolaters, thereby to seek a worldly benefit? It is on the occasion of their dealing with the Aws and Khazraj that Allāh Almighty revealed those Holy Verses.

Then, Allāh Almighty said (what means): {We gave Moses the Book and followed him up with a succession of Messengers; We gave Jesus, the son of Mary, Clear Signs and strengthened him with the Holy Spirit.} [i.e. the Sign given to him by Allāh Almighty, in that he would make for them out of

clay, as it were, the figure of a bird, and breathe into it, and it would become a bird by Allâh's leave, heal those born blind and the lepers, quicken the dead by Allâh's leave; and declare to them what they ate , and what they stored in their houses.] {Is it that whenever there comes to you a Messenger with what you yourselves desire not, you are puffed up with pride? Some you called impostors, and others you slay!} [Al-Baqarah 87]

Refuting their claim, He said (what means): {They say: "Our hearts are the wrappings (which preserve Allâh's Word: we need no more)." Nay, Allâh's curse is on them for their blasphemy: little is it they believe. And when there comes to them a Book from Allâh, confirming what is with them - although from of old they had prayed for victory against the disbelievers - when there comes to them that which they (should) have recognized, they refused to believe in it: but the curse of Allâh is on the disbelievers.} [Al-Baqarah 88-89]

Ibn Ishâq says: It is narrated on the authority of 'Âsim Ibn 'Umar Ibn Qatâdah from one of his people that he said: What prompted us to accept Islam, in addition to the mercy and guidance bestowed upon us by Allâh Almighty, was what we heard from the Jews. We were idolaters, and they a people of Scripture. Whenever there were disputes between us, and we overpowered them during the pre-Islamic days of Jâhiliyyah, they would say to us: "We are close in time to the emergence of a Prophet to be sent by Allâh, and we, along with him, would kill you in the same way as both 'Âd and Iram were killed." We heard that more often from them. Allâh then revealed (what means): {when there comes to them that which they (should) have recognized, they refused to believe in it: but the curse of Allâh is on the disbelievers. Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allâh has sent down, in insolent envy that Allâh, out of His Grace, should send it to any of His servants He pleases: thus have they drawn on themselves Wrath upon Wrath, and humiliating is the punishment of the disbelievers.} [Al-Baqarah 89-90]⁽¹⁾

Ibn Ishâq says: Wrath upon wrath is: He Almighty grew angry with them for their negligence in the Torah which was with them, and He grew angry with them once again for their belying the Prophet [peace be upon him] they were commanded by Allâh to believe in.

Allâh Almighty Reproached them for that as well as for their taking the calf as a god other than Allâh Almighty by raising the Mount over them.

He Almighty said addressing Muhammad [peace be upon him]: {Say: "If

(1) Fath Al-Qadir, 1:167; Tafsîr At-Tabari, 1:325.

the Last Home, with Allâh, be for you specially, and not for anyone else, then seek you for death, if you are sincere."} [Al-Baqarah 94] that is, invoke death upon him who lies more in the Sight of Allâh Almighty. But they refused that from The Messenger of Allâh [peace be upon him]. He The Exalted said addressing His Messenger [peace be upon him] (what means): {But they will never seek for death, on account of the (sins) which their hands have sent on before them} [i.e. because of their knowledge about you, even though they disbelieve in you. It is said that had they hoped for death on the very day this was said to them, none among the Jews would have survived on the surface of the earth.] [Al-Baqarah 95]

He Almighty made a mention of their desire for this world, and the long life in it, saying (what means): {You will indeed find them, of all people, most greedy of life, even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) punishment. For Allâh sees well all that they do.} [Al-Baqarah 96] That is because since a polytheist does not expect resurrection after death, he likes to have a long life in this world. Therefore, the Jew knows well what is kept for him in the hereafter of disgrace, because of his neglecting the knowledge he has.

After that, Allâh Almighty said (what means): {Say: Whoever is an enemy to Gabriel (let him die in his fury), for he brings down the (revelation) to your heart by Allâh's will, a confirmation of what went before, and guidance and glad tidings for those who believe.} [Al-Baqarah 97]

The Jews Ask The Prophet And His Reply To Them

It is narrated that Ibn 'Abbâs [Allâh be pleased with them] said: Once, a pact from amongst the Jews visited the Messenger of Allâh [peace be upon him] and said to him: "O Muhammad! Tell us of four things we are going to ask you about, by which we would recognize your Prophethood and command the people to admit it." The Messenger of Allâh [peace be upon him] said to them: "That is so, on condition that you should give me the pledge of Allâh, and the covenant taken by Jacob from his sons: if I tell you the truth that you know it is so, you should follow me and embrace Islam." They said: "That's for you." The Messenger of Allâh [peace be upon him] then said: "Ask me about whatever you will."

They said: "tell us about the sexual discharge of both man and woman, and how a male or a female would come from it." The Messenger of Allâh [peace be upon him] said: "I beseech you by Allâh, and His favors upon the Children of Israel to tell me: do you know that the sexual discharge of the man is thick and white, and that of the woman is thin and yellow, and if any

of them preceded (and became more predominant than) the other, the child would be of the same kind and resemblance by the will of Allâh? That's, if the discharge of the man preceded (and prevailed over) the woman's, the child would be male, Allâh willing, and if the discharge of the woman preceded (and prevailed over) the man's, the child would be female, Allâh willing." They said: "It is yes, by Allâh!"

They said: "Then, tell us how you sleep." The Messenger of Allâh [peace be upon him] said: "I beseech you by Allâh, and His favors upon the Children of Israel to tell me: Do you know the state of sleep you pretend I am not so, that one's eyes sleep, whereas his heart remains wakeful?" they said: "Yes, by Allâh." He said: "As such is my sleep: my eyes sleep, whereas my heart remains wakeful."

They further said: "Then, tell us which food Jacob forbade to himself before the Torah had been sent down." The Messenger of Allâh [peace be upon him] said: "I beseech you by Allâh, and His favors upon the Children of Israel to tell me: do you know that Jacob, known as Israel got bitterly sick, and when his ailment remained for a long time, he vowed to Allâh if he recovered, he would forbid the most delicious and beloved food and drink to himself? Indeed, the dearest food to him was the meat of camels, and the drink which he liked most was their milk." They said: "It is yes, by Allâh."

They asked him: "Then, tell us about the Holy Spirit." The Messenger of Allâh [peace be upon him] said: "I beseech you by Allâh and His favors upon the Children of Israel, do you know that he is Gabriel, and it is he who comes to me with the Divine revelation?" they said: "But he is our enemy O Muhammad, and he is an angel who always comes with severe commands and bloodshed; and were it not for that, we would have surely followed you."

In connection with them, Allâh revealed (what means): {Say: Whoever is an enemy to Gabriel (let him die in his fury), for he brings down the (revelation) to your heart by Allâh's will, a confirmation of what went before, and guidance and glad tidings for those who believe...Is it not (the case) that every time they make a Covenant, some party among them throw it aside, nay, most of them are faithless. And when there came to them a Messenger from Allâh, confirming what was with them, a party of the People of the Book threw away the Book of Allâh behind their backs. As if (it had been something) they did not know! They followed what Satans recited (falsely) during the reign of Solomon: it was not Solomon who disbelieved, but the Satans disbelieved, teaching men magic...If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!} [Al-Baqarah 97-103]

The Jews Deny The Prophethood Of Solomon

Ibn Ishâq says: I was reported that when The Messenger of Allâh [peace be upon him] mentioned, as was revealed to him, that Solomon, son of David [peace be upon them] was among the Messengers, one of the Jewish rabbis said: "Do you not wonder at what Muhammad mentions? He pretends that Solomon was a Prophet. By Allâh, he was but a magician."

On that occasion, Allâh Almighty revealed (what means): { it was not Solomon who disbelieved, but the Satans disbelieved}, [i.e. by following magic and acting upon it] {teaching men magic, and such things as came down at Babylon to the angels Hârût and Mârût. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allâh's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!} [Al-Baqarah 102]

Ibn Ishâq says: It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: Included in what Israel made unlawful for himself of meat was the liver's caudate lobe, both kidneys and fat save what is on the back, since this used to be brought for sacrifice, and burnt by fire⁽¹⁾.

The Letter Sent By The Messenger Of Allâh [Peace Be Upon Him] To The Jews Of Khaybar

Ibn Ishâq says: It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] sent the following letter to the Jews of Khaybar, in which he said: "In the Name of Allâh, the Most Merciful, the Ever Merciful. From Muhammad, The Messenger of Allâh [peace be upon him], the companion and brother of Moses, who confirmed what he had previously brought: verily, Allâh Almighty says, addressing you, O community of the Torah, who find in your Scripture (what means): {Muhammad is the Messenger of Allâh; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. You will see them bow and prostrate themselves (in prayer), seeking Grace from Allâh and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is like a seed

(1) See Tafsîr Ibn Abu Hâtîm, 705 no. 3819.

which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allâh has promised those among them who believe and do righteous deeds, Forgiveness, and a great Reward.} [Al-Fath 29]

I beseech you by Allâh; and I beseech you by what was revealed to you; and I beseech you by Him Who had previously provided the septs before you with the food of manna and quails; and I beseech you by Him Who had made dry the sea for your fathers thereby He saved them from Pharaoh and his deed to tell me: do you find in your Scripture that you should believe in Muhammad? If you do not find that in your Scripture, then, you should not be put under compulsion (in religion), since the right direction has become clear and distinct from the error. Therefore, I invite you to (believe in) Allâh and His Prophet (Muhammad)."

What Was Revealed In Abu Yâsir and His Brother

Abu Yâsir and his brother were among the rabbis who used to ask The Messenger of Allâh [peace be upon him] laboriously, simply to put him to difficulty, and cover the truth with falsehood.

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn 'Abbâs and 'Abdullâh Ibn Jâbir Ibn Ri'âb [Allâh be pleased with them] that they said: Abu Yâsir Ibn Akhtab came upon The Messenger of Allâh [peace be upon him] while he was reciting the opening Holy Verses of Sûrat Al-Baqarah (what means): {Alif Lâm Mîm. This is the book; in it is guidance, sure, without doubt, to those who fear Allâh.} [Al-Baqarah 1-2] he soon returned and met his brother, Huyayy Ibn Akhtab, among men of the Jews and said: "Do you know, by Allâh, that I have heard Muhammad reading, among what was revealed to him (what means): {Alif Lâm Mîm. This is the book; in it is guidance, sure, without doubt, to those who fear Allâh.}" They asked: "Have you really heard him reciting that?" he answered in the affirmative.

Huyayy Ibn Akhtab, among men of the Jews, went to The Messenger of Allâh [peace be upon him] and said: "O Muhammad! Have we not been informed that you recite, among what was revealed to you (what means): {Alif Lâm Mîm. This is the book; in it is guidance, sure, without doubt, to those who fear Allâh}?" The Messenger of Allâh [peace be upon him] answered in the affirmative. They asked: "Has Gabriel brought it to you from Allâh?" he answered in the affirmative. They said: "Allâh sent Prophets before you, and to the best of our knowledge, He clarified to none of them other than you the lifetime of his sovereignty and the term of his ummah." Huyayy Ibn Akhtab, facing those who were with him, said: "Alif

stands for one, Lâm for thirty and Mîm for forty, making a total of seventy-one years. Do you embrace a religion which will remain dominant and its followers sovereigns for only seventy-one years?"

Then, he faced The Messenger of Allâh [peace be upon him] and said: "O Muhammad! Do you have anything besides?" The Messenger of Allâh [peace be upon him] said: "Yes." He asked: "What is that?" he said (what means): {Alif Lâm Mîm Sâd.} [Al-A'râf 1] he said: "This is, by Allâh, heavier and longer. Alif stands for one, Lâm for thirty, Mîm for forty and Sâd for ninety, making a total of one hundred and sixty-one years. Do you have anything besides?" The Messenger of Allâh [peace be upon him] answered in the affirmative, and said (what means): {Alif Lâm Râ.} [Yûnus 1] he said: "This is, by Allâh, heavier and longer. Alif stands for one, Lâm for thirty, and Râ for two hundred, making a total of two hundred and thirty-one years. Do you have anything besides O Muhammad?" The Messenger of Allâh [peace be upon him] answered in the affirmative, and said (what means): {Alif Lâm Mîm Râ.} [Ar-Ra'd 1] he said: "This is, by Allâh, heavier and longer. Alif stands for one, Lâm for thirty, Mîm for forty and Râ for two hundred, making a total of two hundred and seventy-one years."

Then he said: "No doubt, we have been put to confusion concerning your affair O Muhammad so that we do no longer know whether you have been given little or much." Then they stood and left him. Abu Yâsir said to his brother Huyayy Ibn Akhtab and the rabbis who were with him: "What does make you know? It may be that all this has been combined to Muhammad: seventy-one, one hundred and sixty-one, two hundred and thirty-one, and two hundred and seventy-one, making a total of seven hundred and thirty-four years." They said: "We have become in doubt about his matter."

It is pretended that the following Holy Qur'anic Verse was revealed in connection with those (what means): {He it is Who has sent down to you the Book; in it are verses which are entirely clear; they are the foundation of the Book, and others are unspecific. But those in whose hearts is perversity follow the part thereof that is unspecific, seeking discord, and searching for its hidden meanings, but no one knows its true meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.} [Al 'Imrân 7]

Ibn Ishâq says: I heard a reliable scholar relating that this Holy Verse was revealed in connection with the delegation of Najrân who came to The Messenger of Allâh [peace be upon him] asking him about Jesus, son of Mary [peace be upon him].

According to the narration of Muhammad Ibn Abu Umâmah Ibn Sahl Ibn Hunayf, this Holy Verse was revealed in connection with a group of Jews. But he gave no explanation as to who they were. Allâh Almighty knows best which of both narrations is really authentic.

The Jews Disbelieve In Muhammad Even Though They Previously Prayed For Victory Over The Polytheists With The Help Of Him

Ibn Ishâq says: It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that the Jews had, more often, prayed for victory over the Aws and Khazraj with the help of The Messenger of Allâh [peace be upon him] before his Prophetic mission. But when Allâh Almighty sent him as a Prophet from among the Arabs, the Jews disbelieved in him, and denied what they used to say about him. Both Mu'âdh Ibn Jabal and Bishr Ibn Al-Barâ' Ibn Ma'rûr [Allâh be pleased with them] said to them: "O assembly of Jews! Fear Allâh and embrace Islam. You used to pray for victory over us with the help of Muhammad [peace be upon him] when we were polytheists, and tell us that he would be sent as a Prophet, and describe him to us." Salâm Ibn Mishkam from Banu An-Nadîr said: "He brought nothing we know about him, and he is not the same one whom we had previously mentioned to you."

In connection with them, Allâh Almighty revealed (what means): {And when there comes to them a Book from Allâh, confirming what is with them - although from of old they had prayed for victory against those without Faith - when there comes to them that which they (should) have recognized. They refused to believe in it but the curse of Allâh is on the disbelievers.} [Al-Baqarah 89]⁽¹⁾

The Jews Deny The Covenant Taken From Them To Believe In The Prophet [Peace Be Upon Him]

Furthermore, when The Messenger of Allâh [peace be upon him] was sent as a Prophet, and reminded the Jews of the covenant and pledge taken by Allâh Almighty from them to believe in him, Mâlik Ibn Sayfî, one of them, said: "By Allâh, no pledge nor a covenant was taken from us for Muhammad (i.e. to believe in him)."

On that occasion, Allâh Almighty revealed (what means): {Is it not (the case) that every time they make a Covenant, some party among them throw it aside, nay, most of them are faithless. And when there came to them a

(1) Tafsîr Ibn Abu Hâtîm, 172, no. 905.

Messenger from Allâh, confirming what was with them, a party of the People of the Book threw away the Book of Allâh behind their backs. As if (it had been something) they did not know!} [Al-Baqarah 100-101]

Ibn Salûbah, another one of them, said: "O Muhammad! You have brought us nothing we know (to confirm your Prophethood), nor has Allâh revealed to you a sign for which we may follow you."

On that occasion, Allâh Almighty revealed (what means): {We have sent down to you manifest Signs; and none reject them but those who are perverse.} [Al-Baqarah 99]

The Jews Ask For A Sign To Believe

Both Râfi' Ibn Huraimilah and Zayd Ibn Wahb said to The Messenger of Allâh [peace be upon him]: "O Muhammad! Bring us a book from the heaven to read, and cause rivers to gush forth from the earth, perchance we would give trust to and follow you."

In connection with them, Allâh Almighty revealed (what means): {Would you question your Messenger as Moses was questioned of old? But whoever changes from Faith to Unbelief, has strayed without doubt from the even way.} [Al-Baqarah 108]

Ibn Ishâq says: Both Huyayy Ibn Akhtab and his brother Abu Yâsir, from among the Jews, were the most envious of the Arabs whom Allâh Almighty favored with His Messenger [peace be upon him]. They strived their utmost to keep the people off Islam.

In connection with them, Allâh Almighty revealed (what means): {Quite a number of the People of the Book wish they could turn you (people) back to infidelity after you have believed. From selfish envy, after the Truth has become manifest unto them: but forgive and overlook, till Allâh accomplishes His purpose: for Allâh has power over all things.} [Al-Baqarah 109]

The Jews And Christians Dispute In The Presence Of The Messenger Of Allâh [Peace Be Upon Him]

Ibn Ishâq says: When the delegation of Najrân came to visit The Messenger of Allâh [peace be upon him], the Jewish rabbis came and disputed with them in the presence of The Messenger of Allâh [peace be upon him]. Râfi' Ibn Huraimilah said to the Christians: "You have nothing (to stand upon in religion)." He disbelieved in Jesus [peace be upon him] and denied the Gospel. On the other hand, one of the Christians of Najrân said to the Jews, in reply: "You have nothing (to stand upon in religion)." He denied the Prophethood of Moses [peace be upon him] and disbelieved

in the Torah.

On that occasion, Allâh revealed (what means): {The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word say those (pagans) who know not; but Allâh will judge between them in their quarrel on the Day of Judgment.} [Al-Baqarah 113]

That is, each of them recite in their Scripture the confirmation of that in which they disbelieve. The Jews disbelieve in Jesus, although they have the Torah, in which a covenant was taken from them by Allâh Almighty, on the tongue of Moses [peace be upon him] to give trust to Jesus [peace be upon him]; and the Christians deny Moses [peace be upon him] even though the Gospel brought to them by Jesus [peace be upon him] gives trust to Moses [peace be upon him] and to the Torah he had previously brought from Allâh Almighty. Therefore, each of them disbelieve in that which is in the hand of the other.

The Jews Ask To Listen To The Speech Of Allâh

Ibn Ishâq says: Râfi' Ibn Huraimilah said to The Messenger of Allâh [peace be upon him]: "O Muhammad! If you are really a Messenger sent from Allâh as you pretend, then, ask Allâh to talk to us, so that we would hear His speech."

On that occasion, Allâh Almighty revealed (what means): {Say those without knowledge: "Why speaks not Allâh unto us? Or why comes not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).} [Al-Baqarah 118]

The Jews and Christians Invite the Prophet [Peace Be Upon Him] To Their Guidance

'Abdullâh Ibn Sûriyyah, the one-eyed, said to The Messenger of Allâh [peace be upon him]: "O Muhammad! The true guidance is only that on which we are. So, follow us, perchance you would be guided to the right." The Christians also said the same.

In connection with them, Allâh Almighty revealed (what means): {they say: "Become Jews or Christians if you would be guided (to salvation)." Say you: "Nay! (I would rather) the Religion of Abraham, inclining to the Truth, and he joined not gods with Allâh." Say you: "We believe in Allâh, and the revelation given to us, and to Abraham, Ishmael, Isâc, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them:

and we bow to Allâh (in Islam)." So if they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allâh will suffice you as against them, and He is the All-Hearing, the All-Knowing. (Ours is) the religion of Allâh: and who is better than Allâh in religion? And it is He Whom we worship. Say: Will you dispute with us about Allâh, seeing that He is our Lord and your Lord; that we are responsible for our doings and you for yours; and that we are sincere (in our faith) in Him? Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say: Do you know better than Allâh? Ah! Who is more unjust than those who conceal the testimony they have from Allâh? But Allâh is not unmindful of what you do! That was a people that have passed away. They shall reap the fruit of what they did and you of what you do! Of their merits there is no question in your case.} [Al-Baqarah 135-141]

What The Jews Said to the Prophet On The Occasion Of Turning the Qiblah to the Ka'bah

Ibn Ishâq says: When the Qiblah was turned from Shâm in Rajab, just sixteen months after the arrival of The Messenger of Allâh [peace be upon him] to Madînah, a delegation of Jews, including Rifâ'ah Ibn Qays, Qardam Ibn 'Amr, Ka'b Ibn Al-Ashraf, Râfi' Ibn Abu Râfi', Al-Hajjâj Ibn 'Amr, Ka'b's ally, Ar-Rabi' Ibn Ar-Rabi' Ibn Abu Al-Huqayq, and Kinânah Ibn Ar-Rabi' Ibn Abu Al-Huqayq, came to The Messenger of Allâh [peace be upon him] and said: "O Muhammad! What has turned you from the Qiblah on which you were, given that you pretend you are on the same religion of Abraham? Go back to your (previous) Qiblah on which you were, so that we would follow you, and give trust to your Prophethood." By so saying, they wanted only to seduce him to abandon his religion.

On that occasion, Allâh Almighty revealed (what means): {The Fools among the people will say: "What has turned them from the Qiblah to which they were used?" Say: To Allâh belong East and West: He guides whom He will to a Way that is straight. Thus have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves; and we appointed the Qiblah to which you were used, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by Allâh. And never would Allâh make your faith of no effect} [i.e. your faith in the first Qiblah (to Shâm), giving trust to your Prophet [peace be upon him], following and obeying him in the other Qiblah (to the Ka'bah), and you would receive your reward in full for both.] {For Allâh is to all people most surely full of

Kindness, Most Merciful. We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qiblah that shall please you. Turn then your face in the direction of Al-Masjid Al-Harâm: wherever you are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord, nor is Allâh unmindful of what they do. Even were you to bring to the people of the Book all the Signs (together), they would not follow your Qiblah; nor are you going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If you after the knowledge has reached you, were to follow their (vain) Desires, then you would indeed (clearly) be in the wrong. The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know. The Truth is from your Lord so be not at all in doubt.} [Al-Baqarah 142-147]

The Jews Conceal Knowledge

On another occasion, Mu'âdh Ibn Jabal, Sa'd Ibn Mu'âdh and Khârijah Ibn Zayd [Allâh be pleased with them] asked some Jews about many things in the Torah, and they concealed them, and rejected to disclose them.

In this connection, Allâh Almighty revealed (what means): {Those who conceal the Clear Signs We have sent down, and the Guidance, after we have made it clear for the People in the Book, on them shall be Allâh's curse, and the curse of those entitled to curse.} [Al-Baqarah 159-160]

The Prophet Does Not Weary To Call The Jews To Islam

The Messenger of Allâh [peace be upon him] invited the Jews to Islam, exhorted them to embrace it, and warned them of the punishment and wrath of Allâh Almighty, thereupon Râfi' Ibn Khârijah and Mâlik Ibn 'Awf said to him: "Nay! We follow, O Muhammad, only that which we found our fathers doing, because they excelled us in knowledge and goodness."

On that occasion, Allâh Almighty revealed (what means): {When it is said to them: "Follow what Allâh has revealed:" they say: "Nay! we shall follow the ways of our fathers:" what! even though their fathers were void of wisdom and guidance!} [Al-Baqarah 170]

When the Quraysh pagans were smitten by the Muslims with the help of Allâh Almighty on the day of (the battle of) Badr, The Messenger of Allâh [peace be upon him] gathered the Jews of Banu Qaynuqâ' in the market of Madînah and said to them: "O assembly of Jews! Embrace Islam before Allâh Almighty dooms you to the same destiny as that of the Quraysh." They said to him challengingly: "O Muhammad! Do not deceive yourself by the fact that you have killed a group of the Quraysh who were

inexperienced and unskilled in war. Were you to fight us, you would come to know that we are really the people (who are adamant in fighting), and you would never meet the like of us.”

On that occasion, Allâh Almighty revealed (what means): {Say to those who disbelieve: "Soon will you be vanquished and gathered together to Hell, an evil bed indeed (to lie on)! There has already been for you a Sign in the two armies that met (in combat): one was fighting in the Cause of Allâh, the other resisting Allâh; these saw with their own eyes twice their number. But Allâh does support with His aid whom He pleases. In this is a warning for such as have eyes to see."} [Al 'Imrân 12-13]⁽¹⁾

The Jews And Christians Dispute Over Abraham

The Messenger of Allâh [peace be upon him] entered Bayt Al-Midrâs where there were a group of Jews, whom he invited to Allâh Almighty. An-Nu'mân Ibn 'Amr and Al-Hârith Ibn Zayd asked him: "Which religion do you adopt O Muhammad?" The Messenger of Allâh [peace be upon him] said: "The religion of Abraham." They said: "Abraham then was a Jew." The Messenger of Allâh [peace be upon him] said to them: "Then, let us appeal for the Torah to judge between us." But they rejected.

On that occasion, Allâh Almighty revealed (what means): {Have you not turned your vision to those who have been given a portion of the Book? They are invited to the Book of Allâh, to settle their dispute, but a party of them turn back and decline (the arbitration). This because they say: "The Fire shall not touch us but for a few numbered days"; for their forgeries deceive them as to their own religion.} [Al 'Imrân 23-24]⁽²⁾

However, the Jewish rabbis and the Christian bishops of Najrân who gathered with The Messenger of Allâh [peace be upon him] disputed with each other over Abraham [peace be upon him]. The Jewish rabbis said: "Abraham was but a Jew." The Christian bishops of Najrân said: "No, Abraham was but a Christian."

On that occasion, Allâh Almighty revealed (what means): {O you People of the Book! why do you dispute about Abraham, when the Law and the Gospel were not revealed till after him? Have you no understanding? Ah! you are those who fell to disputing (even) in matters of which you had some knowledge! but why do you dispute in matters of which you have no

(1) Tafsîr Ibn Abu Hâtîm, 604, no. 3232; Tafsîr At-Tabari, 2:204, no. 6667; Sunan Abu Dawûd, no. 3001; Sunan Al-Bayhaqi Al-Kubra, no. 18409.

(2) Tafsîr Ibn Abu Hâtîm, 1174, no. 6619;; Tafsîr At-Tabari, 6: 288, no. 6783; Ad-Durr Al-Manthûr, 344;

knowledge? It is Allâh Who knows, and you who know not! Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allâh's (which is Islam), and he joined not gods with Allâh. Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: and Allâh is the Protector of the believers.} [Al 'Imrân 65-68]

The Jews Attempt To put the Muslims To Confusion

'Abdullâh Ibn Sayfi, 'Adiyy Ibn Sayfi and Al-Hârith Ibn 'Awf said to each other: "Let us believe in what was revealed to Muhammad and his Companions in the morning, and disbelieve in it in the evening, in order that we would put them to confusion about their religion, perchance they would do the like of what we do, and revert from his religion."

On that occasion, Allâh Almighty revealed (what means): {O you People of the Book! why do you clothe Truth with falsehood, and conceal the Truth, while you have knowledge? A section of the People of the Book say: "Believe in the morning what is revealed to the Believers, but disbelieve in it at the end of the day; perchance they may (themselves) turn back; And believe you only those who follow your religion." Say: "True guidance is the guidance of Allâh; (do you fear) lest a revelation be sent to someone (else) like unto that which was sent unto you? Or that those (receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allâh: He grants them to whom He pleases: and Allâh cares for all, and He knows all things."} [Al 'Imrân 71-73]⁽¹⁾

Also in that meeting of the Jewish rabbis and Christian bishops of Najrân with The Messenger of Allâh [peace be upon him], who invited them to Islam, Abu Râfi' Al-Qurathi said: "Do you like us, O Muhammad, to worship you just as the Christians worship Jesus, son of Mary?" a Christian from the delegation of Najrân called Ar-Rayyis or Ar-Ra'ees, said: "is it that you want from us O Muhammad, and invite us to?" The Messenger of Allâh [peace be upon him] replied: "Allâh forbid that I should worship anyone other than Allâh, or command anyone to worship others beside Him. It is not with this that Allâh sent or commanded me to do."

On that occasion, Allâh Almighty revealed (what means): {It is not (possible) that a man, to whom is given the Book, and Wisdom, and the Prophetic office, should say to people: "Be you my worshippers rather than Allâh": on the contrary (he would say): "Be you worshippers of Him Who is truly the Cherisher of all: for you have taught the Book and you have

(1) Tafsîr Ibn Abu Hâtîm, 678, no. 3675.

studied it earnestly.” Nor would he instruct you to take angels and Prophets for Lords and Patrons. What! would he bid you to unbelief after you have bowed your will (to Allâh in Islam)?} [Al ‘Imrân 79-80]

Ibn Ishâq says: Then, Allâh Almighty made a mention of the covenant taken from them and from their Prophets, to give trust to and recognize The Messenger of Allâh [peace be upon him] once he comes to them.

In this connection, Allâh Almighty revealed (what means): {Behold! Allâh took the Covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do you believe him and render him help." Allâh said: "Do you agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." If any turn back after this, they are perverted transgressors.} [Al ‘Imrân 81-82]

The Jews Attempt To Sow The Seeds Of Division Between Aws And Khazraj

Ibn Ishâq says: Sha’s Ibn Qays, a very old man who despised and envied Muslims, passed by a group of the Companions of The Messenger of Allâh [peace be upon him] from Aws and Khazraj while they were talking. He was infuriated by their intimacy and unity and their agreement after their wars during the pre-Islamic days of Jâhiliyyah. He said: “Banu Qaylah (Aws and Khazraj) became united on this land. By Allâh, we will not be able to stay with them if they become united.”

He ordered a young man from the Jews to sit with them and commanded him saying: “Go, sit with them and then mention the Day of Bu‘âth and what was before it and let them hear some of the poems that they used to recite on that occasion.”

Ibn Hishâm says: The Day of Bu‘âth was the battle in which Aws and Khazraj fought each other and victory was the share of Aws, who were led by Hudayr Ibn Simâk Al-Ash-hali, the father of Usayd Ibn Hudayr, while Khazraj was led by ‘Amr Ibn Nu‘mân Al-Bayâdi. All of them were killed.

Ibn Ishâq says: The Jewish young man did so. At this point, the people (of Aws and Khazraj) talked, disagreed, contended and boasted until two men: one from Aws, Aws Ibn Qaythi from Banu Hârithah Ibn Al-Hârith, and the other from Khazraj, Jabbâr Ibn Sakhr, argued. One of them said to the other: “If you like we could re-launch war in a very fierce manner.” Both groups became angry and said: “We agreed. Your appointment is to face each other at Al-Harrah.” They left for that place to fight each other.

When The news of that reached the Messenger of Allâh [peace be upon

him], he went to them in the company of a group of Muhâjirûn. When he reached them, he said: "O company of Muslims! (Fear) Allâh! (Fear) Allâh! Would you follow the call of Jâhiliyyah while I am still alive amongst you after Allâh Guided you to Islam, Honored you with it, and by virtue of which you stopped the corrupt practices of Jâhiliyyah, Saved you from Hell and Brought your hearts together?"

Realized that it was incitement from Satan and a scheme from their enemy, the people cried, hugged each other and then departed while obeying The Messenger of Allâh [peace be upon him].

Allâh Almighty Aborted the plans of Sha's Ibn Qays. Regarding this incident, Allâh revealed (what means): {Say: "O People of the Book, why do you disbelieve in the Verses of Allâh while Allâh Is Witness over what you do?" Say: "O People of the Book, why do you avert from the Way of Allâh those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allâh Is not unaware of what you do."} [Al 'Imrân 98-99]⁽¹⁾

Regarding Aws Ibn Qaythi and Jabbâr Ibn Sakhr and their people who were involved in responding to the incitement of Sha's Ibn Qays, Allâh revealed (what means): {O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] disbelievers. And how could you disbelieve while to you are being recited the Verses of Allâh and among you is His Messenger? And whoever holds firmly to Allâh Has [indeed] been Guided to a straight path. O you who have believed, fear Allâh as He Should Be Feared and do not die except as Muslims [in submission to Him]. And hold firmly to the Rope of Allâh all together and do not become divided. And remember the Favor of Allâh upon you - when you were enemies and He Brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He Saved you from it. Thus Does Allâh Make clear to you His verses that you may be guided. And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.} [Al 'Imrân 100-105]

The Jews Allege That It Is Only the Evil Ones Among Them Who Follow the Prophet

Ibn Ishâq says: When Such Jews as 'Abdullâh Ibn Salâm, Tha'labah and

(1) Al-Kashf Wal-Bayân, 158.

Usayd: sons of Sa'yah, Asad Ibn 'Ubayd, and those with them who embraced Islam, believed in, gave trust to and had desire for Islam, and were well-established in it, the Jewish disbelieving rabbis said: "None has believed in and followed Muhammad but the evil among us; and were they to be among the good of us, they would not have left the religion of their fathers for another one."

On that occasion, Allâh Almighty revealed (what means): {Not all of them are alike: of the People of the Book are a portion that stand (for the right); they rehearse the Signs of Allâh all night long, and they prostrate themselves in adoration. They believe in Allâh and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: they are in the ranks of the righteous. Of the good that they do, nothing will be rejected of them; for Allâh knows well those that do right.} [Al 'Imrân 113-115]⁽¹⁾

Forbiddance To Take Jews Into Intimacy

Ibn Ishâq says: Furthermore, some men from amongst the Muslims contacted men from amongst the Jews, due to the mutual rights of protection and alliance between them.

Allâh Almighty forbade the Muslims to take them as intimate friends, when He revealed (what means): {O you who believe! take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the Signs, if you have wisdom. Ah! you are those who love them, but they love you not, though you believe in the whole of the Book}, [i.e. you believe in your Book (the Qur'an), and the previous Scriptures (the Torah and Gospel), whereas they disbelieve in your Book: thus, you are entitled to have hatred for them more than they have for you] {when they meet you, they say: "We believe": but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allâh knows well all the secrets of the heart." If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you; for Allâh compasses round about all that they do.} [Al 'Imrân 118-120]

Abu Bakr Enters Bayt Al-Midrâs

Ibn Ishâq says: Abu Bakr[Allâh Be Pleased with him] entered Bayt Al-

(1) Tafsîr Al-Qurtubî, 4 :174 ; Al-Mu'jam Al-Kabîr, no. 1388; Tafsîr Ibn Abu Hâtîm, 737; Majma' Az-Zawâ'id, no. 10899.

Midrâs (the place where the Jews study the Torah) and found many of them gathering around someone called Finhâs, who was one of their scholars and rabbis with someone called Ashya'. Abu Bakr[Allâh Be Pleased with him] said to Finhâs: "Woe to you, fear Allâh. By Allâh, you know that Muhammad[peace be upon him] is the Messenger of Allâh who came with the truth from Allâh and you can find that in your Torah and Gospel." Finhâs said to Abu Bakr[Allâh Be Pleased with him]: "By Allâh, O Abu Bakr, we are not in need of Allâh; it is He Who Is in need of us. We do not invoke Him as He Invokes us. We are rich and He Is not, for had He Been rich, He Would not Have Borrowed our property as your Prophet claims. He Forbids you from usury and Permits us to deal in it. If He Had Been rich, He Would not Have Permitted us to deal in usury." Abu Bakr[Allâh Be Pleased with him] became angry and slapped the face of Finhâs and said: "By The One in Whose Hand my soul is, had it not been for the covenant between us and you, I would have smashed your head, O enemy of Allâh."

Finhâs, accordingly, went to the Messenger of Allâh [peace be upon him] and said: "O Muhammad, look at what your Companion did to me." The Messenger of Allâh [peace be upon him] said: "What drove you to do so, O Abu Bakr?" Abu Bakr[Allâh Be Pleased with him] replied: "This enemy of Allâh said a grave saying: he claimed that Allâh Almighty Is in need for them and that they are rich. When he said so, I became angry for the Sake of Allâh Almighty and slapped his face." Therefore, Finhâs denied this and said: "I did not say so."

On that occasion, Allâh Almighty Revealed (what means): {Allâh Has certainly Heard the statement of those [Jews] who said: "Indeed, Allâh Is poor, while we are rich." We Will Record what they said and their killing of the prophets without right and will say: "Taste the punishment of the Burning Hell.} [Al 'Imrân 181]⁽¹⁾

Concerning Abu Bakr[Allâh Be Pleased with him], Allâh Almighty revealed (what means): {You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Book before you and from those who associate others with Allâh much abuse. But if you are patient and fear Allâh- indeed, that is of the matters [worthy] of determination.} [Al 'Imrân 186]

In regard with what Finhâs and the Jewish rabbis said: Allâh Almighty revealed (what means): {And remember Allâh took a Covenant from the People of the Book, to make it known and clear to mankind, and not to

(1) Bayân Mushkil Al-Âthâr, At-Tahâwi, 87.

hide it; but they threw it away behind their backs, and purchased with it some miserable gain! and vile was the bargain they made! Think not that those who exult in what they have brought about, and love to be praised for what they have not done think not that they can escape the Penalty. For them is a Penalty grievous indeed.} [Al 'Imrân 187-188]

He means Finhâs and his devotees among the Jews, who rejoice in what they get of this world for the error and misguidance they make alluring to the people, and, at the same time, like to be praised for what they do not do, i.e. that the people describe them as learned scholars, even though they are not; and despite the fact that they do not lead the people to guidance or truth, they like that the people should claim that they do so.

The Jews Commend Niggardliness To The Believers

Ibn Ishâq says: Qardam Ibn Qays, the ally of Ka'b Ibn Al-Ashraf, Usâmah Ibn Habîb, Nâfi' Ibn Abu Nâfi', Bahri Ibn 'Amr, Huyayy Ibn Akhtab, and Rifâ'ah Ibn Zayd Ibn At-Tabût, used to frequent some men of the Ansâr whom they mixed with from among the Companions of The Messenger of Allâh [peace be upon him], with the intention to advise them. They used to say to them: "Spend not your wealth, because we fear poverty for you by losing it, nor hasten in spending, since you do not know what will happen in the morrow."

In connection with them, Allâh Almighty revealed (what means): {(Nor) those who are niggardly, or enjoin niggardliness on others, or hide the bounties which Allâh has bestowed on them}; i.e. the Torah in which there is the confirmation of what was brought by Muhammad [peace be upon him]] {for We have prepared, for those who resist faith, a punishment that steepens them in contempt. Nor those who spend of their substance, to be seen of men, but have no faith in Allâh and the Last Day: if any take Satan for their intimate, what a dreadful intimate he is! And what burden were it on them if they had faith in Allâh and in the Last Day, and they spent out of what Allâh has given them for sustenance? For Allâh has full knowledge of them.} [An-Nisâ' 37-39]⁽¹⁾

The Jews Deny The Truth

Ibn Ishâq says: Whenever Rifâ'ah Ibn Zayd Ibn At-Tabût, one of the chiefs of the Jews, talked to The Messenger of Allâh [peace be upon him] he would twist his tongue and say: "Râ'ina (i.e. give us your ear), O Muhammad, so that we could understand you." Then, he slandered and

(1) Tafsîr At-Tabarî, 8:353, no. 9501.

harmfully criticized Islam.

On that occasion, Allâh Almighty revealed (what means): {Have you not turned your vision to those who were given a portion of the Book? They traffic in error, and wish that you should lose the right path. But Allâh has full knowledge of your enemies: Allâh is enough for a Protector, and Allâh is enough for a Helper. Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear, may you not hear;" and "Râ'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us": it would have been better for them, and more proper; but Allâh has cursed them for their Unbelief; and only a little will they believe.} [An-Nisâ' 44-46] ⁽¹⁾

The Messenger of Allâh [peace be upon him] talked to some leading Jewish rabbis, including 'Abdullâh Ibn Sûriyyah, the one-eyed, and Ka'b Ibn Asad, and said to them: "O community of Jews! Fear Allâh and embrace Islam, for by Allâh, you know well that what I have brought to you is the truth." They said: "We do not know this O Muhammad." Thus, they denied what they knew of the truth, and insisted on disbelief.

In connection with them, Allâh Almighty revealed (what means): {O you People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allâh must be carried out.} [An-Nisa 47] ⁽²⁾

The Jews Gather Confederates Against Muslims

Ibn Ishâq says: Those who took the lead of gathering the confederates against the Muslims, from among the Quraysh, Ghatfân and Banu Quraythah, were Huyayy Ibn Akhtab, Sallâm Ibn Abu Al-Huqayq, Ar-Rabî' Ibn Ar-Rabî' Ibn Abu Al-Huqayq, Abu 'Ammâr: Wahwah Ibn 'Âmir, and Hawdhah Ibn Qays, and they were from Banu Wâ'il and Banu An-Nadîr.

When they went to the Quraysh, the disbelievers said to each other: "Those are the Jewish rabbis who have knowledge of the previous Scripture. Ask them whether your religion or the religion of Muhammad is better." They asked them, and the Jews replied: "Nay! Your religion is better than his, and you are more guided than him and his followers."

(1) Tafsîr At-Tabari, 8:428, no. 9689; Tafsîr Ibn Abu Hâtîm, 963, no. 5381.

(2) Tafsîr At-Tabari, 4:409, no. 10850; Tafsîr Ibn Abu Hâtîm, 968, no. 5411.

In connection with them, Allâh Almighty revealed (what means): {Have you not turned your vision to those who were given a portion of the Book? They believe in Sorcery and devil, and say to the Unbelievers that they are better guided in the (right) way than the Believers! They are (men) whom Allâh has cursed: and whomsoever Allâh has cursed, you will find for him no helper. Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men? Or do they envy mankind for what Allâh has given them of His bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.} [An-Nisâ' 51-54]⁽¹⁾

The Jews Deny The Divine Revelation

Ibn Ishâq says: Both Sukayn and 'Adiyy Ibn Zayd said: "O Muhammad! To the best of our knowledge, Allâh has not revealed anything to a human being after Moses."

In connection with that, Allâh revealed (what means): {We have sent you inspiration, as We sent it to Noah and the Messengers after him: We sent inspiration to Abraham, Ishmael, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Âron, and Solomon, and to David We gave the Psalms. Of some Messenger We have already told you the story; of others We have not, and to Moses Allâh spoke direct. Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allâh: for Allâh is Exalted in Power, Wise.} [An-Nisâ' 163-165]⁽²⁾

A group of them visited The Messenger of Allâh [peace be upon him] who said to them: "You know, by Allâh, that I am a Messenger sent from Allâh to you." They said: "We neither know that, nor bear witness to it."

On that occasion, Allâh revealed (what means): {But Allâh bears witness that what He has sent unto you He has sent from His (own) knowledge, and the angels bear witness: but enough is Allâh for a witness.} [An-Nisâ' 166]⁽³⁾

The Jews Conspire To Throw A Rock On The Messenger Of Allâh [Peace Be Upon Him]

The Messenger of Allâh [peace be upon him] came out to Banu An-Nadîr to seek their aid in the blood-money of the two persons from Banu 'Âmir mistakenly killed by 'Amr Ibn Umayyah Ad-Damri. When they sat in seclusion, they said: "You will not find Muhammad closer to you than he is

(1) Tafsîr Ibn Kathîr, 2:334.

(2) Tafsîr Ibn Abu Hâtîm, 1118, no. 6278.

(3) Ibid. 1120, no. 6289.

now. Which man could ascend the roof of this house and throw a rock over him, so that he would relieve us of him?" 'Amr Ibn Jahhâsh Ibn Ka'b said: "I may do." Received the news of that, The Messenger of Allâh [peace be upon him] went away from them.

In connection with that event, Allâh Almighty revealed (what means): {O you who believe! call in remembrance the favour of Allâh unto you when certain men formed the design to stretch out their hands against you, but (Allâh) held back their hands from you: so fear Allâh. And on Allâh let Believers put (all) their trust.} [Al-Mâ'idah 11]⁽¹⁾

The Jews Claim They Are The Beloved Of Allâh

Ibn Ishâq says: An-Nu'mân Ibn Adâ', Bahri Ibn 'Amr, and Sha's Ibn 'Adiyy came to The Messenger of Allâh [peace be upon him] and exchanged talk with him. The Messenger of Allâh [peace be upon him] invited them to Allâh Almighty, and warned them of His wrath. They said: "From which do you frighten us O Muhammad? By Allâh, we are the sons and beloved of Allâh." They said just like what the Christians say.

On that occasion, Allâh revealed (what means): {The Jews and Christians say: "We are sons of Allâh, and His beloved." Say: "Why then does He punish you for your sins? Nay, you are but men, of the men He has created: He forgives whom He pleases, and He punishes whom He pleases: and to Allâh belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)."} [Al-Mâ'idah 18]⁽²⁾

The Jews Deny Sending Down Any Book After Moses

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] invited the Jews to Islam, exhorted them to believe in it, warned them of worshipping others than Allâh, and frightened them of His punishment. But they did not accept his invitation, and disbelieved in what he brought to them. Mu'âdh Ibn Jabal, Sa'd Ibn 'Ubâdah and 'Uqbah Ibn Wahb [Allâh be pleased with them] said to them: "O community of Jews! Fear Allâh! By Allâh, you know well that he is The Messenger of Allâh [peace be upon him] whom you mentioned and described to us before his Prophetic mission." Râfi' Ibn Huraimilah and Wahb Ibn Yahûdha said: "We have never said that to you, nor has Allâh revealed a Book after Moses, nor has He sent a warner or a bearer of glad tidings after him."

On that occasion, Allâh Almighty revealed (what means): {O People of

(1) Al-Bidâyah Wan-Nihâyah, 4:85; Fath Al-Bâri, 7:330.

(2) Fath Al-Qadîr, 25; Tafsîr Al-Khâzin, 29.

the Book! now has come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) Our Messengers, lest you should say: "There came unto us no bringer of glad tidings and no warner (from evil)"; but now has come unto you a bringer of glad tidings and a warner (from evil). And Allâh has power over all things.} [Al-Ma'idah 19]

Then, He Almighty related to them the story of Moses [peace be upon him] and what he received from them of harm, and how they continued to disobey him and refute the command of Allâh until they were lost in the wildness for forty years, by way of punishment.⁽¹⁾

The Jews Return To The Messenger [Peace Be Upon Him] For The Judgment Of Stoning To Death

Ibn Ishâq says: It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him] arrived in Madînah, the Jewish rabbis assembled in Bayt Al-Midrâs, by the time a married man from among them (Jews) had committed fornication with a married Jewess. They said to each other: "Send both the man and the woman to Muhammad, and ask him about the ruling on them, and make him decide their case. If he acted upon your judgment of Tajbiyah (i.e. to lash them with a tarred fibre rope, charcoal their faces, and carry them on two donkeys, with their faces to their backs), then, follow and give trust to him, since he will be a king; and if he judges that they be stoned to death, he will be a Prophet, of whom you should beware, lest he would deprive you of what you have."

They went to him and said: "O Muhammad! This is a married man who has committed fornication with a married woman. So, decide their case, because we have entrusted to you to pass the judgment on them."

The Messenger of Allâh [peace be upon him] went to their rabbis in Bayt Al-Midrâs and said: "O community of Jews! Let the learned among you come out to meet me." They made 'Abdullâh Ibn Sûriyyah come out to meet him, in the company of Abu Yâsir Ibn Akhtab and Wahb Ibn Yahûdha. They said: "Those are the learned ones among us."

The Messenger of Allâh [peace be upon him] asked them about the matter until he got what they had, thereupon they said pointing out 'Abdullâh Ibn Sûriyyah: "This has the best knowledge of the Torah among those who have survived." The Messenger of Allâh [peace be upon him] became in seclusion with him, and he was still a youth, and the youngest of

(1) Al-Hidâyah Ila Bulûgh An-Nihâyah, 2:1531.

them all, and asked him pressingly, saying: "I beseech you by Allâh, and remind you of His favors upon the children of Israel, to tell me: do you know that Allâh Almighty judged in the Torah that whoever commits fornication and he is married, should be stoned to death?" he said: "Yes, by Allâh! Verily, by Allâh, O Abu Al-Qâsim, they know well that you are a Prophet sent (from Allâh), but they envy you."

The Messenger of Allâh [peace be upon him] came out and commanded that they should be stoned to death at the gate of his mosque in the dwelling places of Banu Ghunm Ibn Mâlik Ibn An-Najjâr. Afterwards, Ibn Sûriyyah disbelieved, and denied the Prophethood of The Messenger of Allâh [peace be upon him].⁽¹⁾

Ibn Ishâq says: In connection with them, Allâh Almighty revealed (what means): {O Apostle! let not those grieve you, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews, - men who will listen to any lie, - will listen even to others who have never so much as come to you} [i.e. those who sent them, and remained behind, and further commanded them to distort the ruling from its true context.]

Then He said (what means): {They change the words from their (right) times and places: they say: "If you are given this, take it, but if not, beware!"} [i.e. the stoning to death] {If anyone's trial is intended by Allâh, you have no authority in the least for him against Allâh. For such, it is not Allâh's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment. (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to you, either judge between them, or decline to interfere. If you decline, they cannot hurt you in the least. If you judge, judge in equity between them. For Allâh loves those who judge in equity. But why do they come to you for decision, when they have (their own) Law before them? Therein is the (plain) command of Allâh; yet even after that, they would turn away. For they are not (really) believers.} [Al-Mâ'idah 41-43]

Ibn Ishâq says: It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] commanded that they should be stoned to death, and they were stoned near the gate of his mosque. When the Jew felt the pain of the stones, he stood toward his female companion and shielded her from the pain of the stones with his body, until they both were killed. This was made by Allâh

(1) Sunan Al-Bayhaqi Al-Kubra, no. 16896.

Almighty for His Messenger [peace be upon him], by which the judgment of fornication they had was put to effect.⁽¹⁾

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn ‘Umar [Allâh be pleased with them] that he said: When they made The Messenger of Allâh [peace be upon him] decide their case, he asked them to bring the Torah, and a rabbi among them sat and went on reciting it, having placed his hand over the Verse of stoning to death. ‘Abdullâh Ibn Salâm [Allâh be pleased with him] struck the hand of the rabbi and said: “O Messenger of Allâh! Here is the verse of stoning, and he rejects to recite it to you.”

The Messenger of Allâh [peace be upon him] said to them: “Woe to you O community of Jews! What led you to leave the ruling of Allâh that is in your hands?” they said: “By Allâh, it was in force among us until a married man among us belonging to the royal house committed fornication, and the king stood against stoning him to death. Then, another married man (belonging to the ordinary people) committed fornication, and the king wanted to stone him to death, but the people said to him: “No, by Allâh, until you stone to death so and so (of the royal house) too.” So, they gathered and agreed on changing the judgment to Tajbiyah, and thus abandoned the stoning to death, and did not act upon it.”

The Messenger of Allâh [peace be upon him] said: “I will be the first to revive the command and (ruling that is in the) Scripture of Allâh Almighty, and enforce it.” then, he commanded that they be stoned to death at the gate of his mosque. ‘Abdullâh Ibn ‘Umar [Allâh be pleased with them] said: “I was one of those who took part in stoning them to death.”

Their Injustice In The Blood-Money

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that he said: It is in regard with the blood-money between the Jews of Banu An-Nadîr and Banu Quraythah, that Allâh Almighty revealed (what means): {If they do come to you, either judge between them, or decline to interfere. If you decline, they cannot hurt you in the least. If you judge, judge in equity between them. For Allâh loves those who judge in equity.} [Al-Mâ'idah 42]

The killed among Banu An-Nadîr, being of high rank and status, used to be paid their blood-money in full, whereas only half the blood-money was paid for the killed among Banu Quraythah. They appealed for The Messenger of Allâh [peace be upon him] to judge between them. In

(1) Musnad Ahmad, no. 2368; Majma‘ Az-Zawâ'id, no. 10630.

connection with them, Allâh Almighty revealed that Holy Verse, thereupon The Messenger of Allâh [peace be upon him] forced them to the truth in this matter, and made them equal in the blood-money.⁽¹⁾

Ibn Ishâq says: Allâh knows best which of both narrations is authentic.

The Jews Wish To Tempt The Messenger

Ka'b Ibn Asad, Ibn Salûbah, 'Abdullâh Ibn Sûriyyah and Sha's Ibn Qays said to each other: "Let us go to Muhammad and tempt him to make changes in his religion: he is but a human being." They went to him and said: "O Muhammad! You know well that we are the rabbis, noble men and chiefs of Jews, and if we follow you, all the Jews will follow you accordingly, and will not oppose us. However, there is a dispute between us and some of our people: should we file a suit against them before you, so that you would pass a judgement in our favor against them, with the result that we would believe in and give trust to you?" The Messenger of Allâh [peace be upon him] rejected their offer.

In connection with them, Allâh Almighty revealed (what means): {And this (He commands): judge you between them by what Allâh has revealed, and follow not their vain desires, but beware of them lest they beguile you from any of that (teaching) which Allâh has sent down to you. And if they turn away, be assured that for some of their crimes it is Allâh's purpose to punish them. And truly most men are rebellious. Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allâh?} [Al-Mâ'idah 49-50]⁽²⁾

The Jews Deny The Prophethood Of Jesus

Ibn Ishâq says: A group of Jews, including Abu Yâsir Ibn Akhtab, Nâfi' Ibn Abu Nâfi', 'Âzir Ibn Abu 'Âzir, Khâlid, Zayd and Izâr Ibn Abu Izâr, and Ashya', came to The Messenger of Allâh [peace be upon him] and asked him about the Messengers whom he believed in. The Messenger of Allâh [peace be upon him] recited (what means): {"We believe in Allâh, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allâh (in Islam)."} [Al-Baqarah 136]

When he made a mention of Jesus, son of Mary [peace be upon him] they denied his Prophethood and said: "We do not believe in Jesus, son of

(1) Al-Mu'jam Al-Kabîr, no. 11573; Sunan An-Nasâ'I, no. 4733.

(2) Al-Kashshâf, 1:640; Al-Bahr Al-Madîd, 2:48; Tafsîr Al-Khâzin, 61.

Mary, nor in the one who believes in him.”

In this connection, Allâh revealed (what means): {Say: "O People of the Book! do you disapprove of us for no other reason than that we believe in Allâh, and the revelation that has come to us and that which came before (us), even though most of you are rebellious and disobedient?"} [Al-Mâ'idah 59]⁽¹⁾

The Jews Claim They Are On The Right

Some Jews, including Râfi' Ibn Hârithah, Salâm Ibn Mishkam, Mâlik Ibn Sayfî, and Râfi' Ibn Huraimilah, came to The Messenger of Allâh [peace be upon him] and said: "O Muhammad! Do you not claim that you are on the same religion of Abraham, believe in what we have of the Torah, and bear witness that it is truly from Allâh?" he said: "Yes. But you have made changes in your religion, denied the covenant taken by Allâh from you, and concealed thereof what you were commanded to disclose to the people; thereupon I have disassociated myself from your changes in it." they said: "We only act upon what we have in our hands: we are on the right and guidance. We neither believe in nor follow you."

In connection with them, Allâh Almighty revealed (what means): {Say: "O People of the Book! You have no ground to stand upon unless you stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord. "It is the revelation that comes to you from your Lord, that increases in most of them their obstinate rebellion and blasphemy. But sorrow you not over the disbelieving people."} [Al-Mâ'idah 68]⁽²⁾

The Jews Associate Partners With Allâh

Ibn Ishâq says: A delegation of Jews, including An-Nahhâm Ibn Zayd, Qardam Ibn Ka'b and Bahri Ibn 'Amr came to The Messenger of Allâh [peace be upon him] and said: "O Muhammad! Do you not know that there is another god with Allâh?" The Messenger of Allâh [peace be upon him] said: "There is no deity to be worshipped save Allâh: with that (monotheism) I have been sent, and to which I invite (the people)."

In this connection, Allâh Almighty revealed (what means): {Say: "What thing is most weighty in evidence?" Say: "Allâh is witness between me and you; this Qur'an has been revealed to me by inspiration. That I may warn you and all whom it reaches. Can you possibly bear witness that besides Allâh there is another God?" Say: "Nay! I cannot bear witness!" Say: "But in

(1) Tafsîr Ibn Abu Hâtîm, 1164, no. 6559.

(2) Fath Al-Qadîr, 64; Tafsîr Al-Khâzin, 75.

truth He is the One God, and I truly am innocent of (your blasphemy of) joining others with Him." Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.} [Al-An'âm 19-20]⁽¹⁾

Allâh Forbids The Believers To Have Affection For Jews

Rifâ'ah Ibn Zayd Ibn At-Tabût and Suwayd Ibn Al-Hârith disclosed Islam outwardly, simply by way of hypocrisy, and men from among the Muslims used to have affection for them.

On that occasion, Allâh Almighty revealed (what means): {O you who believe! Take not for friends and protectors those who take your religion for a mockery or sport, whether among those who received the Scripture before you, or among those who disbelieve; but fear you Allâh if you have Faith (indeed). When you proclaim your call to prayer, they take it (but) as mockery and sport; that is because they are a people without understanding. Say: "O People of the Book! do you disapprove of us for no other reason than that we believe in Allâh, and the revelation that has come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?" Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allâh? Those who incurred the curse of Allâh and His wrath, those of whom some He transformed into apes and swine, those who worshipped Evil, these are (many times) worse in rank, and far more astray from the even Path!" When they come to you, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same. But Allâh knows fully all that they hide.} [Al-Mâ'idah 57-61]⁽²⁾

The Jews Ask The Prophet [Peace Be Upon Him] About The Establishment Of The Final Hour

Jabal Ibn Abu Qushayr and Samuel Ibn Zayd said to The Messenger of Allâh [peace be upon him]: "O Muhammad! Tell us when the Final Hour will be established, if you are really a Prophet as you pretend."

On that occasion, Allâh Almighty revealed (what means): {They ask you about the (final) Hour, when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): none but He can reveal as to when it will occur. Heavy were its burdens through the heavens and the earth. Only, all of a sudden will it come to you." They ask you as if you were

(1) Tafsîr At-Tabari, 11:293; Al-Bahr Al-Muhîr, 96.

(2) Tafsûr Ibn Abu Hâtîm, 1163, no. 6556; Fath Al-Qadîr, 56.

eager in search thereof: say: "The knowledge thereof is with Allâh (alone), but most men know not."} [Al-A'râf 187]

The Jews Claim That Ezra Is The Son Of Allâh

Ibn Ishâq says: Salâm Ibn Mishkam, Nu'mân Ibn Abu Awfa: Abu Anas, Mahmûd Ibn Dihyah, Sha's Ibn Qays, and Mâlik Ibn Sayfî came to The Messenger of Allâh [peace be upon him] and said: "How should we follow you, given that you have abandoned our Qiblah, and do not claim that Ezra is the son of Allâh?"

In this connection, Allâh revealed (what means): {The Jews call Ezra a son of Allâh, and the Christians call Christ the son of Allâh. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allâh's curse be on them: how they are deluded away from the Truth! They take their priests and their anchorites to be their lords in derogation of Allâh, and (they take as their Lord) Christ, the son of Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him). Fain would they extinguish Allâh's Light with their mouths, but Allâh will not allow but that His Light should be perfected, even though the Unbelievers may detest (it).} [At-Tawbah 30-32]⁽¹⁾

The Jews Ask for a Book to be Sent from Heaven

Ibn Ishâq says: Mahmûd Ibn Sayhân, Nu'mân Ibn Adâ', Bahri Ibn 'Amr, 'Uzayr Ibn Abu 'Uzayr, and Salâm Ibn Mishkam came to The Messenger of Allâh [peace be upon him] and said: "Is it true, O Muhammad, that what you have brought is really from Allâh? We indeed do not see it is as consistent as is the Torah." The Messenger of Allâh [peace be upon him] said to them: "By Allâh, you indeed know that it is really from Allâh, a fact which you find written in the Torah. No doubt, were the whole of men and jinn to gather together to produce the like of it, they would never be able to produce the like thereof."

They, along with others with them, said together: "O Muhammad! Does neither a man nor a jinn teach you that?" The Messenger of Allâh [peace be upon him] said to them: "By Allâh, you indeed know that it is really from Allâh, a fact which you find written in the Torah." They said: "O Muhammad! Verily, Allâh makes for anyone of His Messengers what he likes, and causes him to have power over what he wills. So, cause a book to descend upon us from the heaven to read and know, otherwise, we would

(1) Tafsîr At-Tabari, 14:202; Al-Qur'an Al-Athîm of At-Tabarâni, 17; Tafsîr Ibn Abu Hâtîm, 1781, no. 10043; Tafsîr Al-Baghawi, 4:36.

bring to you the like of what you have brought.”

In connection with them and their allegation, Allâh Almighty revealed (what means): {Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an they could not produce the like thereof, even if they backed up each other with help and support.} [Al-Isrâ' 88]

The Jews Ask the Prophet about Dhul-Qarnayn

Ibn Ishâq says: Huyayy Ibn Akhtab, Ka'b Ibn Asad, Abu Râfi', Ashya', and Samuel Ibn Zayd said to 'Abdullâh Ibn Salâm [Allâh be pleased with him] when he embraced Islam: "It is not consonant that the Prophet should be from among the Arabs. But your companion (Muhammad) is but a king." Then, they went to The Messenger of Allâh [peace be upon him] and asked him about Dhul-Qarnayn, thereupon he [peace be upon him] related to them what was revealed by Allâh to him concerning this person, the same as he had previously related to the Quraysh, given that it was those who advised the Quraysh to ask The Messenger of Allâh [peace be upon him] about him, when the Quraysh sent to them An-Nadr Ibn Al-Hârith and 'Uqbah Ibn Abu Mu'ayt.

The Jews Offend the Divine Essence

Ibn Ishâq says: I was reported by Sa'îd Ibn Jubayr that he said: A group of Jews went to The Messenger of Allâh [peace be upon him] and said: "O Muhammad! We know that it is Allâh Who created the creation. Then, who has created Allâh?" on that The Messenger of Allâh [peace be upon him] grew angry so much that the color of his face changed, and responded to them harshly for the sake of his Lord Almighty.

Then, Gabriel [peace be upon him] came and pacified him, and said: "Take it easy O Muhammad!" he also brought to him from Allâh the reply to what they asked him about (what means): {Say: He is Allâh, the One and Only; Allâh, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him.} [Al-Ikhlâs 1-4]

When he recited it to them, they said: "Then, describe to us, O Muhammad, what His constitution is, what His arm looks like, how His forearm seems." The Messenger of Allâh [peace be upon him] grew angry more than he had been in the previous time, and talked to them unkindly.

Then, Gabriel [peace be upon him] came to him and pacified him as he had done before, and brought to him from Allâh the reply to what they asked about (what means): {No just estimate have they made of Allâh, such as is due to Him: on the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to

Him! High is He above the Partners they attribute to Him!} [Az-Zumar 67]⁽¹⁾

Ibn Ishâq says: It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: I heard The Messenger of Allâh [peace be upon him] having said: "The people will continue to wonder among themselves, so much that one of them will say: "That is Allâh Who has created the creation. Then, Who has created Allâh?" if anyone says so, let him recite: {Say: He is Allâh, the One and Only; Allâh, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him.} [Al-Ikhlâs 1-4] Then, let him spit on his left side thrice, and seek refuge with Allâh from Satan, the accursed."⁽²⁾

The Story Of The Christians Of Najrân

Ibn Ishâq says: The delegation of the Christians of Najrân came to The Messenger of Allâh [peace be upon him] and it consisted of sixty men, including fourteen of their noble men, three of whom were the main commanders: Al-‘Âqib, the chief of the people and the one of the decisive opinion among them, to whom they referred for consultation, and no opinion was to be heard other than his; and his name was ‘Abd-Al-Masîh. The other was As-Sayyid, their boss whose name was Al-Ayham. The third was Abu Hârithah Ibn ‘Alqamah, one of Banu Bakr Ibn Wâ’il, their bishop and religious leader. This Abu Hârithah was honored among them, and studied their Scriptures until he became well-versed in their religion. The Christian Roman kings honored him, provided him with wealth and servants, built churches for him, and bestowed upon him grants and gifts, due to his knowledge and diligence in the religion.

When they left The Messenger of Allâh [peace be upon him] for Najrân, Abu Hârithah sat on a mule belonging to him, and his brother Kûz was riding behind him. Then, his mule stumbled, thereupon Kûz said: "Let him be Miserable, the one far off", intending The Messenger of Allâh [peace be upon him]. Abu Hârithah said to him: "Nay! Let you be miserable!" he asked him: "Why my brother?" he said: "By Allâh, he is the Prophet whom we have been awaiting." He said: "Then, who prevents you from embracing his religion, and you know that?" he said: "It is the favor of those people (the Romans) they conferred upon us: they honored us, and provided us with wealth and servants. They insisted on opposing him, and should I embrace his religion, they would deprive us of all those favors."

(1) Al-Kashf Wal-Bayân, 253.

(2) Sahîh Muslim, no. 2554; Sunan An-Nisâ’I Al-Kubra, no. 10497; Mishkât Al-Masâbih, no. 76.

Kûz Ibn ‘Alqamah kept it until he embraced Islam later. It was he who related this narration from him.

According to another narration, Ibn Hishâm says: I was reported that the chiefs of Najrân had many books which they inherited one from another, and whenever anyone of them died, the new one would take hold of them, and place his private seal over them besides the seals of the previous chiefs. The chief who was during the era of The Messenger of Allâh [peace be upon him] went out walking, and stumbled, thereupon his son said to him: “Let him be miserable, who is far off!” intending The Messenger of Allâh [peace be upon him]. But his father said to him: “Do not say so, because he is a Prophet, whose name is in the deposits,” i.e. the books.

When he died, his son did but broke the seals and found in those books the mention of The Messenger of Allâh [peace be upon him], thereupon he embraced Islam and was good in faith, and performed Hajj.⁽¹⁾

Their Prayer To The East

Ibn Ishâq says: I was reported by Muhammad Ibn Ja‘far Ibn Az-Zubayr that he said: When the delegation of Najrân came to The Messenger of Allâh [peace be upon him] in Madînah, they entered the mosque by the time he had performed ‘Asr prayer, putting on the Hibrah dresses: cloaks and lower garments, as smart as the men of Banu Al-Hârith Ibn Ka‘b. One of the Companions of The Messenger of Allâh [peace be upon him] who saw them on that day, said: “We have never seen a delegation like them. When the time of their prayer became due, they stood in the mosque of The Messenger of Allâh [peace be upon him] to pray, and The Messenger of Allâh [peace be upon him] commanded that they should be left, and they prayed toward the East.

Their Beliefs

Those Christians, who believe in the trinity, were divided into three as to whether the Christ himself is Allâh, the son of Allâh, or just one in that trinity.

Those who claim that the Christ himself is Allâh, depend, in their allegation, on the fact that he used to make for them out of clay, as it were, the figure of a bird, and breathe into it, and it would become a bird, heal those born blind and the lepers, and quicken the dead. All this was done by Allâh's leave, so that He should {appoint him as a Sign unto men and a Mercy from Us': it is matter (so) decreed.} [Maryam 21]

(1) Al-Awsat of At-Tabarâni, no. 3906; Tafsîr At-Tabari, 6:151; Majma‘ Az-Zawâ'id, no. 13897.

Those who claim that he is the son of Allâh argue that he had no definite father and that he spoke in the babyhood – a thing not done by any human being before him.

Those who claim that he is the third in a trinity argue that Allâh Almighty always speaks in the formula of the plural, and were He to be only One, He would have spoken with the formula of the singular. But He means Himself, Jesus and Mary. The Qur'an was revealed in connection with all those claims.

When The bishops talked to the Messenger of Allâh [peace be upon him], he said to them: "Embrace Islam." They said: "We have really embraced Islam." He said: "No, you have not embraced Islam. So, embrace Islam." They said: "We have embraced Islam before you." On that he said: "You have told a lie. You are not Muslims because you attribute a son to Allâh, worship the cross, and eat the flesh of the swine." They asked him: "Then, who is his (the Christ's) father, O Muhammad?" The Messenger of Allâh [peace be upon him] kept silent and gave no reply.

In connection with them, the first part of Sûrat Al 'Imrân up to over eighty Holy Verses was revealed. Allâh Almighty said (what means): {Alif Lâm Mîm. Allâh! there is no god but He, the Living, the Self-Subsisting, Eternal.} [Al 'Imrân 1-2] Allâh Almighty opened the Sûrah with declaring Himself free from what they ascribed to Him, and affirming His Oneness and being the only One responsible for command and creation, in which He has no partner. He also refuted the disbelief they innovated, and the rivals they set to Him: He is Ever-Living Who never dies, whereas their companion (the Christ), in their sight, was crucified and died; the Self-Subsisting, Eternal, Who is firm in His authority and position from His creation, and never moves, and the Christ, in their sight, moved from the place in which he was.

{It is He Who sent down to you (O Muhammad, step by step), in truth, the Book}, [i.e. the Qur'an in which there is the truth of that over which they disputed] {confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus)} [in addition to the Books revealed to the Prophets before them]. {Before this, as a guide to mankind, and He sent down the Criterion (between right and wrong).} [i.e. to settle the dispute between the different sects over Jesus and others] {Then those who disbelieve in the Signs of Allâh will suffer the severest penalty}, [i.e. because they disbelieve in the signs of Allâh after they have known them] {and Allâh is Exalted in Might, Lord of Retribution. From Allâh, verily nothing is hidden on earth or in the heavens.} [i.e. He Almighty knows well all their plans, schemes and intentions, and what they say about Jesus [peace be

upon him] whom they claim to be a god and lord, even though they learn that he is not so, simply because they are deluded about and disbelieve in Allâh Almighty.]

{He it is Who shapes you in the wombs as He pleases.} [i.e. Jesus [peace be upon him] was shaped in the womb, like anyone of mankind, – a fact which they neither refute nor deny at all – how should he be a god and he was in that position?] {There is no god but He, the Exalted in Might, the Wise.} [i.e. Who has the power to take vengeance from the disbelievers however and whatever He pleases, and is the wise in His argument and establishment of proof against His servants.]

{He it is Who has sent down to you the Book; in it are verses entirely clear; they are the foundation of the Book} [i.e. of established meaning, in which lies the argument of the Lord (against His servants), the protection of the servants, and refutation of the opponents and falsehood, and their meanings could neither be changed nor distorted from the very setting in which they are placed] {and others are unprecise}. [i.e. their meanings could possibly vary and be exposed to interpretations, by which Allâh Almighty tries the servants, just as He tries them in the lawful and unlawful, in the sense that they should neither be changed to falsehood, nor distorted from the truth.] {But those in whose hearts is perversity} [i.e. deviation from guidance] {follow the part thereof that is unprecise.} [i.e. in order to validate therewith their religious innovations and changes, perchance they would have a proof and grounds for their opinions.] {Seeking discord, and searching for its hidden meanings, but no one knows its true meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord,"} [i.e. how should it be different and it is the same speech, which comes from the same Lord?]

They construe the interpretation of the unprecise within the context of the meaning of the entirely clear they know well, which has but one interpretation. It is by virtue of this that the Book is consistent whose parts confirm each other, the argument is established, the truth appears clear, the falsehood disappears, and the disbelief is destroyed.

Then, Allâh said (what means): {and none will grasp the Message except men of understanding. "Our Lord!" (they say), "let not our hearts deviate now after You have guided us, but grant us mercy from Your own Presence; for You are the Grantor of bounties without measure.} [Al 'Imrân 1-8]

Allâh Almighty resumed saying (what means): {There is no god but He: that is the witness of Allâh, His angels, and those endued with knowledge, standing firm on justice.} [i.e. that is in opposition to the claim of the

Christians] {There is no god but He the Exalted in Power, the Wise. The religion before Allâh is Islam (submission to His Will)} [i.e. the religion on which you, Muhammad, are, that is to affirm the Oneness of Allâh Almighty, and give trust to the Messengers] {nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them.} [I.E. the knowledge you have received, that Allâh Almighty is Only One, with Whom there is no partner] {But if any denies the Signs of Allâh, Allâh is swift in calling to account. So if they dispute with you}, [i.e. if they engage in argument with you about their innovated falsehood, that Allâh always speaks about Himself in the plural formula: it is but a malicious allegation of falsehood, and they know well that the truth is quite different] {say: "I have submitted my whole self to Allâh and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do you (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, your duty is to convey the Message; and in Allâh's sight are (all) His servants.} [Al 'Imrân 18-20]

Then, Allâh Almighty revealed, addressing the people of both Scriptures, the Jews and Christians, in connection with the changes and innovations they made in the religion (what means): {As to those who deny the Signs of Allâh, and in defiance of right, slay the Prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty. They are those whose works will bear no fruit in this world and in the Hereafter, nor will they have anyone to help. Have you not turned your vision to those who have been given a portion of the Book? They are invited to the Book of Allâh, to settle their dispute, but a party of them turns back and declines (the arbitration). This because they say: "The Fire shall not touch us but for a few numbered days"; for their forgeries deceive them as to their own religion. But how (will they fare) when We gather them together against a Day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice? Say: "O Allâh! Lord of Power (and Rule), You give Power to whom You please, and You stripe off Power from whom You please: You endue with honour whom You please, and You bring low whom You please: in Your hand is all Good. Verily, over all things You have power. You cause the Night to gain on the Day, and You cause the Day to gain on the Night; You bring the Living out of the Dead, and You bring the Dead out of the Living; and You give sustenance to whom You please, without measure."} [Al 'Imrân 21-27]

That is, none but You has the power to do all this. In other words, Allâh Almighty states that if I invested Jesus [peace be upon him] with the power to do the things by which they pretend he is a god, of quickening the dead, healing the sick, creating the birds out of the clay, and telling about the

unseen, simply to make him a sign to the people, confirm his Prophethood with which I sent him to his people: then, it should be known to you that I have of authority and power what I did not give to him, such as to give Power to whom I please, by virtue of Prophethood, cause the Night to gain on the Day, cause the Day to gain on the Night, bring the Living out of the Dead, bring the Dead out of the Living, and give sustenance to whom I please, without measure: I did not give Jesus [peace be upon him] nothing of those: should they not have, in this, a clear evidence and a lesson to learn? How should all this be within his power, and he, as they know well, escaped from the kings and rulers, and moved from one region to another, in flight from them?

Then, Allâh Almighty instructed the believers and warned them (of taking the disbelievers as allies and intimate friends), saying (what means): {Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any does that, in nothing will he receive help from Allâh: except by way of precaution, that you may guard yourselves from them. But Allâh warns you of Himself; for the final goal is to Allâh... Say: "If you do love Allâh, follow me: Allâh will love you and forgive you your sins; for Allâh is Oft-Forgiving, Most Merciful." Say: "Obey Allâh and His Messenger": but if they turn back, Allâh loves not those who disbelieve.} [Al 'Imrân 28-32]

Creation Of Jesus And The Story Of Mary And Zechariah

After that, Allâh Almighty revealed, concerning the commencements of the creation of the Christ [peace be upon him] and the story of his mother Mary, daughter of 'Imrân, and Zechariah who took care of her since she was orphan, saying (what means): {Allâh did choose Âdam and Noah, the family of Abraham, and the family of Imrân above all people. Offspring, one of the other; and Allâh hears and knows all things. Behold! The wife of 'Imrân said: "O my Lord! I do dedicate unto You what is in my womb for Your special service: so accept this of me: for You hear and know all things." When she gave birth, she said: "O my Lord! behold! I have given birth to a female child!" - and Allâh knew best what she brought forth - "and no wise is the male like the female. I have named her Mary, and I commend her and her offspring to Your protection from Satan, the Rejected." Right graciously did her Lord accept her: He made her grow in purity and beauty; to the care of Zechariah was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allâh: for Allâh provides sustenance to whom He pleases, without measure."} [Al 'Imrân 33-38]

Then, Allâh Almighty related the story of Zechariah, and how he

invoked Allâh to grant him a child, out of His bounty, and how Allâh responded to his invocation, and granted him Yahya (John).

Allâh Almighty related also what the angels said to Mary (what means): {Behold! the angels said: "O Mary! Allâh has chosen you and purified you, and chosen you above the women of all nations. O Mary! worship your Lord devoutly; prostrate yourself, and bow down (in prayer) with those who bow down." This is part of the tidings of the unseen, which We reveal unto you (O Muhammad!) by inspiration: you were not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: nor were you with them when they disputed (the point).} [Al 'Imrân 42-44]

Commenting on the statement of Al-Hasan Al-Basri that it was Jurayj who took care of Mary, Ibn Ishâq says: Jurayj the carpenter, one of the children of Israel, upon whom the lot fell, took care of her. But his care came after that of Zechariah. Since the children of Israel were afflicted by a severe hardship, with which Zechariah was unable to continue taking care of her, they drew lots as to which of them would take care of her, and the lot fell upon Jurayj, the monk, who took care of her.

Here, Allâh Almighty tells His Prophet [peace be upon him] of that item of knowledge they concealed from him, in order to confirm his Prophethood, and establish the argument against them, with what he brings to them of the news of the unseen they hide from him.

Allâh Almighty further said (what means): {Behold! the angels said: "O Mary! Allâh gives You glad tidings of a Word from Him: his name will be Christ Jesus. The son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allâh; He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."} [Al 'Imrân 45-46]

Here, Allâh Almighty tells them about his different states from his early childhood to his death, just like the states of mankind, except that Allâh Almighty favored him with speaking in babyhood, as a sign to support his Prophethood, and let the people know the various aspects of the omnipotence of Allâh.

{She said: "O my Lord! how shall I have a son when no man has touched me?" He said: "Even so: Allâh creates what He wills: when He has decreed a Plan, He but says to it: 'Be', and it is! And Allâh will teach him the Book and Wisdom, the Law and the Gospel, And (appoint him) a Messenger to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by

Allâh's leave: and I heal those born blind, and the lepers, and I quicken the dead, by Allâh's leave; and I declare to you what you eat, and what you store in your houses. Surely therein is a Sign for you if you did believe; (I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allâh, and obey me. It is Allâh Who is my Lord and your Lord; then worship Him. This is a Way that is straight." When Jesus found disbelief on their part he said: "Who will be my helpers to (the work of) Allâh?" Said the disciples: "We are Allâh's helpers: we believe in Allâh, and bear witness that we are Muslims. Our Lord! we believe in what You have revealed, and we follow the Messenger; then write us down among the witnesses." And they (disbelievers) plotted and planned, and Allâh too planned, and the best of planners is Allâh. Behold! Allâh said: "O Jesus! I will take you and raise you to myself and clear you (of the falsehood) of those who blaspheme; I will make those who follow you superior to those who disbelieve, to the Day of Resurrection: then shall you all return unto Me, and I will judge between you of the matters wherein you dispute. As to those who disbelieve, I will punish them with terrible agony in this world and in the Hereafter, and they will have none to help. As to those who believe and work righteousness, Allâh will pay them (in full) their reward; but Allâh loves not those who do wrong." This is what We rehearse unto you of the Signs and the Message of Wisdom. The similitude of Jesus before Allâh is as that of Âdam; He created him from dust, then said to him "Be": and he was. The Truth (comes) from your Lord alone; so be not of those who doubt. If anyone disputes in this matter with you, now after (full) knowledge has come to you, say: "Come! let us gather together - our sons and your sons, our women and your women, ourselves and yourselves - then let us earnestly pray, and invoke the curse of Allâh on the liars!" This is the true account; there is no god except Allâh; and Allâh, He is indeed the Exalted in Power, the Wise. But if they turn back, Allâh has full knowledge of those who do mischief. Say: "O People of the Book! come to common terms as between us and you: that we worship none but Allâh; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allâh." If then they turn back, say you: "Bear witness that we (at least) are Muslims (bowing to Allâh's Will)." [Al 'Imrân 47-64]

The Christians Reject the Invitation to Mulâ'anah (To Invoke the Curse of Allâh upon the Liar)

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] received from Allâh Almighty the news about the Christ, and the decisive judgment between him and the Christians, and Allâh commanded Him to

invite them to Mulâ'anah, if they refuted his statement, he invited them to Mulâ'anah (to invoke the curse of Allâh The Almighty upon the liar). They said: "O Abu Al-Qâsim, let us consider our situation and then respond to you about what you have invited us to."

They departed and sat in seclusion with Al-'Âqib whose decisive opinion they always sought. They said: "What do you think about that, 'Abd-Al-Masîh?" He said: "By Allâh, Christians, you know for certain that Muhammad is a prophet (who has been sent by Allâh), and he has communicated to you the final saying about Jesus. You also know that when a prophet invites some people to Mulâ'anah and they do, their elders do not survive and their children do not grow (because those people are always the liars). You will exterminate yourselves if you engage in Mulâ'anah. If you want to keep your religion and maintain your statement about Jesus, then you have to come to peaceful terms with the man (Muhammad) and return home⁽¹⁾."

They went to The Messenger of Allâh [peace be upon him] and said: "O Abu Al-Qâsim! We see not to engage in Mulâ'anah with you, and rather to leave you on your religion, and return with our religion. Anyway, send with us a man from among your Companions whom you accept for us, in order that he would judge between us over things in which we fall in dispute concerning our wealth. Verily, your judgement is acceptable to us." The Messenger of Allâh [peace be upon him] said to them: "Come to me in the evening, so that I would send with you the strong trustworthy person."

'Umar Ibn Al-Khattâb [Allâh be pleased with him] said: "I have never liked ruling more than I liked it on that day, in the hope that I would be meant (by the statement of the Prophet). I went to perform the Thuhr prayer early at noon, and when The Messenger of Allâh [peace be upon him] led us in prayer, he concluded the prayer with Taslîm and then looked rightward and leftward. I stretched my neck toward him to see me, but he continued looking until he saw Abu 'Ubaydah Ibn Al-Jarrâh, whom he called and said: "Go with them, and judge between them in truth in that over which they dispute." Thus, Abu 'Ubaydah got it⁽²⁾."

The News of the Hypocrites

Ibn Ishâq says: It is narrated on the authority of 'Âsim Ibn 'Umar Ibn Qatâdah that he said: When The Messenger of Allâh [peace be upon him]

(1) Al-Bidâyah Wan-Nihâyah, 2:83; Al-Kashf Wal-Bayân 85.

(2) Al-Lubâb Fi 'Ulum Al-Kitâb, 13; Mafâtîh Al-Ghayb, 135.

came to Madīnah, its chief was ‘Abdullāh Ibn Ubayy Ibn Salūl, over whose honor among his people, there was no dispute, to the extent that the Aws and Khazraj never agreed on anyone other than him, whether before or after him until Islam appeared.

In the Aws, there was another one, no less honorable among his people, i.e. Abu ‘Āmir ‘Abd ‘Amr Ibn Sayfī Ibn An-Nu‘mān, the father of Hanthalah, whose dead body was washed by the angels on the day of (the battle of) Uhud. In the pre-Islamic days, he devoted himself to monasticism, and was called the monk.

However, both men became miserable and wretched because of their honor and position.

As for Ibn Ubayy, his people were preparing the crown for him to make him a king over them, by the time Allāh Almighty brought to them His Messenger [peace be upon him]. So, when his people left him for Islam, he had the feeling of resentment, seeing that The Messenger of Allāh [peace be upon him] had deprived him of his right of kingship⁽¹⁾. At the same time, seeing the insistence of his people on embracing Islam, he entered it unwillingly, concealing his disbelief and rancor.

But Abu ‘Āmir Ibn Sayfī, seeing his people having agreed unanimously on Islam, insisted on disbelief and departure from them. He went out to Makkah, in the company of over ten men, discarded Islam and turned away from The Messenger of Allāh [peace be upon him], who said about him, according to the narration of Muhammad Ibn Abu Umāmah, from one of the family of Hanthalah: “Say not the monk, but say the wicked.”

Ibn Ishāq says: It is narrated on the authority of Ja‘far Ibn ‘Abdullāh Ibn Abu Al-Hakam that he said: When The Messenger of Allāh [peace be upon him] came to Madīnah, Abu ‘Āmir went to him and said: “What is that religion you have brought?” he said: “I have brought the true religion, the religion of Abraham.” He said: “I am following it.” The Messenger of Allāh [peace be upon him] said: “No doubt, you are not following it.” He said: “You, Muhammad, have inserted in the true religion of Abraham things not inherent in it.” He said: “No, I have not done so. I have brought it pure and clear.” He said: “Let Allāh send the liar to death as an alien, displaced and lonely.” by so saying, he indirectly offended The Messenger of Allāh [peace be upon him], i.e. ‘you are really as such’. On that The Messenger of Allāh [peace be upon him] replied: “Yes. Whoever tells a lie, let Allāh Almighty give him such a punishment.”

(1) Tafsīr At-Tabari, 23:407; Al-Bidāyah Wan-Nihāyah, 4:179.

It was he who received such a punishment from Allâh Almighty. When The Messenger of Allâh [peace be upon him] conquered Makkah, this Abu ‘Âmir went out to Tâ’if, and when the people of Tâ’if embraced Islam, he went to Shâm, where he died as an alien, displaced and lonely.

There came out with him ‘Alqamah Ibn ‘Ulâthah, and Kinânah Ibn ‘Abd Yalîl Ibn ‘Amr. When he died, they disputed over his heritage, and filed the case before Caesar, the Roman Emperor, who said: “Let the town dwellers inherit the property of each other, and the desert dwellers inherit the property of each other.” Thus, it was Kinânah Ibn ‘Abd Yalîl Ibn ‘Amr who inherited his property.

Therefore, ‘Abdullâh Ibn Ubayy preserved his position among his people, and remained hesitant and it was not before Islam prevailed that he entered it unwillingly.

Ibn Ishâq says: It is narrated on the authority of Usâmah Ibn Zayd [Allâh be pleased with them], that he said: The Prophet [peace be upon him] once rode a donkey having a saddle with a Fadakiyyah velvet covering and a nose-band of fiber. He mounted me behind him and went to visit Sa’d Ibn ‘Ubâdah, (and that was before the battle of Badr). The Prophet [peace be upon him] proceeded till he passed by ‘Abdullâh Ibn Ubayy Ibn Salûl, sitting in the shade of Muzâhim, his castle and there was a gathering of his people round him.

Seeing him, the Prophet [peace be upon him] disliked to come upon him without greeting him. So, he dismounted and greeted them, and sat a little. Then he recited the Qur’an, invited them to Allâh, reminded them of Him Almighty, gave the believers the glad tidings (of Paradise), and warned the disbelievers (of the Hellfire).

‘Abdullâh Ibn Ubayy kept silent. When The Messenger of Allâh [peace be upon him] finished from his speech, he said: “O man! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there; and if none comes to you, then, do not trouble him with it, nor bring to him in his gathering what he dislikes thereof.” On that Abdullâh Ibn Rawâhah along with some Muslims who were present with him said: “No, O Allâh's Apostle! Bring your teachings to our gatherings and houses, for by Allâh, we love that, which Allâh Almighty has honored us with, and guided us to.”

Seeing the opposition of his people to him, ‘Abdullâh Ibn Ubayy said in the form of two poetic verses: “When your freed slave becomes your opponent, you would continue to receive ignominy and be overpowered by

him who fights you. Could a bird be able to get up, one day, without its wing? If its feathers are cut off, it would, without doubt, fall down.”

The Prophet [peace be upon him] mounted his animal and proceeded till he entered upon Sa’d Ibn ‘Ubâdah, with the signs of anger visible on his face, because of the statement of the enemy of Allâh, Ibn Ubayy. Sa’d said to him: “O Messenger of Allâh! By Allâh, I see in your face (the signs of anger), as if you heard something you dislike.” The Messenger of Allâh [peace be upon him] answered in the affirmative, and told him about what Ibn Ubayy had said. Sa’d said: “O Allâh's Apostle! Be kind to him, for by Allâh, Allâh Almighty brought you to us by the time we had decided to crown him and make him our chief by placing a turban on his head. By Allâh, he sees that you have deprived him of his right of kingship⁽¹⁾.”

Some Companions Fall Ill After Migration

Abu Bakr, Bilâl and ‘Âmir Ibn Fuhayrah [Allâh be pleased with them]

Ibn Ishâq says: It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: When The Messenger of Allâh [peace be upon him] arrived in Madînah, it was the most unhealthy of the land of Allâh because of fever, which afflicted some of his Companions, but Allâh Almighty averted it from His Messenger [peace be upon him]. Abu Bakr, ‘Âmir Ibn Fuhayrah, and Bilâl, the freed slave of Abu Bakr [Allâh be pleased with them] were in the house of Abu Bakr, because of their suffering from fever. I went to pay a visit to them, and this was before Hijâb was imposed upon us (women). They had of severe ailment what none knew but Allâh Almighty.

I came near Abu Bakr and asked him: “What are you my father?” He said (in the form of a poetic verse): “Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces.” I said (to myself): “By Allâh, my father seems to know not what he is saying.”

I then came near ‘Âmir Ibn Fuhayrah and asked him: “What are you ‘Âmir?” he said (in the form of two poetic verses): “Verily, I have detected death before I taste it: no doubt, it is only the coward who surrenders to death. Everyone strives his utmost as much as he could, just like an ox which protects his skin with his horns.” I said (to myself): “By Allâh, ‘Âmir seems to know not what he is saying.”

As for Bilâl, whenever his fever deserted him, he would lie on the

(1) Sahîih Al-Bukhârî, no. 4566; Sahîih Muslim, no. 1798; Sunan Al-Bayhaqi Al-Kubra, no. 6618; 17517; Sunan An-Nasâ’î, no. 7502.

courtyard of the house and recite, at the top of his voice (the following two poetic verses): "Would that I could stay overnight in A valley wherein I would be Surrounded by Idhkhir and Jalil (kinds of good-smelling grass). Would that one day I could Drink the water of Majinnah, and Would that (The mountains) Shâmah and Tufayl should appear to me!"

I made a mention of that to the Messenger of Allâh [peace be upon him], and said: "O Messenger of Allâh! They are babbling out of severe fever." On that The Messenger of Allâh [peace be upon him] said: "O Allâh! Make us love Madînah as we love Makkah or even more than that. O Allâh! Bless us in our Sâ' and our Mudd in it (measures symbolizing food) and make the climate of Madînah suitable to us, and divert its fever towards Mahya'ah (Al-Juhfah).⁽¹⁾"

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn 'Amr Ibn Al-Âs [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him] came to Madînah, his Companions suffered much from its fever, which was averted by Allâh Almighty from His Messenger [peace be upon him]. The afflicted persons were in such a bad conditions that they could not pray but sitting. One day, while they were praying as such, The Messenger of Allâh [peace be upon him] came out to them and said: "It should be known to you that the one who prays as sitting receives only half the reward of him who prays as standing." Hearing that, the Muslims laid upon themselves the difficulty of performing prayer as standing, in spite of their weakness and disease, seeking the full reward⁽²⁾.

(1) Sahîh Al-Bukhârî, no. 3928, 5654, 5677; Sunan An-Nasâ'î, no. 7495, 7519;

(2) Al-Bidâyah Wan-Nihâyah, 3:272; As-Sirah An-Nabawiyah of Ibn Kathîr, 2:319; Subul Al-Huda War-Rashâd, 3:298.

PART IV

THE BATTLES AND MILITARY EXPEDITIONS

Ibn Ishâq says: It was at this time that The Messenger of Allâh [peace be upon him] started to get ready for fighting the polytheists, as commanded by Allâh Almighty to strive against his enemies, i.e. the polytheists among the Arabs. This was thirteen years after his Prophetic mission.

The Date Of Hijrah

Muhammad Ibn Ishâq says: The Messenger of Allâh [peace be upon him] arrived in Madînah on Monday, twelfth of Rabi' Al-Awwal, in the forenoon, just when the sun was about to pass over the meridian. At that time, The Messenger of Allâh [peace be upon him] was fifty-three years old, just thirteen years after his Prophetic mission. He stayed till the fall of Safar of the next year, when he came out fighting in the Cause of Allâh Almighty, twelve months after his arrival in Madînah. In this year, it was the polytheists who led the season of Hajj.

The Messenger of Allâh [peace be upon him] led by himself twenty-seven battles, and fought only in nine of them. He also dispatched thirty-eight military expeditions.

The Battle Of Waddân (Or Al-Abwâ')⁽¹⁾

It was the first battle led by the Messenger of Allâh [peace be upon him]. He set out in the beginning of Safar, and appointed Sa'd Ibn 'Ubâdah to look after the people's affairs in Madînah in his absence. He proceeded on until he reached Waddân, i.e. Al-Abwâ', intending to meet the Quraysh and Banu Damrah Ibn Bakr. But Banu Damrah, led by Makhshiyy Ibn 'Amr Ad-Damri, made a peace treaty with him. Then, The Messenger of Allâh [peace be upon him] returned to Madînah, with no fight, where he stayed the remaining of Safar and the first part of Rabi' Al-Awwal. According to Ibn Hishâm, it was the first battle led by The Messenger of Allâh [peace be upon him].

(1) Al-Bidâyah Wan-Nihâyah, 3:298.

The Military Expedition of ‘Ubaydah Ibn Al-Hârith

It was the first flag given by The Messenger of Allâh [peace be upon him] to a military leader. Ibn Ishâq says: During this period he stayed in Madînah, The Messenger of Allâh [peace be upon him] sent ‘Ubaydah Ibn Al-Hârith Ibn Al-Muttalib Ibn ‘Abd Manâf, leading sixty or eighty Muslims of the Muhâjirûn, and none among the Ansâr took part in this expedition. He proceeded on until he reached a well of water in Hijâz, beneath Thaniyyat Al-Murrah, where he met a great multitude of the Quraysh. But there was no fight between them. Therefore, Sa’d Ibn Abu Waqqâs [Allâh be pleased with him] threw an arrow, to be the first arrow shot in Islam.

On that day, some men fled from the polytheists to the Muslims: Al-Miqdâd Ibn ‘Amr, the ally of Banu Zuhrah and ‘Utbah Ibn Ghazwân Ibn Jâbir Al-Mazni, the ally of Banu Nawfal Ibn ‘Abd Manâf. They were Muslims who came out with the disbelievers with the intention to join the Muslims. The leader of the polytheists was ‘Ikrimah Ibn Abu Jahl. But Ibn Hishâm reports that he was Mikraz Ibn Hafs Ibn Al-Akhyaf.

Ibn Ishâq says: Thus, the flag of ‘Ubaydah Ibn Al-Hârith [Allâh be pleased with him] was the first flag in Islam given by The Messenger of Allâh [peace be upon him] to one of the Muslims⁽¹⁾. But some scholars are of the opinion that he dispatched him while he was on his way of return from Al-Abwâ’ to Madînah.

The Military Expedition of Hamzah to Sayf Al-Bahr

The Messenger of Allâh [peace be upon him] dispatched Hamzah Ibn ‘Abd-Al-Muttalib Ibn Hâshim, leading thirty riders of the Muhâjirûn, and none of the Ansâr was involved, towards the coastal route, where he met Abu Jahl Ibn Hishâm leading three hundred of Makkans. But Majdiyy Ibn ‘Amr Al-Juhani stood between them, being on good terms with both parties. So, they left without war.

Some scholars claim that the flag of Hamzah [Allâh be pleased with him] was the first flag to be given by The Messenger of Allâh [peace be upon him] to a Muslim person in the era of Islam⁽²⁾. That is because both military expeditions of Hamzah and ‘Ubaydah were dispatched almost at the same time, and this caused doubt among the people as to which of them was the first. It is pretended that Hamzah [Allâh be pleased with him] said some

(1) Al-Bidâyah Wan-Nihâyah, 3:299.

(2) Al-Bidâyah Wan-Nihâyah, 3:286.

poetry in which he confirmed that his flag was the first to be made in Islam. However, if Hamzah really said so, he should have told the truth, since he never told but the truth. But the majority of scholars are of the opinion that the first flag in Islam was that of ‘Ubaydah; and Allâh knows best, given that the majority of learned scholars who are well-acquainted with poetry deny the attribution of this poem to Hamzah, as well as the poem composed by Abu Jahl in reply to it.

The Battle of Buwât

Ibn Ishâq says: in Rabi‘ Al-Awwal, The Messenger of Allâh [peace be upon him] set out for fighting the Quraysh, and appointed As-Sâ’ib Ibn ‘Uthmân Ibn Math‘ûn to look after the people’s affairs on his behalf in Madînah. He proceeded on until he reached Buwât. But he returned to Madînah, with no war, where he stayed till Jumâda Al-Ûla.

The Battle of Al-‘Ashîrah

The Messenger of Allâh [peace be upon him] set out for fighting the Quraysh, leaving Abu Salamah Ibn ‘Abd-Al-Asad as his deputy in Madînah, according to Ibn Hishâm. He marched until he reached Al-‘Ushayrah, at the bottom of the valley of Yanbu‘, where he stayed the remaining of Jumâda Al-Ûla, and some nights from Jumâda Al-Âkhirah. During this period of stay, he invited to Islam Banu Mudlij and their allies from Banu Damrah. Then, he returned to Madînah with no war.

The Prophet Nicknames ‘Ali Abu Turâb

In this battle, The Messenger of Allâh [peace be upon him] nicknamed ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] Abu Turâb.

Ibn Ishâq says: It is narrated on the authority of ‘Ammâr Ibn Yâsir [Allâh be pleased with him] that he said: I and ‘Ali Ibn Abu Tâlib were companions in the battle of Al-‘Ushayrah. When The Messenger of Allâh [peace be upon him] camped there, we saw some people working in a spring and date-palms belonging to them. ‘Ali said to me: “O Abu Al-Yaqthân! Do you like that we should come to those people and see how they work?” I said: “Yes, if you so like.”

He said: We then came to them and for some time kept looking at the manner they were working, before we were overpowered by slumber. I and ‘Ali went to an edge of the date-palms, where there was a fallow land of dust, and slept. By Allâh, nothing awakened us but The Messenger of Allâh [peace be upon him] shaking us with his foot, and our bodies were covered with dust because of this dusty land in which we slept. On that day, The

Messenger of Allâh [peace be upon him] said to 'Ali Ibn Abu Tâlib, due to the dust he saw over his body: "What is the matter with you O Abu Turâb?"

The Messenger of Allâh [peace be upon him] said: "Should I tell you of the most wretched men among people?" We said: "Of course, O Messenger of Allâh." He [peace be upon him] said: "(One of them is) Uhaymir of Thamûd tribe who hamstrung the She-Camel, and the other is the one who will strike you, O 'Ali, on the head until your blood soaks your beard⁽¹⁾."

Ibn Ishâq says: I was reported by some reliable scholars that the reason lying behind this nickname of Abu Turâb is that whenever 'Ali Ibn Abu Tâlib [Allâh be pleased with him] grew angry with Fâtimah [Allâh be pleased with her], his wife, because of anything, he would say to her nothing she might dislike. But he would rather take a handful of dust and put it on his head. Whenever The Messenger of Allâh [peace be upon him] saw the dust over his body, he would come to know that he was angry with Fâtimah [Allâh be pleased with her], thereupon he would say to him: "what is wrong with you O Abu Turâb⁽²⁾?" Allâh knows best.

The Military Expedition Of Sa'd Ibn Abu Waqqâs

Ibn Ishâq says: Before this battle, The Messenger of Allâh [peace be upon him] had already dispatched Sa'd Ibn Abu Waqqâs [Allâh be pleased with him] leading eight of the Muhâjirûn. He set out until he reached Al-Kharrârah of the land of Hijâz. But he returned without war.

Ibn Hishâm reports that some scholars say that this expedition was after that of Hamzah [Allâh be pleased with him].

The Battle Of Safwân, I.E. Badr The First

Ibn Ishâq says: It was only a few nights, less than ten, The Messenger of Allâh [peace be upon him] spent in Madînah after his return from Al-'Ushayrah, when Kurz Ibn Jâbir Al-Fihri attacked the grazing livestock of Madînah. The Messenger of Allâh [peace be upon him] set out in his pursuit, and appointed Zayd Ibn Hârithah [Allâh be pleased with him] to look after the people's affairs on his behalf in Madînah, according to Ibn Hishâm.

Ibn Ishâq says: He marched until when he reached a valley called Safwân, from the direction of Badr, Kurz was able to escape from him. That was the battle of Badr, the first.

(1) Musnad Ahmad, no. 18347; Al-Bidâyah Wan-Nihâyah, 1:155, 6:244; Al-Mustadrak, no. 4679; Sunan An-Nasâ'i, no. 8538.

(2) Fath Al-Bâri, 10:588; 'Umdat Al-Qâri, 16:214.

The Messenger of Allâh [peace be upon him] then returned to Madīnah, where he stayed the remaining of Jumâda Al-Âkhirah, Rajab and Sha‘bân.

The Military Expedition Of ‘Abdullâh Ibn Jahsh

After his return from the battle of Badr, the first, The Messenger of Allâh [peace be upon him] dispatched ‘Abdullâh Ibn Jahsh Ibn Ri‘âb Al-Asadi in Rajab, leading eight Muhâjirûn, and gave him a letter and told him not to see what it contained before two days of advance, and then he could read it and carry on what he was commanded to do, without forcing anyone of his companions to do anything unwillingly.

This expedition included, in addition to ‘Abdullâh Ibn Jahsh, the commander, Abu Hudhayfah Ibn ‘Utbah Ibn Rabî‘ah Ibn ‘Abd Shâms, ‘Ukâshah Ibn Mihsan Ibn Hurthân, ‘Utbah Ibn Ghazwân Ibn Jâbir, Sa‘d Ibn Abu Waqqâs, ‘Âmir Ibn Rabî‘ah, Wâqid Ibn ‘Abdullâh Ibn ‘Abd Manâf, Khâlid Ibn Al-Bukayr, and Suhayl Ibn Baydâ’.

After two days of advance, ‘Abdullâh Ibn Jahsh opened the letter and it read: “If you read this letter of mine, go on until you reach Nakhlah, between Makkah and Tâ’if, and reconnoiter for us the news of the Quraysh⁽¹⁾.”

Read the letter, ‘Abdullâh Ibn Jahsh said: “I hearken and obey.” Then, he said to his companions: “The Messenger of Allâh [peace be upon him] commanded me to come to Nakhlah in order to reconnoiter the news of the Quraysh for him; and forbade me to force anyone of you to do this unwillingly. So, whoever of you has desire for martyrdom, let him come with me; and whoever of you dislikes that, let him return. As for me, I am going to carry out the command of The Messenger of Allâh [peace be upon him].” He went on, and so did all his companions.

He proceeded on until when he reached a place called Bahrân, both Sa‘d Ibn Abu Waqqâs and ‘Utbah Ibn Ghazwân lost a camel belonging to them, which they rode alternately. So, they remained behind in search for it, whereas ‘Abdullâh Ibn Jahsh went on with the other men until they reached Nakhlah. A caravan belonging to the Quraysh people passed by them, and it was carrying raisins and foodstuff, and merchandise belonging to the Quraysh. It had of men ‘Amr Ibn Al-Hadrami, both ‘Uthmân and Nawfal, sons of ‘Abdullâh Ibn Al-Mughîrah Al-Makhzûmi, and Al-Hakam Ibn Kaysân, the freed slave of Hishâm Ibn Al-Mughîrah.

The riders, seeing the Muslims, feared them, being close to them. But

(1) Al-Bidâyah Wan-Nihâyah, 3:305; Sunan Al-Bayhaqi Al-Kubra, no. 17768.

when ‘Ukâshah Ibn Mihsan, having got his head shaved, appeared to them, they felt secure, and said: “There will be no harm on you from them.”

On the other side, the Muslims consulted each other about them, being on the last day of Rajab. Some said: “By Allâh, if you leave the people tonight, they will enter the Sanctuary, and thus save themselves from you; and if you kill them, you would kill them in the sacred month.” They hesitated and dared not to attack them. But later on, they encouraged themselves, and decided, unanimously, to kill whom they could kill of them, and take what they had.

Wâqid Ibn ‘Abdullâh At-Tamîmi shot ‘Amr Ibn Al-Hadrami with an arrow and killed him, and took as captives both ‘Uthmân Ibn ‘Abdullâh and Al-Hakam Ibn Kaysân; and Nawfal Ibn ‘Abdullâh was able to run away. ‘Abdullâh Ibn Jahsh and his companions went back to The Messenger of Allâh [peace be upon him] in Madînah with the caravan and the two captives.

According to one of the family of ‘Abdullâh Ibn Jahsh ‘Abdullâh said to his companions: “Verily, one-fifth the booty should be given to The Messenger of Allâh [peace be upon him].” That was before Allâh Almighty assigned one-fifth the war spoils to The Messenger of Allâh [peace be upon him]. He set aside one-fifth the caravan to The Messenger of Allâh [peace be upon him], and distributed the rest on his companions.

The Messenger [Peace Be Upon Him] Disapproves Of Ibn Jahsh’s Fight In The Sacred Month

Ibn Ishâq says: When they came to The Messenger of Allâh [peace be upon him] in Madînah, he said: “I have not commanded you to fight in the sacred month.” He detained the caravan and the two captives, and did not take anything thereof. As a result of the statement of The Messenger of Allâh [peace be upon him], the men (of the military expedition) were put to a critical situation.

The Quraysh said that Muhammad and his Companions made lawful the sacred month, in which they shed blood, usurped property, took captives. But the Muslims who were in Makkah argued that they did so in Sha‘bân (rather than in Rajab, the sacred month)⁽¹⁾.

The Jews of Madînah expected war to break up between the Muslims and the disbelievers of Makkah, but their expectation was turned against them.

In response to the people’s talk about this issue, Allâh Almighty revealed

(1) Al-Kâmil Fî At-Târikh, 2:13; Al-Bidâyah Wan-Nihâyah, 3:306.

(what means): {They ask you concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allâh to prevent access to the path of Allâh, to deny Him, to prevent access to Al-Masjid Al-Harâm, and drive out its members."} [i.e. if you (Muslims) have committed killing in the sacred month, it should be known to you that they (the polytheists) had previously kept you off the Way of Allâh, disbelieved in Him, prevented you from Al-Masjid Al-Harâm, and further turned you out of it, even though you are its inhabitants; and that is graver in the Sight of Allâh.] {the Fitnah is graver than slaughter.} [i.e. they used to tempt a Muslim person to leave his religion until they would restore him to disbelief after his faith: an that is graver in the Sight of Allâh than killing (in the Sacred month).] {Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in disbelief, their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein. Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allâh, they have the hope of the Mercy of Allâh: and Allâh is Oft-Forgiving, Most Merciful.} [Al-Baqarah 217-218]

When this Qur'an was revealed by Allâh, which relieved the Muslims of their difficulty, The Messenger of Allâh [peace be upon him] received the caravan and the two captives. The Quraysh men sent to him to ransom their captives, but The Messenger of Allâh [peace be upon him] said: "We would not give you back your captives until our men (Sa'd Ibn Abu Waqqâs and 'Utbah Ibn Ghazwân) return to us first. We indeed fear you for them. So, if you kill them, we will surely kill yours." But when Sa'd and 'Utbah came back, The Messenger of Allâh [peace be upon him] accepted the ransom of the captives and released them⁽¹⁾.

As for Al-Hakam Ibn Kaysân, he embraced Islam, and was good in faith, and stayed in Madînah with The Messenger of Allâh [peace be upon him] until he was killed as a martyr on the day of Bi'r Ma'ûnah. But 'Uthmân Ibn 'Abdullâh went to Makkah, where he died as a disbeliever.

It is narrated on the authority of 'Urwah Ibn Az-Zubayr that he said: When the critical state of 'Abdullâh Ibn Jahsh and his companions was over, they said: "O Messenger of Allâh! Should we hope that it be a battle in which we will receive the reward of the Mujâhids?"

In this connection, Allâh Almighty revealed (what means): {Those who believed and those who suffered exile and fought (and strove and struggled)

(1) Al-Bidâyah Wan-Nihâyah, 3:306.

in the path of Allâh, they have the hope of the Mercy of Allâh: and Allâh is Oft-Forgiving, Most Merciful.} [Al-Baqarah 218] In this way, Allâh Almighty gave them the greatest reward they expected.

Ibn Ishâq says: When the war booty was made lawful, He distributed it in such a way that four-fifths to the fighters, and one-fifth to The Messenger of Allâh [peace be upon him] just as ‘Abdullâh had previously done in this caravan. It was the first war booty gained by the Muslims; ‘Amr Ibn Al-Hadrami the first to be killed by the Muslims, and both Al-Hakam Ibn Kaysân and ‘Uthmân Ibn ‘Abdullâh the first captives taken by the Muslims.

At that time, the Qiblah was turned from Bayt Al-Maqdis to the Ka’bah, at the fall of the eighteenth month after the arrival of The Messenger of Allâh [peace be upon him] in Madînah.

The Battle Of Badr, The Great

The Messenger of Allâh [peace be upon him] heard about the coming of Abu Sufyân Ibn Harb, leading a great caravan of the Quraysh, containing a huge amount of their wealth and merchandise, and about thirty or forty of their men, including Makhramah Ibn Nawfal Ibn Uhayb Ibn ‘Abd Manâf, ‘Amr Ibn Al-‘Âs Ibn Wâ’il and others.

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: heard about the coming of this caravan, The Messenger of Allâh [peace be upon him] urged his Companions to set out saying to them: "It is the caravan of the Quraysh and it contains their wealth. So, set out to (seize) it perchance Allâh would Give it to you⁽¹⁾."

The people were prompted to go forth, but not all of them, thinking that The Messenger of Allâh [peace be upon him] did not intend war.

On the other side, Abu Sufyân, approaching Hijâz, became on the most alert, and detected the news for fear of putting the people to danger. Finally, he got news from some riders that Muhammad [peace be upon him] had stimulated the people to go forth to seize him and his caravan, thereupon he became attentive. He hired Damdam Ibn ‘Amr Al-Ghifâri, and ordered him to go fast to Makkah to stir up the Quraysh to go forth to rescue their caravan, and tell them that Muhammad and his Companions had intercepted it.

(1) Al-Bidâyah Wan-Nihâyah, 3:313.

The Dream Of 'Ātikah Bint 'Abd-Al-Muttalib

Three days before the arrival of Damdam to Makkah, 'Ātikah Bint 'Abd-Al-Muttalib saw a dream that scared her so much. She sent to her brother Al-'Abbās and said: "O my brother! By Allāh, I have seen tonight a dream that scared me, and I felt afraid an evil and a calamity would befall your people so conceal what I am going to tell you." He asked her: "What have you seen?" She answered: "This night, I saw in my dream that a camel rider came to Makkah and cried, at the top of his voice: "Oh people! Treacherous will you be if you do not go forth to save your people (before they are seized by your enemies) within three (nights).!" Then he went to the Ka'bah on the back of his camel and said the same once again. Then, he went up the top of Abu Qubays mountain and said the same for the third time. He caught hold of a rock and threw it, and it fell down to the bottom of the mountain and crumbled with its dust entering all homes of Makkah."

Al-'Abbās [Allāh be pleased with him] said: "By Allāh, it is a true vision; do not announce it." But when he got out, he met Al-Walīd Ibn 'Utbah Ibn Rabi'ah, and he was his friend, and told him about it. Al-Walīd told his father and it became widespread in Makkah⁽¹⁾.

Al-'Abbās [Allāh be pleased with him] said: "While I was performing Tawāf round the Ka'bah, I saw Abu Jahl with some of Quraishi men and he said to me: "Oh Abu Al-Fadl, come here to us after you finish." Finished from my Tawāf, I went and sat with them. He said: "When did this prophecy happen?" I asked: "What is It?" He said: "This dream seen by your sister 'Ātikah." I asked: "What is that?" He said: "Oh Banu Hāshim! Have you not been satisfied with your men's prophecy so that you would make your women foretellers too? Did not she say that someone had said thrice: ""Oh people! Treacherous will you be if you do not go forth to save your people (before they are seized by your enemies) within three (nights))"? We then will wait for those three: if this happens, she then will be true; otherwise, we will write that you are the greatest liars among all the Arabs."

Al-'Abbās [Allāh be pleased with him] said: "Indeed, I did not reply, but I denied that she might have seen anything." Then, we left each other.

It was not after the evening that all Banu 'Abd-Al-Muttalib's women came to me and said to me blaming: "How did you let this malicious man

(1) Al-Bidāyah Wan-Nihāyah, 3:314; Al-Kāmil Fī At-Tārīkh, 2:14; Al-Mustadrak, no. 4297.

insult your men and exceedingly go as far as to gird your women with no reply on your part?" I said to them: "By Allāh, I have done so; but I will meet him; and if he repeats that, I will suffice you against him."

On the third day of 'Ātikah's dream, I went to the Ka'bah so much sad and angry because I could not react to his saying, feeling that I was able to do something which escaped me. I entered the mosque and saw him. By Allāh, by the time I started walking toward him to intercept him so that he would repeat this insult by which I should reply to him harshly, and he was an irritable sharp-tongued and sharp-eyed man, he ran away out of the mosque. I said to myself: "What is wrong with him, may Allāh curse him? Has he done all this for fear of facing me?"

But, he seemed to have heard something that I did not hear. He heard Damdam Ibn 'Amr Al-Ghifārī, crying at the top of his voice in the bottom of the valley, while riding his camel, having cut off the nose and the ears of the camel, turned its saddle upside down, torn off his own shirt from front and behind: "O community of Quraysh! Your merchandise! It is with Abu Sufyān. The caravan is being intercepted by Muhammad and his Companions. I cannot say what would have happened to them. Help! Help!" Both of us got busy with this call⁽¹⁾."

The Quraysh men mobilized themselves very soon, and said: "Do Muhammad and his Companions think this caravan is like that of Al-Hadrami? Nay! By Allāh, they will know that it is quite different."

They set out either by themselves or by delegating others on their behalf, and none of their nobles remained, save Abu Lahab Ibn 'Abd-Al-Muttalib, who remained behind, and sent on his behalf Al-'Ās Ibn Hishām Ibn Al-Mughîrah, who was owing him four thousand Dirhams, by which he hired him, when he was bankrupt and unable to pay the sum.

Ibn Ishâq says: I was reported by 'Abdullâh Ibn Najîh that Umayyah Ibn Khalaf, a very old and heavy man, had decided to remain behind and not to set out, thereupon 'Uqbah Ibn Abu Mu'ayt came to him while he was sitting in the Ka'bah among his people. He had a kindled censer in his hand which he put in front of him and said: "O Abu 'Ali! Get yourself censured, since you are one of the women." He said: "May you be defaced, and may Allāh deface the purpose for which you have come." Then, he equipped himself and set out with the fighters.

(1) Majma' Az-Zawâ'id, no. 9946; Al-Bidâyah Wan-Nihâyah, 3:315; Al-Mu'jam Al-Kabir, no. 859.

The Story Of The War Between Kinānah And Quraysh

Ibn Ishâq says: When they got ready and decided to marsh out, they remembered the dispute between them and Banu Bakr Ibn 'Abd Manât Ibn Kinānah, and feared lest they would take them aback.

It is narrated on the authority of Muhammad Ibn Sa'îd Ibn Al-Musayyab that the war between them broke up because of a son belonging to Hafs Ibn Akhyaf, who went out in search for a lost camel belonging to him in Dajnân, and he was still young, with a forelock and putting on a smart cloak. He was indeed a bright-faced good-looking young man. On the way, he came upon 'Āmir Ibn Yazîd Ibn 'Āmir, the chief of Banu Bakr. Having admiration for him when he saw him, he asked him: "Who are you O boy?" he said: "I am a child belonging to Hafs Ibn Al-Akhyaf Al-Qurashi." When the boy turned back, 'Āmir Ibn Yazîd said to his people: "O people! do you have any blood claims over the Quraysh men?" they answered in the affirmative. He said: "Any man kills this boy by his blood claim will have taken back his right that is due to him." A man from Banu Bakr pursued and killed him for a blood claim he had over the Quraysh.

When the Quraysh talked about the issue, 'Āmir Ibn Yazîd said to them: "O community of Quraysh! We have blood claims over you. If you so like, give us what is due on you to us, and we give you what is due to you upon us; and if you so like, it is but a blood claim, a man by a man. So, leave what you have over us, and we will leave what we have over you." Thus, the right of this boy, who became insignificant in the sight of the Quraysh, was left by them, who said: "He has told the truth: it is a man by a man." They left him.

While his brother, Mikraz Ibn Hafs was walking in Marr Ath-Thahrân, he saw 'Āmir Ibn Yazîd riding on a camel belonging to him. When he saw him, he approached him, until when his camel knelt down, and he was carrying his sword, Mikraz killed him with his sword, and opened his belly with the sword, and brought the sword to Makkah, and hang it at night in the curtains of the Ka'bah. In the morning, the Quraysh saw the sword of 'Āmir hung in the curtains of the Ka'bah, and recognized it. They said: "That is the sword of 'Āmir Ibn Yazîd, who was killed by Mikraz Ibn Hafs."

Such being the case, the emergence of Islam occupied them all, until it was the time the Quraysh men decided to set out to Badr, and remembered the dispute between them, and thus feared them. This was about to frustrate them from setting out. But Iblis appeared to them in the form of Surâqah Ibn Mâlik Ibn Ju'shum Al-Mudlîji, one of the chiefs of Kinānah, and said to them: "I will protect you from receiving any harm you may

dislike.” They then set out very quickly.

The Messenger of Allāh [peace be upon him] left Madīnah on Monday, the eighth day of Ramadān. The Messenger of Allāh [peace be upon him] entrusted to 'Amr, or 'Abdullāh, according to another narration, Ibn Umm Maktūm to lead people in prayer, and later returned Abu Lubābah from Ar-Rawhā' to Madīnah to look after the people's affairs on his behalf.

The Messenger of Allāh [peace be upon him] gave the flag to Mus'ab Ibn 'Umayr, and it was white. The Messenger of Allāh [peace be upon him] also had two black banners, one of which he gave to 'Ali Ibn Abu Tālib, called Al-'Uqāb, and the other to one of the Ansār.

The camels of the Companions of The Messenger of Allāh [peace be upon him] on the day of Badr were only seventy, which they rode by turns. The Messenger of Allāh [peace be upon him], 'Ali and Marthad Ibn Abu Marthad Al-Ghanawi had one camel which they rode alternately; Hamzah Ibn 'Abd-Al-Muttalib, Zayd Ibn Hārithah, Abu Kabshah and Anas, the servant of The Messenger of Allāh [peace be upon him] had one camel which they rode by turns; Abu Bakr, 'Umar and 'Abd-Ar-Rahmān Ibn 'Awf had one camel which they rode in succession; and so on.

Ibn Ishāq says: Qays Ibn Abu Sa'sa'ah was the leader of the rear of the army; and the banner of the Ansār was given to Sa'd Ibn Mu'ādh, according to the narration of Ibn Hishām.

Ibn Ishāq says: The Messenger of Allāh [peace be upon him] proceeded on leading the army until when they reached 'Irq Ath-Thabyah, they met a Bedouin, whom they asked about the news of the disbelievers, but found no information with him. The people said to him: “Greet The Messenger of Allāh [peace be upon him].” He asked: “Is The Messenger of Allāh [peace be upon him] among you?” they answered in the affirmative. He greeted The Messenger of Allāh [peace be upon him] and said: “If you are really the Messenger of Allāh, then, tell me about what is inside this she-camel of mine.” Salamah Ibn Salāmah Ibn Waqsh said to him: “Do not ask The Messenger of Allāh [peace be upon him] and face me, so that I would tell you. You have committed illegal sexual relation with it, and it has something inside it from you.” The Messenger of Allāh [peace be upon him] said to him: “Keep silent! You have talked foully to the man.” Then, he turned away from Salamah.

When he reached near As-Safrā', he sent both Basbas Ibn 'Amr Al-Juhani and 'Adiyy Ibn Abu Az-Zaghbā', to scout out the news of Abu Sufyān and the other disbelievers. Then, The Messenger of Allāh [peace be upon him] left.

The Words Of The Muhâjirûn And Ansâr About The War

Arrived at a valley called Dhafrân, The Messenger of Allâh [peace be upon him] received the news about the advance of the Quraysh in order to protect their caravan. He consulted the people and told them about the advance of the people of Quraysh.

Abu Bakr As-Siddîq [Allâh be pleased with him] stood and said good words; and so did 'Umar [Allâh be pleased with him].

Then, Al-Miqdâd Ibn 'Amr [Allâh be pleased with him] stood up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses (Peace be upon him): "Go you and your Lord and fight and we will stay here;" Rather we shall say: "Go you and your Lord and fight and we will fight along with you." By Allâh! If you were to take us to Bark Al-Ghimâd, we will still fight resolutely with you against its defenders until you gained it."

The Messenger of Allâh [peace be upon him] said good words to him, and invoked good upon him. Then, The Messenger of Allâh [peace be upon him] said: "O people! Give me advice!" He was addressing Al-Ansâr because they formed the majority, and because when they gave him the pledge of allegiance in Al-'Aqabah, they stipulated that they were not responsible for his safety until he entered their territory, and that when he was there they would protect him as they would protect their wives and children. So, the Messenger of Allâh [peace be upon him] was afraid that the Ansâr would not feel obliged to help him unless he was attacked by an enemy in Madînah and that they would not see it incumbent upon them to go with him against an enemy that was outside their territory.

Having heard this, Sa'd Ibn Mu'âdh [Allâh Be Pleased with him] said: "It seems as if you mean us, O Messenger of Allâh!" The Prophet [peace be upon him] replied in the affirmative. Thereupon, Sa'd [Allâh Be Pleased with him] said: " We have believed in you, declared your truth, and witnessed that what you have brought is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, O Messenger of Allâh, for we are with you. By The One Who Sent you with the truth, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you, not a man would stay behind. We do not hate that you might order us to face your enemy tomorrow. We are patient in war and trustworthy in combat. It may be that Allâh Will Make you see what pleases you from us; so proceed on with us with the blessing of Allâh."

The Messenger of Allâh [peace be upon him] was delighted at Sa'd's words which greatly encouraged him. Then he said: "Go forward; I give you

glad tidings that Allāh Has Promised me one of two good things (martyrdom or victory). By Allāh, it is as though I see the place where the people (the enemies) would be killed⁽¹⁾."

The Prophet [Peace Be Upon Him] And Abu Bakr Scout Out The News Of The Quraysh

Ibn Ishâq says: When The Messenger of Allāh [peace be upon him] became in the vicinities of Badr, he, along with Abu Bakr [Allāh be pleased with him], rode to make a scouting operation, and came upon an old Bedouin whom they asked about the news of Muhammad [peace be upon him] and his Companions, and the Quraysh, and what he knew about them. The old man said: "I would not tell you unless you inform me who you are." The Messenger of Allāh [peace be upon him] said: "We will inform you if you tell us first." The old man asked: "Is this for that?" he [peace be upon him] answered in the affirmative.

The old man said: "I have been informed that Muhammad and his Companions set out on such and such a day: if this is true, then, they should now have been in such and such a place," pointing out the very place in which The Messenger of Allāh [peace be upon him] and his Companions were. I also have been informed that the Quraysh men set out on such and such a day: if this is true, they should now have been in such and such a place," referring to the very place where the Quraysh men were. Finished from his talk, he asked them: "Who are you from?" The Messenger of Allāh [peace be upon him] said: "We are from mâ' (water)." Then, he left him, with the old man wondering what this meant⁽²⁾.

Ibn Hishâm says: This old man is said to be Sufyân Ad-Damri.

Ibn Ishâq says: The Messenger of Allāh [peace be upon him] returned, and in the evening, he sent 'Alī Ibn Abu Tâlib, Sa'd Ibn Abu Waqqâs and Az-Zubayr Ibn Al-'Awwâm in a group of his Companions, to the well of water, in order to reconnoiter the news of the people there. They arrested some water carriers belonging to the Quraysh, including Aslam, the freed slave of Banu Al-Hajjâj, and 'Arîd Abu Yasâr, the freed slave of Banu Al-'Âs Ibn Sa'îd. They brought them, and started to ask them while The Messenger of Allāh [peace be upon him] was standing in prayer.

Having been asked, they admitted that they were water carriers working for Quraysh. But that answer did not please some Muslims who expected

(1) Al-Mu'jam Al-Kabîr, no. 4056; Al-Bidâyah Wan-Nihâyah, 3:321; Al-Kâmil Fî At-Târikh, 2:18; Tafsîr At-Tabari, 13:400.

(2) Al-Bidâyah Wan-Nihâyah, 3:323.

them to belong to Abu Sufyân Ibn Harb. So, they started to beat them severely in order to extract from them the answer they expected. Having felt the pain, they told them that they belonged to Abu Sufyân, and so they were released. The Prophet (Peace be upon him) ended his prayer and then said addressing the Muslim persons who did so: "On telling the truth, you beat them, and on telling a lie, you released them!"

He then asked the two boys about the Quraysh, and they said: "By Allâh, they are behind this huge sandhill you are seeing in the farther side of the valley." The Messenger of Allah [peace be upon him] asked them about their number and they told him that they were numerous. He asked them about their war equipment, and they told him that they did not know. He asked them how many camels they slaughtered for food. The slaves told him that they slaughtered 10 camels a day, and nine on the other day. The Messenger of Allâh [peace be upon him] therefore deduced that they were between nine hundred and one thousand fighters. Then the Prophet [peace be upon him] asked them about the noble men of the Quraysh among them, and they said: "Utbah and Shaybah, sons of Rabî'ah, Abu Al-Bakhtari Ibn Hishâm, Hakîm Ibn Hizâm, Nawfal Ibn Khuwaylid, Al-Hârith Ibn 'Āmir Ibn Nawfal, Tu'aymah Ibn 'Adiyy, An-Nadr Ibn Al-Hârith, Zam'ah Ibn Al-Aswad, Abu Jahl Ibn Hishâm, Umayyah Ibn Khalaf, Nubayh and Munabbah, sons of Al-Hajjâj, Suhayl Ibn 'Amr, 'Amr Ibn 'Abd Wudd and others.

On that The Messenger of Allâh [peace be upon him] turned to the Companions, and said: "Makkah has delivered her dearest sons to you⁽¹⁾."

Meanwhile, both Basbas Ibn 'Amr Al-Juhani and 'Adiyy Ibn Abu Az-Zaghbâ', went to a hillock near the well of water, and took a water-skin to draw water, and Majdiyy Ibn 'Amr was on the well of the water. There were two girls helping each other to draw water, and they heard one of them saying to the other: "The caravan will come tomorrow or after tomorrow, and I will work for them, and give you what I owe you." Majdiyy said: "You have told the truth." He intervened to deliver them of their dispute. Both Basbas and 'Adiyy, having heard this, sat on their camels and came back to The Messenger of Allâh [peace be upon him] and told him.

Abu Sufyân Changes The Way Of His Journey

Abu Sufyân was alert and careful in picking up the news of the Muslims and asking about their movements. He himself reconnoitered their news and proceeded on toward the well of Badr. He asked Majdiyy Ibn 'Amr:

(1) Al-Bidâyah Wan-Nihâyah, 3:324; Al-Kâmil Fi At-Târikh, 2:17; Tafsîr Ibn Kathîr, 4:68.

"Did you see anyone there?" he replied: "I have seen none I do not know, except that two men came and made their camels kneel down to this hillock, and drew water in a water-skin belonging to them, and then went away." Abu Sufyân went to the place where their mounts knelt, and held some camel dung in his hand, crushed it and found date stones in it. He said: "By Allâh, this is the fodder of the mounts of Yathrib."

He soon went back to his companions, and changed the way of the caravan towards the coast, making Badr on his left, and took his way quickly returning to Makkah.

The Dream of Juhayn Ibn As-Salt about the Death of the Men of the Quraysh

The Quraysh fighters proceeded on until when they reached Al-Juhfah, Juhayn Ibn As-Salt Ibn Makhramah Ibn Al-Muttalib Ibn 'Abd Manâf saw a dream, of which he told his people saying: "I saw in a dream, and I was in the state between sleep and wakefulness, a man coming on a horse and having a camel with him. He stood and said: "There were killed 'Utbah and Shaybah, sons of Rabî'ah, Abu Al-Hakam Ibn Hishâm, Umayyah Ibn Khalaf", and others whom he named of those really killed in the battle of Badr, from among the noble men of the Quraysh. Then, he struck his camel, and dispatched it in the camp, with the result that no tent of the camp remained without being affected by its blood."

This dream was reported to Abu Jahl who said: "This is also another one among Banu Al-Muttalib, who claims Prophecy. He will know tomorrow who will be killed when we meet⁽¹⁾."

Having saved his caravan, Abu Sufyân sent to the Quraysh the following message: "You have set out with the intention to protect your caravan, men and wealth, and since those were saved by Allâh, you should return."

But Abu Jahl Ibn Hishâm said: "No, by Allâh, we would not return before we come upon the well of Badr - one of the seasons of the Arabs where there was a market in which they used to gather annually – and spend three days on it, to slaughter camels, and hold festivities, so that the Arabs would know about our advance and gathering, because of which they would have awe for us afterwards. So, proceed on."

But Banu Zuhrah returned and did not go with them. Al-Akhnas Ibn Sharîq Ibn 'Amr Ibn Wahb Ath-Thaqafi, an ally of Banu Zuhrah, said to Banu Zuhrah and they were in Al-Juhfah: "O Banu Zuhrah! No doubt,

(1) Al-Bidâyah Wan-Nihâyah, 3:324.

Allāh has saved for you your wealth, and rescued for you your companion Makhramah Ibn Nawfal. You have indeed gone forth just to protect him and the property he had with him. So, ascribe cowardice to me, and return, you have no need to set out in vain, as this (Abu Jahl) says.”

All them returned and did not attend the battle. That is because his opinion was obeyed and effective among them.

Furthermore, almost all the branches of the Quraysh had representatives in the battle except for Banu ‘Adiyy Ibn Ka‘b, who rejected to go forth with the people. Thus, Banu Zuhrah joined them. No sooner had the people proceeded on than one of the Quraishis said to Tâlib Ibn Abu Tâlib: “By Allāh, we know well, O Banu Hâshim, that you have come out with us, even though you are inclined to Muhammad.” The result was that Tâlib returned to Makkah with those who returned.

The Quraysh camped at the farther side of the valley, and the Muslims at Badr, i.e. the nearest side of the valley. At that night, it rained and benefitted much The Messenger of Allāh [peace be upon him] and his Companions, for the ground was only wetted, in which they were able to advance, and harmed much the Quraysh, who, in view of the mud, were unable to leave. The Messenger of Allāh [peace be upon him] hastened underneath the rain to precede them until he reached the nearest water to Badr, where he camped.

The Counsel of Al-Hubâb Ibn Mundhir

Ibn Ishâq says: Al-Hubâb Ibn Mundhir [Allāh be pleased with him] asked The Messenger of Allāh [peace be upon him]: “O Messenger of Allāh! Has Allāh inspired you to choose this very site or is it the stratagem of war and the product of consultation?” The Prophet [Peace be upon him] replied: “It is the stratagem of war and consultation.” Al-Hubâb said: “This place is not good; let us go and camp on the nearest well of water and make a basin or reservoir full of water, then destroy all the other wells so that we would be able to get water, whereas they (the disbelievers) would be deprived of it.” The Prophet [Peace be upon him] appreciated his opinion. The Messenger of Allāh [peace be upon him] went, along with the people, until he came and camped near the closest water to Badr. He ordered that all springs be filled with earth, and that a basin be built on the spring at which they camped, and filled with water, and then they drew their utensils in it⁽¹⁾.

(1) Al-Bidâyah Wan-Nihâyah, 3:326.

A Trellis Is Built For the Messenger of Allāh

Sa‘d Ibn Mu‘ādh [Allāh be pleased with him] suggested that a trellis be built for the Prophet [Peace be upon him] saying: “O Prophet of Allāh! Should we not build a trellis for you to sit in, and get your riding mounts ready near it, and then we engage in fighting our enemy? If Allāh Almighty empowers us, and gives us victory over our enemy, that will be what we like; otherwise, you will ride your mounts and join those we have left behind. No doubt, some people have remained behind you, O Prophet of Allāh, who love you as we love you, and had they thought you were going to war, they would not have remained behind you: they would be caused by Allāh to be sincere to you, protect you and strive along with you.” The Messenger of Allāh [peace be upon him] praised him, and invoked good upon him. Then, a trellis was built for The Messenger of Allāh [peace be upon him] in which he sat⁽¹⁾.

In the morning, the Quraysh left, and when The Messenger of Allāh [peace be upon him] saw them coming from the hillock, he said: “O Allāh! That is the Quraysh, coming with its pride and arrogance, contending You and belying Your Messenger. O Allāh! Grant me the victory You have promised me. O Allāh! Put them to our swords in the morning⁽²⁾.”

Seeing ‘Utbah Ibn Rabī‘ah riding a red camel, The Messenger of Allāh [peace be upon him] said: “If there is good in anyone of the people, it should be in the rider of the red camel; and if they obey him, they will be led to the right direction⁽³⁾.”

When the Quraysh came upon the dwelling places of Khufāf Ibn Aymā’ Ibn Rahadah Al-Ghifāri, he or his father sent to them a son belonging to him, with some camels as a gift and a message: “If you like, we could provide you with men and weapons.” But they gave the following reply with his son: “You have maintained the kinship ties due on you. By our life: if we should fight the people, we are not too weak to face them; and if we should fight Allāh as Muhammad claims, then, none has the power to face Allāh.”

The Quraysh Men Consult About The Return From Fight

Ibn Ishāq says: When the people took their places, they sought to guess the number of the Companions of The Messenger of Allāh [peace be upon him], and sent ‘Umayr Ibn Wahb for this purpose. He took a tour with his

(1) Al-Bidāyah Wan-Nihāyah, 3:327; Al-Kāmil Fī At-Tārīkh, 2:20; Tafsīr Ibn Kathīr, 4:68.

(2) Ibid. 3:327; 2:20; 4:68.

(3) Kanz Al-‘Ummāl, no. 29986; Al-Bidāyah Wan-Nihāyah, 3:328; Al-Kāmil Fī At-Tārīkh, 2:20; Musannaf Ibn Abu Shaybah, no. 37832.

horse round the camp and then returned to guess them at nearly three hundred, and asked them to give him a respite to see whether they had any ambushes or supplying forces. He went through the valley as far as he could, and did not see anything. He returned to them and said: “I found nothing. But, O assembly of Quraysh, I have seen the people of Yathrib carrying irresistible death. I have seen a people who have neither protection nor a refuge to take to but their swords. By Allāh, I see that none of them would be killed before he would kill a man from among us. If they kill from you a number equal to theirs, what would the benefit of life be afterwards? So, decide your matter⁽¹⁾.”

Having heard this, Hakīm Ibn Hizām went to ‘Utbah Ibn Rabī‘ah and said to him: “O Abu Al-Walīd! You are the chief of the Quraysh, and your opinion is obeyed among them: will you do something by which you will be commemorated forever?” He said: “What is that O Hakīm?” he said: “It is to return with the people, and bear the blood-money of your ally, ‘Amr Ibn Al-Hadrami.” He said: “I accept. Take from me the pledge to do so. He is my ally, and due on me is his blood-money, and what has been taken of his property. Go to Ibn Al-Hanzhaliyyah (Abu Jahl) and inform him about that. I fear none but him to instigate the people.”

Then, ‘Utbah Ibn Rabī‘ah stood among the people and addressed them saying: “O assembly of Quraysh! By Allāh, you will get no benefit from facing Muhammad and his Companions. By Allāh, if you harm them, a man will continue to look at the face of another man which he dislikes to see, because he has killed his paternal or maternal cousin, or a man belonging to his clan. So, return, and let Muhammad be with all the Arabs: if they harm him, that will be just what you like; otherwise, you will receive no harm from him, since you caused no harm to him.”

Hakīm resumed: I went to Abu Jahl and found him having unsheathed an armor belonging to him to prepare it for fighting. I said to him: “O Abu Al-Hakam! ‘Utbah has sent me to you with such and such a message,” pointing to the what ‘Utbah had said. He replied: “By Allāh, his lung has got swollen (out of arrogance) when he saw Muhammad and his Companions. Nay! By Allāh, we will not return until Allāh decides the case between us and Muhammad. ‘Utbah has seen that Muhammad and his Companions would be eaten like a camel, and since his son (Abu Hudhayfah) is among them, he fears you would harm him.”

Then, he sent to ‘Āmir Ibn Al-Hadrami with the following message:

(1) Al-Bidāyah Wan-Nihāyah, 3:329; As-Sirah An-Nabawiyyah of Ibn Kathīr, 2:405; Al-Kāmil Fī At-Tārikh, 2:21; Sharh Sahīh Al-Bukhārī of Ibn Battāl, 7:180.

“This is your ally (‘Utbah), and he likes to return with the people. You have seen your retaliation with your own eyes: get up and seek after your right of protection that is due to you and the murder of your brother (‘Amr).”

‘Āmir Ibn Al-Hadrami stood up and addressed the people, crying, at the top of his voice: “O my ‘Amr! O my ‘Amr!” in this way, the war became hot, and the people insisted on their evil, and the opinion of ‘Utbah Ibn Rabī‘ah to which he invited them went fruitless.

Having heard this, ‘Utbah said: “By Allāh, this wicked man (Abu Jahl) will know the lung of whom of us has got swollen out of arrogance.” ‘Utbah sought a helmet to put on his head, but did not find because his head was very huge. So, he wrapped his head with his Burdah⁽¹⁾.

The first disbeliever to be killed was Al-Aswad Ibn ‘Abd-Al-Asad Al-Makhzûmi. Ibn Ishâq says: he, a ferocious bad-mannered person, came out with the intention to drink from the basin of the Muslims, saying: “I pledge to Allāh to drink from their basin, ruin it, or be killed for the sake of this purpose.” When he came out, Hamzah Ibn ‘Abd-Al-Muttalib [Allāh be pleased with him] intercepted him, and when they met Hamzah struck him, and cut off his leg to the half, while he was near the basin, and he fell down on his back, with his leg bleeding, and his head toward his companions. He then crawled toward the basin until he plunged into it, with the intention, as he claimed, to fulfill his oath. But Hamzah followed him and gave him a final strike which killed him in the basin⁽²⁾.

‘Utbah Calls For Swordfight

Then, ‘Utbah Ibn Rabī‘ah came out of the row, between his brother Shaybah and his son Al-Walid, and called for combat⁽³⁾. Three Ansâri young men came out to duel with them: ‘Awf, Mu‘awwidh, sons of Al-Hârith, and ‘Abdullâh Ibn Rawâhah [Allāh be pleased with them]. Being asked about their identity, they said: “We are men from the Ansâr.” ‘Utbah said: “You are honored equals. But we have nothing to do with you.” They called out: “O Muhammad! Bring out to us men equal to us from among our people.” The Messenger of Allāh [peace be upon him] invited Hamzah, ‘Ubaydah Ibn Al-Hârith and ‘Ali Ibn Abu Tâlib [Allāh be pleased with them] to come out and meet them. When they stood up and approached them, they asked them: “Who are you?” they disclosed their identities, thereupon the

(1) As-Sirah An-Nabawiyah of Ibn Kathîr, 2:407.

(2) As-Sirah An-Nabawiyah of Ibn Kathîr, 2:413.

(3) Kanz Al-‘Ummâl, no. 30000; Al-Bidâyah Wan-Nihâyah, 3:330; Al-Kâmil Fî At-Târikh, 2:22; Kashf Al-Astâr, no. 1763; Musannaf Ibn Abu Shaybah, 14:360, no. 37832,

disbelievers said: “Well, you are really honored equals.”

‘Ubaydah, the oldest, dueled with ‘Utbah, Hamzah with Shaybah and ‘Ali with Al-Walîd. Both Hamzah and ‘Ali killed their adversaries soon. ‘Ubaydah and ‘Utbah exchanged two strikes, because of which they both were fatally wounded. Hamzah and ‘Ali killed ‘Utbah with the sweep of their swords, and carried ‘Ubaydah to their companions.

Then, the two parties advanced and came close to each other. The Messenger of Allâh [peace be upon him] had previously ordered his Companions not to attack before he would give them his command. He said to them: “If the people attack you, repel them from you by arrows⁽¹⁾.” The Messenger of Allâh [peace be upon him] remained in the shed, along with Abu Bakr As-Siddîq [Allâh be pleased with him].

Ibn Ishâq says: I was reported by Abu Ja‘far Muhammad Ibn ‘Ali Ibn Al-Husayn that the battle of Badr took place on Friday, Ramadân seventeenth.

Ibn Ishâq says: I was reported by Hibbân Ibn Wâsi‘ Ibn Hibbân from old men belonging to his people that The Messenger of Allâh [peace be upon him] straightened the rows of his Companions on the day of the battle of Badr, using an arrow he had in his hand. He came upon Sawâd Ibn Ghaziyyah, the ally of Banu ‘Adiyy Ibn An-Najjâr, and he was protruding out of the row, thereupon The Messenger of Allâh [peace be upon him] pierced him in his abdomen with the arrow and said: “BE straight O Sawâd!” he said: “O Messenger of Allâh! By Allâh, you have pained me; and Allâh has sent you with truth and justice.” He said: “Then, take your right from me.”

The Messenger of Allâh [peace be upon him] uncovered his abdomen and said to him: “Take your right.” He embraced him and kissed him. The Messenger of Allâh [peace be upon him] asked him: “What has led you to do so?” he said: “O Messenger of Allâh! The war has come as you see, and I like that the last thing to do in this world is to have my skin touch yours.” The Messenger of Allâh [peace be upon him] invoked good upon him⁽²⁾.

After The Messenger of Allâh [peace be upon him] had straightened the rows, he entered the shed, and none was with him but Abu Bakr As-Siddîq [Allâh be pleased with him]. He went on supplicating Allâh Almighty, for

(1) Sahîh Al-Bukhârî, no. 3984; Al-Bidâyah Wan-Nihâyah, 3:333; As-Sirah An-Nabawiyyah, 2:416; Ithâf Al-Maharah, no. 25239; Al-Kâmil Fî At-Târikh, 2:22.

(2) Sahîh Muslim, no. 1763; Al-Bidâyah Wan-Nihâyah, 3:331; Musnad Ahmad, no. 208, 221; As-Sirah An-Nabawiyyah of Ibn Kathîr, 2:410; Zâd Al-Masîr, 3:325; Al-Kâmil Fî At-Târikh, 2:23.

the help and victory He promised him, and saying: “O Lord! Should this pact (of Muslims) be ruined, You would not be worshipped on earth afterwards.” Abu Bakr [Allāh be pleased with him] said to him: “O Prophet of Allāh! That is enough, because Allāh will achieve His promise for you⁽¹⁾.”

In the shed, The Messenger of Allāh [peace be upon him] was overtaken by a nap after which he woke up and said: “Rejoice Abu Bakr! The help of Allāh has come to you. That is Gabriel [peace be upon him] holding the noseband of his horse in the thick of a sandstorm⁽²⁾.”

The First To Be Killed Among The Muslims

Ibn Ishâq says: Mihja‘, the freed slave of ‘Umar Ibn Al-Khattâb [Allāh be pleased with him] was shot by an arrow, to be the first one killed among the Muslims. Then, Hârithah Ibn Surâqah, one of Banu ‘Adiyy Ibn An-Najjâr, was shot by an arrow in the breast while he was drinking from the basin, which sent him to death⁽³⁾.

Then, The Messenger of Allāh [peace be upon him] came out and went on provoking in them the spirit of Jihâd saying: “By Him, in Whose Hand is the life of Muhammad, none will fight with those (disbelievers) today, and be killed, while patient, expecting the reward for that with Allāh Almighty, facing the enemy rather than turning his back (from the battlefield), but that he would be admitted by Allāh to Paradise⁽⁴⁾.”

On that ‘Umayr Ibn Al-Humâm, the brother of Banu Salamah, who had some dates in his hand which he was eating, said: “Bravo! Bravo! Nothing separates me from Paradise but to be killed by those (disbelievers).” Then, he threw the dates from his hand and took his sword and went on fighting with the people until he was killed⁽⁵⁾.

Ibn Ishâq says: I was reported by ‘Āsim Ibn ‘Umar Ibn Qatâdah that ‘Awf Ibn Al-Hârith, i.e. Ibn ‘Afrâ’, said to The Messenger of Allāh [peace be upon him]: “O Messenger of Allāh! What does cause the Lord to smile at His servant?” The Messenger of Allāh [peace be upon him] said: “It is to dip his hand into the (blood of the) enemy while exposed (without an armor).” He took off an armor he was wearing, and threw it, and then took

(1) Al-Bidâyah Wan-Nihâyah, 3:332

(2) Al-Bidâyah Wan-Nihâyah, 3:337; Al-Kâmil Fî At-Târikh, 2:26.

(3) As-Sirah An-Nabawiyyah of Ibn Kathîr, 2:415.

(4) Al-Kâmil Fî At-Târikh, 2:23; Al-Bidâyah Wan-Nihâyah, 3:337; As-Sirah An-Nabawiyyah, 2:420.

(5) Ar-Rawd Al-Ânif, 3:71.

his sword and went on fighting until he was killed⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn Tha‘labah Ibn Su‘ayr Al-‘Udhri that when the two armies faced each other, Abu Jahl prayed for victory, saying: “Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow.” Indeed, it was he who was given to destruction⁽²⁾.

Then, The Messenger of Allâh [peace be upon him] took a handful of pebbles and faced the Quraysh and threw them with it, saying: “May you be defaced!” he commanded his Companions saying: “Attack the people strongly.” Then, the defeat was the lot of the disbelievers⁽³⁾. With the help of Allâh Almighty, many of the chiefs of Quraysh were killed, and an equal number of their noble men fell as captives.

The Muslims went on taking the captives, and The Messenger of Allâh [peace be upon him] was in the shed, with Sa‘d Ibn Mu‘âdh [Allâh be pleased with him] standing at the gate of the shed, carrying the sword, along with a number of the Ansâr to guard The Messenger of Allâh [peace be upon him] for fear of the enemy’s counter attack. Seeing the signs of displeasure in the face of Sa‘d Ibn Mu‘âdh [Allâh be pleased with him] because of what the people were doing, The Messenger of Allâh [peace be upon him] asked him: “By Allâh, it seems, O Sa‘d, that you dislike what the people are doing.” He said: “Yes, by Allâh, O Messenger of Allâh. That is the first battle with the polytheists in which they were defeated by Allâh, and it was dearer to me to kill the polytheists than to save their lives⁽⁴⁾.”

The Prophet Forbids To Kill Some Of The Polytheists

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] said to his Companions on the day of the battle of Badr: “I know that some of Banu Hâshim and others have been forced to come out unwillingly, and they have no need to fight us. So, whoever meets anyone of Banu Hâshim, he should not kill him; and whoever meets Abu Al-Bakhtari Ibn Hishâm

(1) Ar-Rawd Al-Ānif 3:73; Tarikh At-Tabari, 2:34; Subul Al-Huda War-Rashâd 4:45; Musannaf Ibn Abu Shaybah, no. 19499 4:591; Ma‘rifat As-Sahâbah of Abu Na‘îm Al-Asbahâni, no. 4946.

(2) Maghâzi Al-Wâqidi, 1:71; Tafsîr Ibn Kathîr, 4:32; Subul Al-Huda War-Rashâd, 4:46; Tafsîr At-Tabari, no. 15847, 13:494; As-Sirah An-Nabawiyyah, 2:431; Dalâ’il An-Nubuwwah, no. 932; Musannaf Ibn Abu Shaybah, no. 36674; Ar-Rawd Al-Ānif, 3:72; Zâd Al-Ma‘âd, 166; Tarikh At-Tabari, 2:34.

(3) Majma‘ Az-Zawâ’id, 6:84; Tafsîr At-Tabari, 9:136.

(4) Al-Bidâyah Wan-Nihâyah, 3:340; Tarikh At-Tabari, 2:34; Al-Kâmil Fî At-Târikh, 2:26.

Ibn Al-Hārith Ibn Asad, should not kill him; and whoever meets Al-'Abbās Ibn 'Abd-Al-Muttalib, the paternal uncle of The Messenger of Allāh [peace be upon him], should not kill him, because he has been forced to come out unwillingly.” on that Abu Hudhayfah said: “Do we kill our fathers, sons, brothers and clansmen and leave Al-'Abbās? By Allāh, if I meet him, I will strike his face with the sword.”

When this reached The Messenger of Allāh [peace be upon him] he said to 'Umar Ibn Al-Khattāb [Allāh be pleased with him]: “O Abu Hafs!” 'Umar [Allāh be pleased with him] said: “That was the first time The Messenger of Allāh [peace be upon him] nicknamed me with 'Abu Hafs'. He said: “Should the face of the uncle of The Messenger of Allāh [peace be upon him] be struck with the sword?” 'Umar said to him: “Let me chop off his (Abu Hudhayfah's) head with the sword. By Allāh, he proved to be a hypocrite.” Abu Hudhayfah used to say: “I am not safe from the (adverse consequence of) this statement I said on that day, and I will continue to be fearful because of it unless I fall as a martyr as expiation for it.” On the day of the battle of Yamāmah, he was killed as a martyr⁽¹⁾.

Ibn Ishāq says: The Messenger of Allāh [peace be upon him] forbade killing Abu Al-Bakhtari because he refrained most among the disbelievers from harming The Messenger of Allāh [peace be upon him] in Makkah. He did neither cause hurt to him, nor did The Messenger of Allāh [peace be upon him] hear that he had done anything he disliked. Furthermore, he was one of those who contributed in cancelling out the document written by the Quraysh against Banu Hāshim and Banu Al-Muttalib.

He was met by Al-Mujadhdhar Ibn Diyād Al-Balawi, the ally of the Ansār, who said to him: “No doubt, The Messenger of Allāh [peace be upon him] has forbidden us to kill you.” Abu Al-Bakhtari had a companion who had set out with him from Makkah, called Junādah Ibn Mulayhah Ibn Zuhayr. Abu Al-Bakhtari said to him: “And what about my companion?” Al-Mujadhdhar said: “No. By Allāh, we will not leave your companion. The forbiddance given by The Messenger of Allāh [peace be upon him] is restricted to you only.” He said: “Then, it is not, by Allāh: I will die with him, lest the women of Makkah would say that I have left my companion die because I was keen on life.”

They engaged in fight, and Al-Mujadhdhar Ibn Diyād killed him. Then, Al-Mujadhdhar went to The Messenger of Allāh [peace be upon him] and said to him: “By Him Who Sent you with the truth! I did my best to

(1) Tarikh At-Tabari, 2:150; 'Uyûn Al-Athar, 1:338.

convince him to surrender as a captive, so that I would bring him to you, but he insisted on fighting with me, and I fought with him and killed him⁽¹⁾."

Killing Umayyah Ibn Khalaf

Ibn Ishâq says: It is narrated on the authority of 'Abd-Ar-Rahmân Ibn 'Awf [Allâh be pleased with him] that he said: "Umayyah Ibn Khalaf was my friend in Makkah. My name was 'Abd 'Amr and after embracing Islam I changed it to 'Abd-Ar-Rahmân. While we were in Makkah, he used to meet me and say: 'O 'Abd 'Amr, did you change your name that your father gave you?' I used to answer him: 'Yes.' He replied, 'I do not know Ar-Rahmân. So, let us agree on a certain name to call you by. As for you, if I call you by your first name, then you will not answer me. As for me, I will not call you by a name that I do not know.' Whenever he called me by 'Abd 'Amr, I did not used to answer him. Then, I said: 'O Abu 'Ali, you can choose the name you want.' He then said: 'You are 'Abd-Al-Ilâh (the slave of God).' I agreed and the latter used to pass by him and he would say "'Abd-Al-Ilâh" and I used to answer him and talk to him. On the day of (the Battle of) Badr, I passed by him while he was standing with his son 'Ali and taking hold of his hand. I was carrying some armors that I got from the booty. Having seen me he said: 'O 'Abd 'Amr.' However, I did not answer him. Then he said: 'O 'Abd-Al-'Ilâh.' I replied: 'Yes.' He said: "Would you like to take me, for I am better than these armors.' I said: 'Yes, by Allâh.' I left the armors and took hold of his hand as well as that of his son while he was saying: 'I never witnessed a day like that. Do you not need milk?' Then I went out walking with them⁽²⁾."

Ibn Hishâm says: With "milk" he meant that he would ransom himself, in case of being captured with camels having abundant milk.

Ibn Ishâq says: It is narrated on the authority of 'Abd-Ar-Rahmân Ibn 'Awf [Allâh be pleased with him] that he said: While I was walking in between Umayyah and his son, taking hold of their hands, Umayyah asked me: "O 'Abd-Al-Ilâh! Who is that man marked with an ostrich's feather in his breast?" I said: "That is Hamzah Ibn 'Abd-Al-Muttalib." He said: "Indeed, he has inflicted upon us a great deal of harm."

He added: By Allâh, while I was leading them, behold! Bilâl saw him with me. It was Umayyah who tormented Bilâl in Makkah (when he was his slave), in order to force him to abandon Islam. Whenever it was hot, he would bring him out to the scorching sand of Makkah, and lay him on his

(1) Tarîkh At-Tabari, 2:34-35; 'Uyûn Al-Athar, 1:339.

(2) Tarîkh At-Tabari, 2:35; Al-Kâmil Fî At-Târikh, 2:27; 'Uyûn Al-Athar, 1:339.

back and order that a huge rock be placed on his chest, and say to him: "You would remain as such unless you abandon the religion of Muhammad." But Bilâl [Allâh be pleased with him] would say: "(I worship Allâh) the One and Only! (I worship Allâh) the One and Only!"

He added: When Bilâl saw Umayyah, he said: "That is the head of disbelief, Umayyah Ibn Khalaf! Woe to me if he escapes." I said: "O Bilâl! Leave my two captives." He said: "Woe to me if he escapes." I said: "Do you hear, son of the black woman?" he said: "Woe to me if he escapes."

He added: Then, he cried, at the top of his voice: "O helpers of Allâh! That is the head of disbelief, Umayyah Ibn Khalaf. Woe to me if he escapes." He added: They surrounded us until they made us like a piece of cloth, while I was repelling the harm from him. A man passed the sword (from underneath me) and struck the foot of his son who fell on the ground, because of which Umayyah cried so loudly that I have never heard the like of it. I said to him: "Save yourself lest I would be harmed because of you, for by Allâh, I think I could avail you nothing." They went on striking both (Umayyah and his son) with their swords until they killed them.

'Abd-Ar-Rahmân Ibn 'Awf [Allâh be pleased with him] used to say, commenting on that event: "May Allâh bestow mercy upon Bilâl! I lost my armors, and he afflicted me by killing my two captives⁽¹⁾."

The Angels Attend The Battle Of Badr

Ibn Ishâq says: It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: a man from Banu Ghifâr said to me: I, along with a paternal cousin of mine, ascended a mountain to oversee the battle of Badr, and we were polytheists, awaiting who would retreat, so that we would share in robbery. While we were on the mountain, a cloud approached us, in which we heard the neighing of horses, and I heard somebody saying: "Come O Hayzûm!" as for my cousin, he died at once because of terror. I myself was about to perish, but I kept firm⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of Abu Usayd: Mâlik Ibn Rabī'ah [Allâh be pleased with him] who attended the battle of Badr, that he said after he had lost his sight: "Were I now to be sighted, in Badr, I would have shown you the defile from which the angels came out, without doubt or suspicion⁽³⁾."

(1) Sahîh Al-Bukhârî, no. 2301, 3971.

(2) Tarîkh At-Tabari, 2:35; Maghâzi Al-Wâqidi, 1:76.

(3) Al-Bidâyah Wan-Nihâyah, 3:342; Ar-Rawd Al-Ânif, 3:76; Tafsîr At-Tabari, no. 7748, 7:175; Dalâ'il An-Nubuwwah of Al-Asfhâni, 1:228; Dalâ'il An-Nubuwwah of Al-

Ibn Ishâq says: It is narrated on the authority of Abu Dâwûd Al-Mazni [Allâh be pleased with him], and he had attended the battle of Badr, that he said: “I was pursuing a man from among the polytheists on the day of the battle of Badr to strike him when his head fell down before my sword reached him, thereupon I came to know that someone else had killed him⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The mark by which the angels [peace be upon them] were distinguished on the day of the battle of Badr was white turbans they let loose on their backs, whereas on the day of the Hunayn battle, they put on red turbans⁽²⁾.”

Ibn Hishâm says: It is narrated on the authority of ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] that he said: “No doubt, the turbans are the crowns of the Arabs. On the day of the Badr battle, the angels put on white turbans which they let loose on their backs, save Gabriel [peace be upon him] whose turban was yellow.”

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The angels fought, by themselves, only on the battle of Badr; and on any battle else, they stood as supplying forces, and did not share in striking (the enemies)⁽³⁾.”

Ibn Hishâm says: The motto of the Companions of The Messenger of Allâh [peace be upon him] on the day of the Badr battle was “(Allâh is) One! (Allâh is) One.”

Killing Abu Jahl

Ibn Ishâq says: On the day of the Badr battle, Abu Jahl came fighting, while reciting some poetic verses in which he appreciated his courage in war and praised his bravery in fighting. When The Messenger of Allâh [peace be upon him] finished from the enemy, he commanded that Abu Jahl be sought among the killed disbelievers.

It is narrated on the authority of Mu‘âdh Ibn ‘Amr Ibn Al-Jamûh that he said: “I heard the people describing Abu Jahl as impenetrable. When I heard that, I devoted my effort to kill him. I aimed at him, and when I was able to get him, I attacked him and struck him with a severe strike that cut off half

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Bayhaqi, no. 902.

(1) Tarîkh At-Tabari, 2:36; Al-Hidâyah Ila Bulûgh An-Nihâyah, 2:1117.

(2) Al-Mu‘jam Al-Kabîr, no. 12085; Tarîkh At-Tabari, 2:36.

(3) Al-Muharrar Al-Wajîz, 503; Al-Bidâyah Wan-Nihâyah, 3:343; Târîkh At-Tabari, 2:36; Al-Hidâyah Ila Bulûgh An-Nihâyah, 2:1117; ‘Uyûn Al-Athar, 1:340.

his leg. By Allāh, when it flew, it looked like a kernel flying from underneath a stone of striking kernels when it strikes. His son 'Ikrimah gave me a strike on my shoulder which cut off my forearm, and it remained hung in a part of my skin by my side. However, I got exhausted by fight for the whole day while drawing it (my forearm) behind me and was unable to kill him. When it harmed me, I placed my foot over it, and stretched my body until I got rid of it." Ibn Ishāq says: He lived afterwards until the caliphate of 'Uthmān [Allāh be pleased with him].

Then, Mu'awwidh Ibn 'Afrā' [Allāh be pleased with him] came upon Abu Jahl, with his leg cut off, and fatally struck him, and continued to fight until he was killed in the battle. When The Messenger of Allāh [peace be upon him] ordered that Abu Jahl be sought among the killed disbelievers, Ibn Mas'ūd [Allāh be pleased with him] passed by him.

The Messenger of Allāh [peace be upon him] said to them: "If you fail to identify him, look at the trace of a scratch in his knee, for one day, I and he crowded on a repast prepared by 'Abdullāh Ibn Jud'ān, and since I preceded him a little, I pushed him and he fell down on his knees, and receive a scratch in one of them whose trace remained with him.

'Abdullāh Ibn Mas'ūd [Allāh be pleased with him] said: I found him in his last breaths, and, having recognized him, placed my foot over his neck. One day in Makkah, he had previously caught hold of me and harmed me and poked me severely. I said to him: "Has Allāh not disgraced you O enemy of Allāh?" he said: "How has He disgraced me? Which Shame could be on a man whose people have killed him? Tell me who has won the battle today." I said: "Allāh and His Messenger [peace be upon him]." He said to me: "No doubt, you have ascended a ladder, too difficult on you to ascend O little shepherd of sheep!"

He added: Then, I cut off his head and brought it to The Messenger of Allāh [peace be upon him] and said to him: "O Messenger of Allāh! That is the head of Abu Jahl, the enemy of Allāh." The Messenger of Allāh [peace be upon him] said: "Is it really by Allāh other than Whom there is no deity?" I answered in the affirmative, and put his head in front of The Messenger of Allāh [peace be upon him] who praised Allāh⁽¹⁾.

Ibn Hishām said: It is narrated on the authority of Abu 'Ubaydah and others that once, 'Umar Ibn Al-Khattāb [Allāh be pleased with him] said to Sa'īd Ibn Al-Ās when he passed by him: "I see that you are angry with me

(1) Al-Bidāyah Wan-Nihāyah, 3:351-352; Al-Kāmil Fī At-Tārikh, 2:24; Tārikh At-Tabari, 2:36-37; Uyūn Al-Athar, 1:340.

for something, as if you think that it is I who killed your father. No doubt, had I killed him, I would not have apologized to you for that. I indeed killed my maternal uncle, Al-‘Ās Ibn Hishâm Ibn Al-Mughîrah. As for your father, I passed by him and he was like a wounded ox thereupon I left him. But it was his paternal cousin, ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] who aimed at, and killed him⁽¹⁾.”

The Story Of Ukâshah’s Sword

Ibn Ishâq says: On that day of Badr battle, ‘Ukâshah Ibn Mihsan Ibn Hurthân Al-Asadi, the ally of Banu ‘Abd Shâms Ibn ‘Abd Manâf, fought very fiercely with his sword until it got broken in his hand. He went to The Messenger of Allâh [peace be upon him] who gave him a stem of firewood and said to him: “Fight with this O ‘Ukâshah.” When he took it from The Messenger of Allâh [peace be upon him] he shook it and behold! It became in his hand a long strong sword of white blade, with which he fought until the Muslims emerged victorious by virtue of Allâh. This sword was called Al-‘Awn (assistance). He continued to fight with it in all the battles he attended with The Messenger of Allâh [peace be upon him] until he was killed in the war of apostasy, by Tulayhah Ibn Khuwaylid Al-Asadi⁽²⁾.

Ibn Ishâq says: He was ‘Ukâshah Ibn Mihsan, who said to The Messenger of Allâh [peace be upon him] when he told his Companions that seventy thousand of his ummah would enter Paradise whose image will be (as bright) as the full moon”: “O Messenger of Allâh! Invoke Allâh to make me one of them.” The Messenger of Allâh [peace be upon him] said: “You are one of them,” or “O Allâh, make him one of them.” A man from among the Ansâr stood up and said: “O Messenger of Allâh! Make me one of them.” The Messenger of Allâh [peace be upon him] said: “No doubt, ‘Ukâshah has preceded you⁽³⁾.”

The Messenger of Allâh [peace be upon him] further said: “The best horseman among the Arabs is from us.” They asked: “Who is he O Messenger of Allâh?” he said: “‘Ukâshah Ibn Mihsan.” Dirâr Ibn Al-Aswar Al-Asadi said: “This man is from us O Messenger of Allâh.” The Messenger of Allâh [peace be upon him] said: “No, he is not from you: but he is from us, due to the alliance (with ‘Abd Manâf)⁽⁴⁾.”

(1) Al-Isâbah, no. 3270, 3:107, no. 8973, 6:524; Al-Bidâyah Wan-Nihâyah, 3:354.

(2) ‘Uyûn Al-Athar, 1:345.

(3) Sahîh Al-Bukhârî, no. 6541; Sahîh Muslim, no. 216; Sunan Ad-Dârimi, no. 2807; Al-Mu‘jam Al-Kabîr, no. 424.

(4) Al-Bidâyah Wan-Nihâyah, 3:355.

The Pagans Are Thrown In The Well Of Badr

Ibn Ishâq says: It is narrated on the authority of 'Ā'ishah [Allâh be pleased with her] that she said: When The Messenger of Allâh [peace be upon him] commanded that the killed (disbelievers) be thrown in the well of Badr, they were thrown, save Umayyah Ibn Khalaf, who got swollen in the armor and filled it, and when they started to move his dead body, his flesh fell, thereupon they kept him in his place, and covered his body with the earth. When they were thrown in the well, The Messenger of Allâh [peace be upon him] stood near them and said: "O men of the well! Have you found true what Allâh promised you? verily, I have found true what Allâh promised me." His Companions said to him: "O Messenger of Allâh! Do you talk to dead people?" he said: "Verily, they have learnt that what Allâh promised them is true." The people asked him: "Have they heard what you said to them?" The Messenger of Allâh [peace be upon him] told them that they had learnt (rather than heard)⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: The Companions of The Messenger of Allâh [peace be upon him] heard The Messenger of Allâh [peace be upon him] in the middle of the night calling: "O inhabitants of the well! O 'Utbah Ibn Rabî'ah! O Shaybah Ibn Rabî'ah! O Umayyah Ibn Khalaf! O Abu Jahl Ibn Hishâm! (counting those among them who were thrown in the well) have you found true what your Lord promised you? I have found true what my Lord promised me." The Muslims said: "O Messenger of Allâh! Do you call a people after they had turned into corpses?" The Messenger of Allâh [peace be upon him] said: "They indeed hear what I am saying better than you, except that they could not reply⁽²⁾."

Ibn Ishâq says: I was informed by one of the learned scholars that The Messenger of Allâh [peace be upon him] said on that day: "O men of the well! How evil clan of a Prophet are you for your Prophet! You have belied me, whereas the people have given trust to me. You have driven me out whereas the people have given me shelter. You have fought against me whereas the people supported me." Then, he [peace be upon him] said: "Have you found true what your Lord promised you⁽³⁾?"

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him]

(1) Al-Bidâyah Wan-Nihâyah, 3:357; Târikh At-Tabari, 2:37; Al-Kâmil Fî At-Târikh, 2:26.

(2) Al-Bidâyah Wan-Nihâyah, 3:357; Târikh At-Tabari, 2:37; Sunan An-Nasâ'I Al-Kubra, no. 2202.

(3) Târikh At-Tabari, 2:37; Al-Kâmil Fî At-Târikh, 2:26; Al-Bidâyah Wan-Nihâyah, 3:357.

ordered that the dead bodies of the pagans be thrown in the well, ‘Utbah Ibn Rabī‘ah was taken and drawn into the well. The Messenger of Allāh [peace be upon him] looked at the face of Abu Hudhayfah Ibn ‘Utbah, and behold! He was sad, and the color of his face changed (because of sadness). He said to him: “O Abu Hudhayfah! It may be that you have doubt about the death of your father.” He said: “No, by Allāh, O Messenger of Allāh. I have no doubt about my father or his death. But I learnt who my father was in regard with his sound opinion, excellence and patience, and I hoped this would guide him to Islam. But I grieved when I saw what his destiny was, and remembered the disbelief on which he died, after my good assumption of him.” On that The Messenger of Allāh [peace be upon him] invoked good upon him, and said to him good words⁽¹⁾.

Concerning some young men who died along with the disbelievers on the day of the Badr battle, Allāh Almighty revealed (what means): {When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were you?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allāh spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell, what an evil refuge!} [An-Nisā’ 97]⁽²⁾

They are: Al-Hārith Ibn Zam‘ah Ibn Al-Aswad, Abu Qays Ibn Al-Fâkih Ibn Al-Mughîrah, Abu Qays Ibn Al-Walîd Ibn Al-Mughîrah, ‘Ali Ibn Umayyah Ibn Khalaf, and Al-‘Ās Ibn Munabbah Ibn Al-Hajjāj. They embraced Islam when The Messenger of Allāh [peace be upon him] was in Makkah. But when he emigrated to Madînah, they were detained by their parents and clansmen, and forced to abandon their religion of Islam, and they submitted to them. Then, they set out along with their people on the day of the Badr battle, and all were killed.

The Fay’ And Captives Of Badr

The Prophet [peace be upon him] commanded that all the war spoils over which the people fell in dispute should be gathered together. Those who got the booty argued that it should belong to them; and those who fought and chased the enemy argued that were it not for them, they would not have collected it: “We were busy in fighting the disbelievers until you got what you had got.” Those who guarded The Messenger of Allāh [peace be upon him] for fear of being attacked by the enemy said: “We simply feared that the enemy might launch a counterattack and harm The

(1) Tarîkh At-Tabari, 2:37; Al-Bidāyah Wan-Nihāyah, 3:359.

(2) Tafsîr Ibn Kathîr, 2:388; Tafsîr An-Nasafi, 1:358; Tafsîr At-Tabari, 2:100.

Messenger of Allāh [peace be upon him], thereupon we guarded him: so, you have no more right over the booty than us.”

Ibn Ishâq says: It is narrated on the authority of Abu Umâmah Al-Bâhili [Allāh be pleased with him] that he said: I asked ‘Ubâdah Ibn As-Sâmit [Allāh be pleased with him] about the (Qur’anic Verse in connection with the) war spoils, and he said: “It was revealed in connection with us, the Badr warriors, when we fell in dispute over the booty, and behaved insolently toward it, thereupon Allāh took it from our hands, and assigned it to His Messenger [peace be upon him]. The Messenger of Allāh [peace be upon him], in turn, distributed it equally among the Muslims⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of Abu Usayd As-Sa‘idi: Mâlik Ibn Rabī‘ah [Allāh be pleased with him] that he said: On the day of the Badr battle, I got the sword of Banu ‘Ā’idh Al-Makhzûmi known as Al-Marzubân, and when The Messenger of Allāh [peace be upon him] ordered that all the war spoils be gathered to him, I came and threw it among the spoils. Meanwhile The Messenger of Allāh [peace be upon him] never returned anyone having asked him for anything. Recognized it, Al-Arqam Ibn Abu Al-Arqam [Allāh be pleased with him] asked The Messenger of Allāh [peace be upon him] to give it to him, and he did.

Ibn Ishâq says: When The Messenger of Allah [peace be upon him] emerged victorious, he sent ‘Abdullāh Ibn Rawâhah [Allāh be pleased with him] to inform the inhabitants of the heights of Madīnah about the victory granted by Allāh Almighty to The Messenger of Allāh [peace be upon him] and the Muslims, and Zayd Ibn Hârithah [Allāh be pleased with him] to inform the dwellers of the lower part of Madīnah.

It is narrated on the authority of Usâmah Ibn Zayd [Allāh be pleased with them] that he said: We received the news by the time we had leveled the earth over the dead body of Ruqayyah [Allāh be pleased with her], the daughter of The Messenger of Allāh [peace be upon him] and the wife of ‘Uthmân Ibn ‘Affân [Allāh be pleased with him]. Indeed, The Messenger of Allāh [peace be upon him] had left me behind to look after her along with ‘Uthmân Ibn ‘Affân. Learnt that Zayd Ibn Hârithah arrived, I came and found him standing in the praying place, with the people crowded on him, while he was saying: “‘Utbah Ibn Rabī‘ah, Shaybah Ibn Rabī‘ah, Abu Jahl Ibn Hishâm, Zam‘ah Ibn Al-Aswad, Abu Al-Bakhtari: Al-‘Ās Ibn Hishâm, Umayyah Ibn Khalaf, Nubayh and Munabbah, sons of Al-Hajjāj were

(1) Musnad Ahmad, no. 22799, 22805; Al-Mustadrak, 2608; Tafsir At-Tabari, 15655, 13:370; Sunan Al-Bayhaqi Al-Kubra, no. 12596; Majma‘ Az-Zawā‘id, no. 11021; Tarikh At-Tabari, 2:38; Al-Bidāyah Wan-Nihāyah, 3:368.

killed.” I said: “O father! Is it true?” he answered in the affirmative⁽¹⁾.

Then, The Messenger of Allāh [peace be upon him] returned from Badr to Madīnah, along with the captives of the polytheists, including 'Uqbah Ibn Abu Mu'ayt and An-Nadr Ibn Al-Hārith. The Messenger of Allāh [peace be upon him] carried with him also the war booty he got in the battle from the polytheists, and made 'Abdullāh Ibn Ka'b Ibn 'Amr Ibn 'Awf in charge of it. On the way, he distributed the war spoils equally among the Muslims.

When The Messenger of Allāh [peace be upon him] reached Ar-Rawhā', he was received by the Muslims to congratulate him about the victory granted to him and the Muslims by Allāh Almighty. Salamah Ibn Salāmah said to them: “About which do you congratulate us? By Allāh, we have met but hairless old men like tied camels, which we slew.” The Messenger of Allāh [peace be upon him] smiled, and said: “O son of my brother! Those are the assembly of their chiefs⁽²⁾.”

Ibn Ishāq says: When the Messenger of Allāh [peace be upon him] arrived in As-Safrā', An-Nadr Ibn Al-Hārith was killed by 'Ali Ibn Abu Tālib [Allāh be pleased with him]. Then, he [peace be upon him] proceeded on until when he reached 'Irq Ath-Thabyah, he ordered that 'Uqbah Ibn Abu Mu'ayt be killed, and he had previously fallen a captive in the hands of 'Abdullāh Ibn Salamah, one of Banu Al-'Ajlān. He was killed by 'Āsim Ibn Thābit Ibn Abu Al-Aqlah Al-Ansāri, or by 'Ali Ibn Abu Tālib according to another narration on the authority of Az-Zuhri. Before his killing, 'Uqbah said to The Messenger of Allāh [peace be upon him]: “What will the destiny be O Muhammad?” The Messenger of Allāh [peace be upon him] said: “The Hellfire⁽³⁾.”

Ibn Ishāq says: At that place, The Messenger of Allāh [peace be upon him] was received by Abu Hind, the freed slave of Farwah Ibn 'Amr Al-Bayādi, with a water-skin full of Hays⁽⁴⁾. He failed to attend the battle of Badr, but he attended all the following battles along with The Messenger of Allāh [peace be upon him]. It was him who cupped The Messenger of Allāh [peace be upon him]⁽⁵⁾. In connection with him, The Prophet [peace be upon him] said: “Abu Hind is one of the Ansār, so, nothing should hinder

(1) Al-Bidāyah Wan-Nihāyah, 3:370; Tārīkh At-Tabari, 2:38.

(2) Tārīkh At-Tabari, 2:38; Al-Bidāyah Wan-Nihāyah, 3:372.

(3) Al-Mu'jam Al-Awsat, no. 2949; 'Uyūn Al-Athar, 1:348; Musannaf 'Abd-Ar-Razzāq, no. 9390; Tārīkh At-Tabari, 2:38; Al-Bidāyah Wan-Nihāyah, 3:372.

(4) a sweet meal made from dates, butter and dried yoghurt.

(5) Al-Isābah Fi Tamyīz As-Sahābah, no. 10677.

you from intermarriage with him.” They did accordingly⁽¹⁾.

Ibn Ishâq says: Then, The Messenger of Allâh [peace be upon him] proceeded on until he arrived in Madīnah a day before the arrival of the captives. When the captives were brought, Sawdah Bint Zam'ah [Allâh be pleased with her], the wife of The Messenger of Allâh [peace be upon him] was in the house of the family of 'Afrâ', who were lamenting 'Awf and Mu'awwidh, sons of 'Afrâ', before Hijâb was enjoined upon them.

It is narrated on the authority of Sawdah [Allâh be pleased with her] that she said: By Allâh, I was in their house when somebody came to us and told us that the captives had been brought. I returned to my house, and The Messenger of Allâh [peace be upon him] was in it, and in one corner of the chamber, I saw Abu Yazîd: Suhayl Ibn 'Amr, with his hands tied up to his neck by a rope. By Allâh, when I saw Abu Yazîd, I could not help saying: “O Abu Yazîd! You have surrendered by yourselves: was it not more fit for you to die as honored?” I became attentive only when The Messenger of Allâh [peace be upon him] said to me from the house: “O Sawdah! Do you instigate (the pagans) against Allâh and His Messenger?” I said: “O Messenger of Allâh! By Him Who sent you with the truth, when I saw Abu Yazîd with his hands tied up to his neck by a rope, I could not help saying what I have said⁽²⁾.”

Ibn Ishâq says: It is narrated on the authority of Nubayh Ibn Wahb that he said: When The Messenger of Allah [peace be upon him] brought the captives, he distributed them among his Companions, and enjoined a good treatment to them. Abu 'Azîz Ibn 'Umayr Ibn Hâshim, the full brother of Mus'ab Ibn 'Umayr was one of the captives. Abu 'Azîz said: Once, my brother Mus'ab came upon me while a man from among the Ansâr was capturing me, to whom he said: “Straighten the bond round him, because his mother is wealthy, perchance she would ransom him from you.”

He added: When they brought me from Badr, I was among a group of the Ansâr. Whenever they came with their meals, they would favor me with the bread, and eat only the dates, due to the recommendation given to them by The Messenger of Allâh [peace be upon him], and whenever a fragment of bread fell in the hand of anyone of them, he would give it to me, thereupon I would feel shy and return it to him, but he would give it to me once again, without touching it.

Ibn Hishâm says: Abu 'Azîz Ibn 'Umayr was the carrier of the flag of the

(1) Târikh At-Tabari, 2:39; Al-Bidâyah Wan-Nihâyah, 3:373;

(2) Ar-Rawd Al-Ânif, 3:95.

Quraysh after An-Nadr Ibn Al-Hārith. When Mus‘ab said those words to Abu Al-Yasār, his captor, Abu ‘Azīz said to him: “O my brother! Is this your commendation about me?” Mus‘ab said: “He is my brother other than you. “his mother asked about the most expensive ransom paid for a Quraishi person, and she was told that it was four thousand Dirhams, thereupon she ransomed him by four thousand Dirhams.

The Quraysh Men Receive The Calamity News In Makkah

Ibn Ishâq says: The first one to go to Makkah and bring to the Quraysh the calamity news was Al-Haysumân Ibn ‘Abdullâh Al-Khuzâ‘i, being asked about the news, he said: “‘Utbah Ibn Rabî‘ah, Shaybah Ibn Rabî‘ah, Abu Jahl Ibn Hishâm, Zam‘ah Ibn Al-Aswad, Abu Al-Bakhtari: Al-‘Âs Ibn Hishâm, Umayyah Ibn Khalaf, Nubayh and Munabbah, sons of Al-Hajjâj were killed.” When he went on counting those who were killed among their noble men, Safwân Ibn Umayyah, who was sitting in the Hijr, said: “By Allâh, this is mad. Ask him about me.” They asked him: “What has happened to Safwân Ibn Umayyah?” he said: “He is here, sitting in the Hijr, and I, by Allâh, saw his father and brother when they were killed.”

Ibn Ishâq says: It is narrated on the authority of Abu Râfi‘ [Allâh be pleased with him] that he said: “I was a slave to Al-‘Abbâs Ibn ‘Abd Al-Muttalib[Allâh be pleased with him] whose household members had embraced Islam including his wife Umm Al-Fadl and myself. Al-‘Abbâs[Allâh be pleased with him] venerated his tribe and did not like to oppose them, thus, he concealed his Islam. A great deal of his wealth was spread among his people. Abu Lahab, the enemy of Allâh, did not join the polytheists in Badr and sent Al-‘Âs Ibn Hishâm Ibn Al-Mughîrah on his behalf. When he received the news of the murder of the dignitaries of Quraysh, he was suppressed and disgraced and we felt powerful and proud.

I was a man of a weak body and used to make shafts of arrows and carve them in the room of Zamzam. While I was doing my job there in the presence of Umm Al-Fadl[Allâh be pleased with her], the wife of Al-‘Abbâs Ibn ‘Abd Al-Muttalib[Allâh be pleased with him] happy for the news we have received, the dissolute Abu Lahab came with an evil demeanor. He sat in the corner of the room with his back next to mine. While he was in such a state, people announced the coming of Abu Sufyân Ibn Al-Hārith Ibn ‘Abd Al-Muttalib. Hence, Abu Lahab invited him to come and tell the news. Abu Sufyân sat down and people stood around him. In response to the request of Abu Lahab, he said that the Muslims put them to an ignominious massacre and captivity. He said that he would not blame his people as they met white men on piebald horses between the heavens and earth that finished off anyone they met and nothing stopped them.”

Abu Râfi‘ [Allâh be pleased with him] added: “On hearing that, I raised the column of the room and said that these men were angels. Enraged by my remark, Abu Lahab slapped me hard on my face. When I resisted him, he carried me and struck me to the ground, then knelt upon me and kept on beating me, taking advantage of my weakness. Umm Al-Fadl [Allâh be pleased with her] consequently took a pole from the room and gave him a blow that cracked his head and denounced that he had victimized me in the absence of my master. Abu Lahab left in humility. Seven days later he died from an ominous ulcer that ended his life⁽¹⁾.”

The Quraysh Lament Their Dead

Ibn Ishâq says: It is narrated on the authority of ‘Abbâd Ibn ‘Abdullâh Ibn Az-Zubayr that he said: The Quraysh men lamented their dead for some time after which they said: “Do not do so, lest your news would reach Muhammad and his Companions who would, consequently, gloat at your misfortune. Moreover, do not hasten to send to ransom your captives, lest Muhammad and his Companions would avail themselves of this opportunity to raise the ransom value.”

Al-Aswad Ibn Al-Muttalib had three of his sons killed in the battle: Zam‘ah, ‘Aqîl and Al-Hârith, and he liked to wail over his sons. Such being the case, he heard a wailing woman at midnight, thereupon he, having lost his eyesight, said to his slave: “See whether lamentation was allowed, and whether the Quraysh people have started to wail over their dead, perchance I would be able to wail over Abu Hakîmah, i.e. Zam‘ah, since the inside of my body burnt.” The slave went and returned to him saying: “No, she is weeping on a camel she has lost.” On that occasion he said many poetic verses, in which he wondered how she could wail over a lost camel which caused her to be sleepless, while he was unable to wail over his killed sons⁽²⁾.

Ibn Ishâq says: Abu Wadâ‘ah Ibn Dubayrah As-Sahmi was one of the captives. The Messenger of Allâh [peace be upon him] said: “In Makkah, he has an intelligent son: he is a merchant of great wealth. So, do not hasten until he comes to you to ransom his father.” When the Quraysh said that they should not hasten to ransom their captives, Al-Muttalib Ibn Abu Wadâ‘ah, whom The Messenger of Allâh [peace be upon him] meant, said: “Yes, you have told the truth. Do not hasten to ransom your captives.” At night, he slipped away and went to Madînah, and ransomed his father by

(1) Al-Mustadrak, no. 5403-5407; Târikh At-Tabari, 2:39; Al-Bidâyah Wan-Nihâyah, 3:376; Ar-Rawd Al-Ânif 3:98.

(2) ‘Uyûn Al-Athar, 1:351; Al-Bidâyah Wan-Nihâyah, 3:377; Târikh At-Tabari, 2:41; Ar-Rawd Al-Ânif, 3:100.

four thousand Dirhams, and returned with him to Makkah⁽¹⁾.

Then, the Quraysh sent their envoys to ransom the captives. Mikraz Ibn Hafs Ibn Al-Akhyaf came in order to ransom Suhayl Ibn 'Amr. It was Mâlik Ibn Ad-Dukhshun who captured him. When he negotiated with the Muslims and they agreed, they said: "Bring us the ransom." Mikraz Ibn Hafs said: "Take me instead of him and release him so that he would bring you his ransom." Hence, the Muslims released Suhayl and arrested Mikraz until they got the ransom⁽²⁾.

Ibn Ishâq says: I was reported by Muhammad Ibn 'Amr Ibn 'Atâ that 'Umar Ibn Al-Khattâb [Allâh be pleased with him] said to The Messenger of Allâh [peace be upon him]: "O Messenger of Allâh! Let me cut the tongue Of Suhayl Ibn 'Amr so that he would not deliver speeches against you at any other time." The Messenger of Allâh [peace be upon him] said: "No, I do not want to mutilate his body lest my body would be mutilated even though I am a prophet." The Messenger of Allâh [peace be upon him] said: "He may do something because of which you will not censure him⁽³⁾."

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Abu Bakr that he said: 'Amr Ibn Abu Sufyân Ibn Harb, and the son of the daughter of 'Uqbah Ibn Abu Mu'ayt, was one of the captives, and it was 'Ali Ibn Abu Tâlib who captured him. Abu Sufyân was asked to ransom his son 'Amr, thereupon he said: "How should I lose my blood and wealth all at once? They have killed Hanthalah, and captured 'Amr. Let him in their hands as long as it seems to them to keep him."

He thus was detained in Madīnah with The Messenger of Allâh [peace be upon him], until when Sa'd Ibn An-Nu'mân Ibn Akkâl, an old Muslim, along with a little girl belonging to him, and a small herd of sheep, was in Naqī', therefrom he set out to perform 'Umrah. He did not feel afraid lest he would be detained in Makkah, given that he had taken a promise from the Quraysh not to harm a performer of Hajj or 'Umrah. But Abu Sufyân Ibn Harb attacked him in Makkah, and detained him in retaliation for his

(1) Al-Bidâyah Wan-Nihâyah, 3:377; Ar-Rawd Al-Ānif, 3:102; Târikh At-Tabari, 2:41; 'Uyûn Al-Athar, 1:351-352.

(2) Ibid. 3:377; 5:124; 2:41; 1:352.

(3) What the Prophet [peace be upon him] referred to, is the speech that Suhayl delivered in Makkah after the death of the Prophet [peace be upon him] when the people started to commit apostasy and hypocrisy became widespread in Madīnah and other places. Suhayl delivered a speech and said: "O assembly of the Quraysh! Do not be the last people to convert to Islam and the first ones to commit apostasy. Anyone who rouses doubt, we will cut off his head." see Al-Bidâyah Wan-Nihâyah, 3:300; Ar-Rawd Al-Ānif, 3:105; Târikh At-Tabari, 2:41, 240; 'Uyûn Al-Athar, 1:352.

son ‘Amr. Banu ‘Amr Ibn ‘Awf went to The Messenger of Allâh [peace be upon him] and told him, and asked him to give them ‘Amr Ibn Abu Sufyân, in order to release Sa’d by him. The Messenger of Allâh [peace be upon him] did accordingly, and they sent ‘Amr to Abu Sufyân, who, in turn, released Sa’d⁽¹⁾.

The Story Of Zaynab, Daughter Of The Messenger Of Allâh And Her Husband Abu Al-‘Âs Ibn Ar-Rabî‘

Ibn Ishâq says: Among the captives was Abu Al-‘Âs Ibn Ar-Rabî‘ Ibn ‘Abd-Al-‘Uzza Ibn ‘Abd Shâms, the son-in-law of The Messenger of Allâh [peace be upon him] as he was the husband of his daughter Zaynab [Allâh be pleased with her]. He was captured by Khirâsh Ibn As-Simmah, one of Banu Harâm. Abu Al-‘Âs was one of Makkah’s notables in wealth, honesty and merchandise. He was the daughter of Hâlah Bint Khuwaylid, and Khadijah [Allâh be pleased with her] was his maternal aunt. Khadijah [Allâh be pleased with her] asked The Messenger of Allâh [peace be upon him] to give him Zaynab in marriage, and The Messenger of Allâh [peace be upon him] never disagreed with her opinion; and this was before his Prophetic mission. He [peace be upon him] gave him Zaynab in marriage, and Khadijah regarded him in the same position of her son. When Allâh Almighty honored The Messenger of Allâh [peace be upon him] with the Prophethood, Khadijah and all his daughters [Allâh be pleased with them] believed in him, gave trust to him, testified that what he brought was the truth, and embraced his religion (of Islam); whereas Abu Al-‘Âs remained on his polytheism.

The Messenger of Allâh [peace be upon him] gave his daughter Ruqayyah or Umm Kulthûm in marriage to ‘Utbah Ibn Abu Lahab. When he disclosed to the Quraysh the command of Allâh and the enmity appeared between him and his people, they said: “No doubt, you have disengaged Muhammad from his concerns. Restore to him his daughters, and occupy him with them.”

They went to Abu Al-‘Âs Ibn Ar-Rabî‘ and said to him: “Leave your consort (Zaynab), and we would enable you to marry any woman you like from the Quraysh.” He said: “No, by Allâh, I will never leave my consort, and I do not like to have any woman from the Quraysh instead of my consort.” The Messenger of Allâh [peace be upon him] always appreciated him, and mentioned him with good words.

(1) Al-Bidâyah Wan-Nihâyah, 3:378-379; Ar-Rawd Al-Ânif, 3:106; ‘Uyûn Al-Athar, 1:352.

They went to ‘Utbah Ibn Abu Lahab and said to him: “Divorce the daughter of Muhammad, and we would enable you to marry any woman you like from the Quraysh.” He said: “I would divorce her if you enable me to marry the daughter of Ibân Ibn Sa‘îd Ibn Al-‘Âs, or the daughter of Sa‘îd Ibn Al-‘Âs.” They married him the daughter of Sa‘îd Ibn Al-‘Âs, and he divorced the daughter of The Messenger of Allāh [peace be upon him] before he consummated marriage with her. Thus, Allāh Almighty took her from his hand, in order to honor her. However, ‘Uthmân Ibn ‘Affân [Allāh be pleased with him] married her after him.

When the Messenger of Allāh [peace be upon him] was in Makkah, he did not make lawful or unlawful anyone oppressed by force. Although Zaynab’s conversion to Islam parted her from Abu Al-‘Âs, The Messenger of Allāh [peace be upon him] was unable to part between them. So, she stayed with him, and remained a Muslim and he a polytheist, until The Messenger of Allāh [peace be upon him] emigrated to Madînah. When the Quraysh set out for the Badr battle, Abu Al-‘Âs went with them, and fell among the captives, and remained in Madînah with The Messenger of Allāh [peace be upon him]⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of ‘Â’ishah "Allāh be pleased with her" that she said: When the people of Makkah sent money to ransom their captives, Zaynab, daughter of The Messenger of Allah [peace be upon him], sent for the ransom of her husband Abu Al-‘Âs Ibn Ar-Rabî‘ a collar, which had previously been owned by her mother Khadijah, before she gave it to her as a gift when her husband consummated marriage with her; and when the Messenger of Allāh [peace be upon him] saw it, he sympathized her so much, and said to his Companions: “If you see it convenient to release her captive for the sake of her, and give back her wealth, you may do.” They agreed, and said: “O Prophet! Yes.” Hence, they released him and gave her what she had sent⁽²⁾.

Took from him pledge or promise to release Zaynab [Allāh be pleased with her], The Messenger of Allāh [peace be upon him] sent Zayd Ibn Hârithah and a man from among the Ansâr and said to them: ***“Stay at Ya’jaj (three miles from Makkah) until Zaynab passes in order that you would bring her to me here (in Madînah).” It may be also that***

(1) Majma‘ Az-Zawâ’id, no. 15233; Târikh At-Tabari, 2:42-43; Al-Bidâyah Wan-Nihâyah, 3:379-380.

(2) Majma‘ Az-Zawâ’id, no. 15234; Târikh At-Tabari, 2:43; Al-Bidâyah Wan-Nihâyah, 3:380; Al-Isâbah, no. 10176, 7:248-249; Maghâz Al-Wâqidi, 1:90-91; Siyar A’lâm An-Nubalâ’, 1:285-286.

releasing Zaynab [Allâh be pleased with her] was among the conditions taken on him by The Messenger of Allâh [peace be upon him] even though they did not announce it publicly. The two men went out to the very place determined to them by The Messenger of Allâh [peace be upon him] a month or two after the battle of Badr.

What Zaynab Encountered To Join Her Father

Anyway, when Abu Al-‘Âs arrived in Makkah, he ordered her to join her father, and she started to prepare herself for the departure.

Ibn Ishâq says: It is narrated on the authority of Zaynab [Allâh be pleased with her] that she said: While I was getting ready in Makkah to join my father (in Madīnah), Hind Bint ‘Utbah met me and said: “O daughter of Muhammad! Have I not been informed that you intend to join your father?” I said: “I have not intended to do so.” She said: “O my paternal cousin! Do not do (conceal from me)! If you need anything to help you during your journey to your father, do not hesitate to ask me for it. Let not the bad relation between men affect what is between women.” By Allâh, I think she said so simply to do it, but I felt afraid of her, thereupon I denied that I had intended to do so. Meanwhile, I got ready for the journey⁽¹⁾.

Ibn Ishâq says: When Zaynab [Allâh be pleased with her] the daughter of The Messenger of Allâh [peace be upon him] got ready, her brother-in-law, Kinānah Ibn Ar-Rabi‘ brought to her a camel, which she rode. He took his bow and quiver and came out by day, driving the camel by himself, and she was in a howdah over it. The news reached some men of the Quraysh, who, consequently, came out in pursuit of her until they caught up with her in Dhu-Tuwa, and the first to precede to her was Habbâr Ibn Al-Aswad Ibn Al-Muttalib, who terrorized her with the spear while she was in her howdah, and since she was pregnant, she had a miscarriage. Her brother-in-law knelt and spread the arrows of his quiver and said: “By Allâh, none approaches me but that I would shoot him with an arrow.” Thus, the people left him and retreated.

Abu Sufyân, among a group of the men of Quraysh, came to him and said: “O man! Hold back your arrows from us so that we could talk to you.” he stopped and Abu Sufyân came towards him and stood facing him and said: “You are not right. You have come out with the woman publicly at the sight of the people, and you know our calamity and affliction, and the harm we have received from Muhammad. Of course, if you come out with his

(1) Tafsir Al-Qurtubi, 8:54; Al-Bidāyah Wan-Nihāyah, 3:399; Ar-Rawd Al-Ānif, 3:110; Tārīkh At-Tabari, 2:43.

daughter publicly at the sight of the people, the people would think we have been given to humiliation and weakness because of our affliction we have received. By my life, we have no need to detain her from her father. But, return with the woman until when the agitated voices calm down, and the people talk that we have returned her, take her in secret and join her with her father.” He did accordingly.

She spent many nights in Makkah until when the agitated voices calmed down, he came out with her at night and delivered her to Zayd Ibn Hârithah [Allâh be pleased with him] and his companion (the Ansâri man), who brought her to The Messenger of Allâh [peace be upon him]⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] dispatched a military expedition, and I was one of its members, and said to us: “If you catch Habbâr Ibn Al-Aswad or the other man (Nâfi‘ Ibn ‘Abd Qays) who was with him when they caught up with Zaynab, then, burn them with the fire.” When it was the next day, he sent to us saying: “I had previously ordered you to burn those two men with the fire. But later on, I thought that none should punish with the fire except Allâh Almighty. So, if you catch hold of them, kill them⁽²⁾.”

Conversion of Abu Al-‘Âs Ibn Ar-Rabî‘ To Islam

Ibn Ishâq says: Abu Al-‘Âs stayed in Makkah, and Zaynab [Allâh be pleased with her] the daughter of The Messenger of Allâh [peace be upon him] stayed in Madînah, when Islam parted between them. A short time before the conquest of Makkah, Abu Al-‘Âs set out on a trade journey to Shâm. When he finished from his job, and On his way back to Makkah, a military expedition belonging to The Messenger of Allâh [peace be upon him] met him, and took all that he had, and he was able to flee from them. When the expedition came with his property, he went at night to Madînah, and entered upon his wife Zaynab [Allâh be pleased with her] the daughter of The Messenger of Allâh [peace be upon him] and sought her protection and she granted him protection.

Therefore, she went out after The Messenger of Allâh [peace be upon him] had led the people in Fajr prayer, and said: “O people! I have granted protection to Abu Al-‘Âs Ibn Ar-Rabî‘.”

(1) Siyar A‘lâm An-Nubalâ’, 1:287; Al-Bidâyah Wan-Nihâyah, 3:400; Târikh At-Tabari, 2:44; Ar-Rawd Al-Ânif, 3:111.

(2) Kanz Al-‘Ummâl, no. 13446; Musannaf Ibn Abu Shaybah, no. 33142; Sunan Ad-Dârimi, no. 2461; Jâmi‘ Al-Ahâdith, no. 42338; Al-Isâbah, 6:525; Al-Bidâyah Wan-Nihâyah, 3:401; Ar-Rawd Al-Ânif, 3:114.

Having concluded the prayer with Taslîm, The Messenger of Allâh [peace be upon him] went to the people, and said: “O people, have you heard what I have heard?” They said: “Yes.” The Messenger of Allâh [peace be upon him] said: “By Him in Whose Hand is the soul of Muhammad, I had not known anything until I heard what you heard. However, the protection granted by any Muslim, even one of the lowest rank, must be respected by all Muslims.”

Then he went to his daughter, and said: “O daughter! Make his residence comfortable but let not him approach you, since you are not lawful for him.” The Messenger of Allâh [peace be upon him] sent to the members of the military expedition who had taken his property from him saying: “No doubt, this man is from us in such a position as you know well. You have taken his wealth, if you do good and return to him his property, that is what we like; and if you refuse, that is the Fay’ granted to you by Allâh, over which you have more right.” They said: “O Messenger of Allâh! We rather return to him his wealth.” They returned to him everything he had, even as insignificant as a bucket, a water-skin, a strap or a pot; and he lost nothing of his property.

Abu Al-‘ÂS went back to Makkah and gave all the people their money. Then he asked them: “O people of Quraysh! Do I owe money to anyone of you?” They replied: “No, may Allâh reward you with good. We have found you generous and trustworthy.” He said: “I testify that there is none worthy of worship except Allâh and that Muhammad [peace be upon him] is His slave and Messenger. By Allâh, nothing prevented me from my conversion to Islam when I was with him, even though I liked to do so, but my fear you might think that I wanted to seize your wealth. When Allâh Almighty helped me return your money to you, I embraced Islam.” Then, he came out and went to The Messenger of Allâh [peace be upon him] in Madînah⁽¹⁾. It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] restored Zaynab [Allâh be pleased with her] to him according to the first wedding contract with no change, even after six years of separation⁽²⁾.

Ibn Hishâm says: Abu ‘Ubaydah and ‘Âmir Ash-Sha‘bi told me that when Abu Al-‘Âs Ibn Ar-Rabî‘ came from Shâm, with the merchandise of the polytheists, it was said to him: “Would you embrace Islam and take that

(1) Al-Mustadrak, no. 5038; Majma‘ Az-Zawâ'id, no. 15236; Târikh At-Tabari, 2:44.

(2) Sunan At-Tirmidhi, no. 1143; Sunan Ad-Daraqatni, 3:254; Sunan Abu Dâwûd, no. 2240; Sunan Al-Bayhaqi, no. 13846; Al-Isâbah, 7:252; Al-Mustadrak, 2811; Siyar A'lâm An-Nubalâ', 1:288; Al-Bidâyah Wan-Nihâyah, 3:402; Al-Kâmil Fî At-Târikh, 2:30.

wealth? It is the property of polytheists.” He said: “How evil beginning for Islam is it to betray my trust!”

Releasing Some Captives Without Ransom

Ibn Ishâq says: Some captives were released with no ransom, from whom a mention may be made of:

Abu Al-‘Âs Ibn Ar-Rabî‘ Ibn ‘Abd-Al-‘Uzza Ibn ‘Abd Shâms, whom The Messenger of Allâh [peace be upon him] released without a ransom after Zaynab [Allâh be pleased with her] the daughter of The Messenger of Allâh [peace be upon him] sent his ransom.

Al-Muttalib Ibn Hantab Ibn Al-Hârith Ibn ‘Ubaydah Ibn ‘Umar Ibn Makhzûm: he was with some people belonging to Banu Al-Hârith Ibn Al-Khazraj, and left in their hands until they released him, thereupon he joined his people. According to Ibn Hishâm, he was captured by Khâlid Ibn Zayd: Abu Ayyûb Al-Ansârî [Allâh be pleased with him].

Sayfi Ibn Abu Rifâ‘ah Ibn ‘Âbid Ibn ‘Abdullâh Ibn ‘Umar Ibn Makhzûm: he was left in the hands of his captors, and since none came to release him, they released him, and took from him the pledge to send to them his ransom, but he sent nothing.

Abu ‘Azzah: ‘Abdullâh Ibn ‘Uthmân Ibn Uhayb Ibn Hudhâfah Ibn Jumah: he was needy, of many daughters, thereupon he talked to The Messenger of Allâh [peace be upon him] about that, saying: “O Messenger of Allâh! You know well that I have no property, not to mention my neediness and being of dependents. So, grant me freedom.” The Messenger of Allâh [peace be upon him] granted him freedom, and took from him a promise not to back anyone against him. Abu ‘Azzah said some poetic verses in praise of The Messenger of Allâh [peace be upon him] and exaltation of his superiority among his people⁽¹⁾.

Ibn Hishâm says: The ransom paid for the polytheists at that time ranged between four thousand and one thousand Dirhams, unless one had nothing, thereupon The Messenger of Allâh [peace be upon him] granted him freedom without a ransom.

Conversion Of 'Umayr Ibn Wahb To Islam

Ibn Ishâq says: It is narrated on the authority of ‘Urwah Ibn Az-Zubayr that he said: ‘Umayr Ibn Wahb Al-Jumahi sat with Safwân Ibn Umayyah at Al-Hijr shortly after the defeat of Badr. ‘Umayr Ibn Wahb was one of the

(1) Al-Bidâyah Wan-Nihâyah, 3:380.

devils of the Quraysh, who used to severely harm The Messenger of Allâh [peace be upon him] and his Companions in Makkah. His son, Wahb Ibn 'Umayr, was one of those who were taken captives in the Battle of Badr. He mentioned the people who had been killed from the Quraysh in the Battle of Badr and their loss. Safwân said: "By Allâh, there is nothing good in life after them." 'Umayr said: "You are right. Had it not been for a debt that I cannot pay and children for whom I fear (hardship) after me, I would have headed for Muhammad to kill him for I have a reason; my son is their captive." Safwân seized the opportunity and said to him: "I will pay your debt and provide for your children with my children as long as they are alive." 'Umayr said to him: "Conceal this matter between me and you." Safwân said: "I will do."

Then, 'Umayr ordered for his sword to be sharpened and poisoned. He set out until he reached Madînah. While 'Umar Ibn Al-Khattâb [Allâh Be Pleased with him] was sitting with some Muslims talking about the Battle of Badr and remembering the Favor of Allâh and the defeat of their enemies, he saw 'Umayr Ibn Wahb kneeling his camel before the door of the mosque, and carrying his sword. 'Umar [Allâh Be Pleased with him] said: "This dog is the enemy of Allâh, 'Umayr Ibn Wahb. He has come only to do something evil. He sowed the seeds of dissention among us and counted us for the people on the day of Badr."

'Umar [Allâh Be Pleased with him] entered upon The Messenger of Allâh [peace be upon him] and said to him: "O Prophet of Allâh, the enemy of Allâh 'Umayr Ibn Wahb has come carrying his sword." The Messenger of Allâh [peace be upon him] said: "Let him enter." 'Umar [Allâh be pleased with him] went to 'Umayr and tied him with the belt of his sword and told those who were present among the Ansâr to sit with the Messenger of Allâh [peace be upon him] and to guard him from this evil man who could not be trusted. Then, they entered upon The Messenger of Allâh [peace be upon him] who told 'Umar, May Allâh Be Pleased with him, to release him when he saw him holding 'Umayr from his neck by the belt of his sword.

The Messenger of Allâh [peace be upon him] said: "Draw near (to me), O 'Umayr." When he drew near, he said: "Good morning!" It was the greeting of the people of Jâhiliyyah. The Messenger of Allâh [peace be upon him] said: "Allâh Has Honored us with a greeting that is better than yours, O 'Umayr. It is the greeting of peace [As-Salamu 'Alaykum], which is the greeting of the people of Paradise." He replied: "By Allâh, O Muhammad, I have recently come to know this." The Messenger of Allâh [peace be upon him] said: "Why have you come?" He answered: "I have come for that captive (my son) that is in your hands, so, be kind to him." The Messenger

of Allâh [peace be upon him] said: "What about the sword that you are hanging around your neck?" he said: "May Allâh distort them, did they avail us anything?!" The Messenger of Allâh [peace be upon him] said: "Tell me the truth. Why have you come?" He replied: "I only have come for this." The Messenger of Allâh [peace be upon him] said: "Nay! You sat with Safwân Ibn Umayyah at Al-Hijr and remembered the people who had been killed from the Quraysh during the Battle of Badr. Then, you said: 'Had it not been for a debt I owe and children I have, I would have gone out to kill Muhammad.' Then, Safwân Ibn Umayyah promised you to pay your debt and provide for your children if you killed me. Allâh Will Prevent you from killing me."

'Umayr said: "I testify that you are the Messenger of Allâh. O Messenger of Allâh, we used to belie you concerning the revelation that you receive from heaven, and this matter is known to none except me and Safwân. By Allâh, I know that none has told you about this except Allâh. So, praise be to Allâh Who Guided me to Islam and led me to faith in this way." Then, he declared the two testimonies of faith. The Messenger of Allâh [peace be upon him] said (addressing his Companions): "Teach your brother the religious matters, teach him the Qur'an and set his captive free." The Companions did so.

'Umayr, may Allâh be pleased with him, said: "O Messenger of Allâh, I strived hard to extinguish the Light of Allâh and I used to severely harm the followers of the Religion of Allâh Almighty. So, I would like you to give me permission to return to Makkah, to call the people there to Allâh, His Messenger and Islam, perchance Allâh Almighty would guide them. Otherwise, I will harm them in their religion as I used to harm your Companions in their religion." The Messenger of Allâh [peace be upon him] gave him permission and he left for Makkah.

After the departure of 'Umayr to Madînah, Safwân Ibn Umayyah used to say to the people of the Quraysh: "You will hear good news within days that will make you forget (the loss of) the Battle of Badr." He used to ask about him the coming travelers until someone came and told him about 'Umayr's conversion to Islam. Consequently, he swore not to talk to him or be of benefit to him forever.

Ibn Ishâq says: When 'Umayr came to Makkah, he continued to call to Islam relentlessly, and harmed severely those who opposed it, and many people embraced Islam at his hands⁽¹⁾.

(1) Majma' Az-Zawâ'id, no. 14063; 'Uyûn Al-Athar, 1:353-355; Al-Bidâyah Wan-Nihâyah, 3:381-382; Târikh At-Tabari, 2:45.

Ibn Ishâq says: It was 'Umayr Ibn Wahb, or Al-Hârith Ibn Hishâm, who saw Iblîs when he turned back on his heels on the day of the Badr battle, and asked him: "Where are you going O Surâqah?" but he went away⁽¹⁾.

On that occasion, Allâh Almighty revealed (what means): {Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you." [i.e. when Satan appeared to them in the form of Surâqah Ibn Mâlik Ibn Ju'shum and promised to protect their backs from the hostilities of Banu Bakr Ibn Wâ'il, who were in dissonance with them.] {But when the two forces came in sight of each other,} [i.e. when Iblîs saw the soldiers of Allâh from among the angels, with whom Allâh Almighty supported His Messenger [peace be upon him] and the Muslims against their enemy], {he turned on his heels, and said: "Lo! I am clear of you; Lo! I see what you see not; Lo! I fear Allâh; for Allâh is strict in punishment."} [Al-Anfâl 48]

It was reported to me that they saw him everywhere in the form of Surâqah Ibn Mâlik, until when it was the day of the battle of Badr, and both parties met in war, he turned back on his heels. In this way, he led them to come and then he withdrew and left them.

Revelation Of Sûrat Al-Anfâl

Ibn Ishâq says: When the battle of Badr was over, Allâh Almighty revealed Sûrat Al-Anfâl entirely, esp. when they fell in dispute about the war spoils. In this connection, Allâh Almighty revealed (what means): {They ask you concerning Al-Anfâl (things taken as spoils of war). Say: "Such spoils of war are at the disposal of Allâh and the Messenger: so fear Allâh, and keep straight the relations between yourselves: obey Allâh and His Messenger, if you do believe."} [Al-Anfâl 1]

It is narrated on the authority of 'Ubâdah Ibn As-Sâmit [Allâh be pleased with him] that he said: In connection with us, the Badr warriors, Sûrat Al-Anfâl was revealed, esp. when we fell in dispute over the war booty, and behaved impolitely in regard with it, thereupon Allâh Almighty took it from us, and assigned it to His Messenger [peace be upon him], who distributed it among us equally. That was out of the fear and obedience of Allâh Almighty, and obedience of The Messenger of Allâh [peace be upon him], and settlement of relations⁽²⁾.

(1) Ar-Rawd Al-Ânif 3:115; As-Sirah An-Nabawiyyah, 2:488.

(2) Musnad Ahmad, no. 22799, 22805; Al-Mustadrak, 2608; Tafsîr At-Tabari, 15655, 13:370; Sunan Al-Bayhaqi Al-Kubra, no. 12596; Majma' Az-Zawâ'id, no. 11021; Tarîkh At-Tabari, 2:38; Al-Bidâyah Wan-Nihâyah, 3:368.

In connection with the people's setting out with The Messenger of Allâh [peace be upon him], and how they received the news that the Quraysh came out to fight with them, given that their intention when they set out with The Messenger of Allâh [peace be upon him] was to get hold of the caravan and gain the booty, Allâh Almighty revealed (what means): {Just as your Lord brought you out of your house in truth (for the Badr battle), even though a party among the Believers disliked it, Disputing with you concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it. Behold! Allâh promised you one of the two (enemy) parties, that it should be yours: you wished that the one unarmed should be yours,} [i.e. the war booty] {but Allâh willed to justify the Truth according to His words, and to cut off the roots of the Unbelievers. That He might justify Truth and invalidate falsehood, distasteful though it be to those in guilt.} [i.e. the battle in which the chiefs and noble men of Quraysh were defeated] {Remember you implored the assistance of your Lord,} [i.e. when you saw your small number in comparison with their great number] {and He answered you:} [i.e. He responded to the supplication of The Messenger of Allâh [peace be upon him], as well as to your supplication]: {"I will assist you with a thousand of the angels, ranks on ranks." Allâh made it but a message of hope, and an assurance to your hearts, (in any case) there is no help except from Allâh: and Allâh is Exalted in Power, Wise. Remember He covered you with a sort of drowsiness, to give you calmness from Himself, and He caused rain to descend on you from heaven,} [i.e. the rain that fell on that night, which hindered the polytheists from heading for the water, whereas you were able to precede to it and have control of it,] {to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.} [Al-Anfâl 5-11]

Then, Allâh Almighty said (what means): {Remember your Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instill terror into the hearts of the Unbelievers: smite you above their necks and smite all their finger tips off them." This because they contended against Allâh and His Messenger: if any contends against Allâh and His Messenger, Allâh is strict in punishment.} [Al-Anfâl 12-13]

After that, He said (what means): {O you who believe! when you meet the Unbelievers in hostile array, never turn your backs to them. If any turns his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own) - he draws on himself the wrath of Allâh, and his abode is Hell, an Evil refuge (indeed)!} [Al-Anfâl 15-16] By so saying, He Almighty encouraged the faithful believers to fight, and not to turn back from their enemies once they meet them in war, putting in mind that Allâh

Almighty promised to give the Muslims victory over them.

As regards The Messenger of Allâh [peace be upon him] when he threw the disbelievers with the pebbles, Allâh Almighty revealed (what means): {It is not you who slew them; it was Allâh: when you threw (a handful of dust), it was not your act, but Allâh's:} [i.e. in order to give you victory over the disbelievers, He cast terror into their hearts] {in order that He might test the Believers by a gracious trial from Himself:} [i.e. to let the believers know His favor upon them, by making them victorious over their enemies, in spite of their small number compared with the great number of their enemies, perchance they would know well His right upon them, and give thanks to His favor He conferred upon them] {for Allâh is He Who hears and knows (all things). That, and also because Allâh is He Who makes feeble the Plans and stratagems of the Unbelievers.} [Al-Anfâl 17-18]

With regard to the prayer for victory, Allâh Almighty revealed (what means): {(O disbelievers!) if you prayed for victory and judgment, now has the judgment come to you.} [He refers here to the supplication of Abu Jahl Ibn Hishâm: "Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow."] {If you desist (from wrong), it will be best for you: if you return (to the attack), so shall We.} [i.e. We shall return to you with the like of this battle in which you were smitten] {Not the least good will your forces be to you even if they were multiplied: for verily Allâh is with those who believe!} [Al-Anfâl 19]

Allâh then prompted the believers to obey and hearken to Allâh and His Messenger [peace be upon him] saying (what means): {O you who believe! obey Allâh and His Messenger, and turn not away from him when you hear (him speak).} [i.e. do not violate his command whilst he talks to you, given that you pretend you follow him] {Nor be like those who say: "We hear," but listen not.} [i.e. the hypocrites, who pretend to obey him, and conceal their disobedience of him] {For the worst of beasts in the sight of Allâh are the deaf and the dumb, those who understand not.} [i.e. the hypocrites you are forbidden to resemble, who are too mute to speak good, too deaf to listen to the truth, and too blind to see the adverse consequences of their evil.] {If Allâh had found in them any good, He would indeed have made them listen} [i.e. their speech they had said with their tongues, but their hearts contradicted their words] (as it is), if He had made them listen, they would but have turned back and declined (faith).} [i.e. they would have failed to fulfill their obligations to you] [Al-Anfâl 22-23]

{O you who believe! Respond to Allâh and His Messenger, when He calls you to that which will give you life ;} [I.e. to the war by which Allâh

Almighty honored you after humiliation, gave you power after weakness, and protected you from your enemies after oppression] [24]

{Call to mind when you were a small (band), despised through the land, and afraid that men might despoil and kidnap you; but He provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance: that you might be grateful. O you that believe! betray not the trust of Allâh and the Messenger, nor misappropriate knowingly things entrusted to you.} [i.e. do not disclose to him the truth which pleases him, and in secret you violate him and do something different from the truth: by so doing you indeed breach your trusts and betray your own souls.] [26-27]

{O you who believe! if you fear Allâh, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allâh is the Lord of grace unbounded.} [i.e. a criterion to distinguish truth from falsehood, therewith Allâh would establish your truth, and extinguish the falsehood of your opponents.] [Al-Anfâl 29]

Then, Allâh Almighty reminded His Messenger [peace be upon him] of the plot of the disbelievers against him with the intention to detain or kill or expel him, and how He frustrated their plot (what means): {Remember (O Muhammad) how the Unbelievers plotted against you, to keep you in bonds, or slay you, or get you out (of your home). They plot and plan, and Allâh too plans, but the best of planners is Allâh.} [Al-Anfâl 30]

In connection with the misguidance of the Quraysh, which led them to invoke Allâh to hasten on punishment for them if what was brought by Muhammad is the truth, Allâh Almighty said (what means): {Remember (O Muhammad) how they said: "O Allâh! if this is indeed the Truth from You, rain down on us a shower of stones from the sky, or send us a grievous torment."} [i.e. they used to say that Allâh would not punish them so long as they sought His forgiveness, and never did He punish a people so long as their Prophet was with them, unless He took him out of them. That was their opinion whilst The Messenger of Allâh [peace be upon him] was among them. So, Allâh Almighty revealed, with regard to their misguidance and ignorance, and prayer for punishment upon themselves]: {But Allâh was not going to send them a torment whilst you were amongst them; nor was He going to send it whilst they could ask for pardon. But what plea have they that Allâh should not punish them} [even if you are among them and they seek forgiveness] {when they keep out (men) from Al-Masjid Al-Harâm}, [i.e. you and those who believed in you] (and they are not its guardians? No men can be its guardians except the righteous;} [i.e. you and the faithful believers] {but most of them do not understand. Their prayer at the House (of Allâh)} [i.e. by virtue of which, as they claim, Allâh Almighty

protects them] {is nothing but whistling and clapping of hands} [i.e. and this does not please Allâh Almighty, nor does Allâh Almighty like it, nor did He enjoin it upon them] (its only answer can be), "Taste you the Penalty because you blasphemed."} [i.e. the defeat you received on the day of the battle of Badr] [Al-Anfâl 32-35]

Ibn Ishâq says: It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: The battle of Badr broke up shortly after Allâh Almighty revealed Sûrat Al-Muzzammil in which he said (what means): {And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth; and bear with them for a little while. With Us are Fetters (to bind them), and a Fire (to burn them), And a Food that chokes, and a Penalty Grievous.} [Al-Muzzammil 11-13]⁽¹⁾

Concerning those who aided Abu Sufyân and the polytheists with their wealth to fight the Muslims, Allâh Almighty revealed (what means): {The Unbelievers spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell.} [Al-Anfâl 36]

Then, He commanded the Prophet to tell them (what means): {Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them).} [Al-Anfâl 38]

In connection with the command to fight the polytheists, Allâh Almighty revealed (what means): {And fight them on until there is no Fitnah, and there prevails justice and faith in Allâh altogether and everywhere;} [i.e. until the worship with sincerity becomes to Allâh Alone, in which He has no partner] {but if they cease, verily Allâh does see all that they do. If they refuse, be sure that Allâh is your Protector, the Best to protect and the Best to help.} [Al-Anfâl 39-40]

Allâh Almighty informed them how to distribute the war booty among themselves, saying (what means): {And know that out of all the booty that you may acquire (in war), one-fifth is assigned to Allâh, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer, if you do believe in Allâh and in the revelation We sent down to our Servant on the Day of Testing, the Day of the meeting of the two forces} [i.e. the day on which the truth was clearly distinguished from falsehood and that was the day of the battle of Badr.] {For Allâh has power over all things.

(1) Dalâ’il An-Nubuwwah of Al-Bayhaqi, no. 961; Ar-Rawd Al-Ânif, 3:128.

Remember you were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than you.} [I.e. the caravan of Abu Sufyân for which you set out, and the disbelievers came out to protect it from you with no appointment to be made between you] {Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment} [I.E. if you agreed to meet at a particular time, and then you knew their great number compared with your small number, you would not have met them] {but (thus you met), that Allâh might accomplish a matter already enacted ;} [i.e. to empower the Islam and the Muslims, and disgrace disbelief and disbelievers, with no great effort from you] {that those who died might die after a clear Sign (had been given), and those who lived might live after a clear Sign (had been given). And verily Allâh is He Who hears and knows (all things).} [Al-Anfâl 41-42]

Then, Allâh Almighty reminded His Messenger [peace be upon him] of His kindness toward him, and plan in his favor, saying (what means): {Remember (O Muhammad) in your dream Allâh showed them to you as few: if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in (your) decision: but Allâh saved (you) for He knows well the (secrets) of (all) hearts.} [i.e. that vision was one of His favors upon the Muslims, by which He encouraged them to encounter their enemies, and held back from them the feeling of weakness they feared for themselves.]

{And remember when you met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allâh might accomplish a matter already enacted} [i.e. to cause both parties to agree on war, thereby to exact retribution from those whom He liked to punish, and confer favor upon those for whom He liked to complete His favor, from among His allies] {For to Allâh do all questions go back (for decision).} [Al-Anfâl 43-44]

Then, Allâh Almighty informed the Muslims about the strategies of war they should adopt, saying (what means): {O you who believe! when you meet a force} [i.e. to fight with in the Cause of Allâh] {be firm, and call Allâh in remembrance much (and often);} [i.e. Allâh for Whose sake you sacrifice your lives in fulfillment of the pledge of allegiance you have given] {that you may prosper. And obey Allâh and His Messenger; and fall into no disputes, lest you would lose heart and your power depart; and be patient and persevering: for Allâh is with those who patiently persevere. And be not like those who started from their homes insolently and to be seen of men}, [i.e. Abu Jahl and the polytheists who said: "We shall not return until we come to Badr, and slaughter our animals, and hold festivities, so that the

Arabs would know about our advance and gathering, because of which they would have awe for us afterwards. So, proceed on." In other words, do not intend, by your deed, to be heard or seen of people, or seek their praise and appreciation: but let your intention be sincere to Allâh Almighty, to support your religion, and aid your Prophet [peace be upon him], and no more.] [Al-Anfâl 45-47]

Then, Allâh Almighty said (what means): {Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you"} [i.e. when Satan appeared to them in the form of Surâqah Ibn Mâlik, and promised to protect their backs from Banu Bakr Ibn Wâ'il] {but when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; Lo! I see what you see not; Lo! I fear Allâh; for Allâh is strict in punishment."} [Al-Anfâl 48]

Allâh Almighty mentioned what the disbelievers receive at their death, and told His Prophet [peace be upon him] about them until He came to His saying (what means): {If you gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.} [Al-Anfâl 57]

Then, Allâh Almighty said (what means): {Against them prepare your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of Allâh and your enemies, and others besides, whom you may not know, but whom Allâh does know. Whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly. But if the enemy inclines towards peace, you (also) should incline towards peace,} [i.e. if the enemies like to make peace with you on Islam, accept that from them] {and put your trust in Allâh: for He is the One that Hears and Knows (all things). Should they intend to deceive you, verily Allâh suffices you: He it is that has strengthened you} [after weakness] {with His aid and with (the company of) the Believers; And (moreover) He has put affection between their hearts} [i.e. on the truth and guidance with which Allâh sent you to them] {not if you had spent all that is in the earth, could you have produced that affection, but Allâh has done it} [i.e. with His religion on which He brought their hearts together] {for He is Exalted in might, Wise.} [Al-Anfâl 60-63]

Then, He Almighty said (what means): {O Prophet! Sufficient unto you is Allâh, (unto you) and unto those who follow you among the Believers. O Prophet! rouse the Believers to Jihâd. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.} [Al-Anfâl 64-65] [That is, they fight but they do neither have a good intention nor know the truth nor learn good and evil.]

In this connection, It is narrated on the authority of ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that when this Holy Verse was revealed, the Muslims felt it difficult, and it was hard on them that ten should fight one hundred, and one hundred should fight one thousand. So, Allâh lightened the burden from them, and abrogated it with the next Holy Verse in which He said (what means): {For the present, Allâh has lightened your (task), for He knows that there is weakness in you: but (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allâh: for Allâh is with those who patiently persevere.} [Al-Anfâl 66]

Ibn ‘Abbâs [Allâh be pleased with them] added: “So, if they were half the number of their enemies, they should not flee away from the battlefield, and if they were less than the half, they should not fight them, and it would be possible for them to retreat to a troop (of their own)⁽¹⁾.”

Concerning the captives and war spoils, Allâh Almighty blamed him for taking them, and it was unlawful for a Prophet before him to take the booty from an enemy.

Ibn Ishâq says: It is reported that The Messenger of Allâh [peace be upon him] said: “I have been given five things which were not given to any Prophet before me. These are: Allâh The Almighty Made me victorious by terror (to be cast into the hearts of my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a means for purification (such as dry ablution). Therefore, my followers can pray wherever the time of a prayer is due. I have been gifted with the most succinct expressions that are totally comprehensive in meaning. The booty has been made lawful for me (and was not made so for anyone else before me). I have been given the right of intercession (on the Day of Resurrection)⁽²⁾.”

Allâh Almighty said (what means): {It is not fitting for a Prophet that he should have prisoners of war until he has thoroughly subdued the land. You look for the temporal goods of this world ;} [i.e. to take the ransom in return for the captives] {but Allâh looks to the Hereafter} [i.e. to kill them in order for the religion to prevail, by which the hereafter could be attained] {and Allâh is Exalted in might, Wise. Had it not been for a previous ordainment from Allâh, a severe penalty would have reached you for the (ransom) that you took.} [i.e. had it not been for the fact that He Almighty

(1) Tafsîr Ibn Kathîr, 4:87; Ar-Rawd Al-Ânîf, 3:129; Ad-Durr Al-Manthûr, 4:103; Al-Mu'jam Al-Awsat, no. 7804, 8028.

(2) Tafsîr At-Tabarî, no. 16318, 14:70; Ar-Rawd Al-Ânîf, 3:134.

never punishes before forbiddance, He would have punished them for what they had done. But He Almighty then made it lawful for him and them to take, out of His mercy and favor upon them] He said (what means): {But (now) enjoy what you took in war, lawful and good: but fear Allâh: for Allâh is Oft-Forgiving, Most Merciful.} [Al-Anfâl 67-69]

Addressing His Prophet [peace be upon him] Allâh Almighty then said (what means): {O Prophet! say to those who are captives in your hands: "If Allâh finds any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allâh is Oft-Forgiving, Most Merciful." But if they have treacherous designs against you, (O Messenger!), they have already been in treason against Allâh, and so has He given (you) power over them. And Allâh is He who has (full) Knowledge and Wisdom.} [Al-Anfâl 70-71]

Then, Allâh Almighty urged the Muslims to be in contact with each other, and the Muhâjirûn and the Ansâr to be allies of each other in the religion of Allâh, whereas the disbelievers are the allies of each other, saying (what means): {unless you do this, , there would be Fitnah on earth, and great mischief.} [Al-Anfâl 73] [That is, unless the believer takes as his ally the believer, rather than the disbeliever, even though of his kindred, there will be mischief and great corruption on earth, caused by the believer's taking the disbeliever as his ally.]

Then, Allâh Almighty returned the inheritance to the kindred of those who embraced Islam, after it had depended on the alliance between the Muhâjirûn and the Ansâr, saying (what means): {And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, they are of you. But kindred by blood have prior rights against each other in the Book of Allâh. Verily Allâh is well-acquainted with all things.} [Al-Anfâl 75]

Ibn Ishâq says: It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] and Sa'îd Ibn Al-Musayyab that the polytheists suffered on the day of Badr battle one hundred and forty casualties, seventy killed and seventy captured. That is confirmed by the statement of Allâh Almighty in His Holy Book, addressing the Muslims on the day of the battle of Uhud (what means): {What! when a single disaster smites you, although you smote (your enemies) with one twice as great, do you say "Whence is this?" Say (to them): "It is from yourselves: for Allâh has power over all things."} [Al 'Imrân 165] It is known that the Muslims on the day of the battle of Uhud lost seventy martyrs; whereas on the day of the battle of Badr, they

killed seventy among the polytheists, and got seventy captives, which makes the twice of their casualties in Uhud⁽¹⁾.

The Muslims also lost many martyrs, some from among the Muhâjirûn and others from among the Ansâr. From among the Muhâjirûn, a mention may be made of ‘Ubaydah Ibn Al-Hârith Ibn Al-Muttalib, who was killed by ‘Utbah Ibn Rabî‘ah: he cut off his leg during the swordfight and he died some days later; ‘Umayr Ibn Abu Waqqâs Ibn Uhayb, the brother of Sa’d Ibn Abu Waqqâs; Dhush-Shamâlayn Ibn ‘Abd ‘Amr Ibn Nadlah; ‘Aqîl Ibn Al-Bukayr; Mihja‘, the freed slave of ‘Umar Ibn Al-Khattâb [Allâh be pleased with him]; and Safwân Ibn Baydâ’.

The Ansâr also lost some martyrs such as Sa’d Ibn Khaythamah, Mubashshir Ibn ‘Abd-Al-Mundhir Ibn Zanbar; Yazîd Ibn Al-Hârith; ‘Umayr Ibn Al-Humâm; Râfi‘ Ibn Al-Mu‘alla; Hârithah Ibn Surâqah Ibn Al-Hârith; and ‘Awf and Mu‘awwidh, sons of Al-Hârith Ibn Rifâ‘ah Ibn Sawâd, i.e. the sons of ‘Afrâ’.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] finished from the battle of Badr completely at the end of Ramadân or in the beginning of Shawwal.

The Battle Of Banu Sulaym

Ibn Ishâq says: Only seven nights after The Messenger of Allâh [peace be upon him] returned to Madînah from the battle of Badr, he set out leading the Muslims to fight Banu Sulaym, and, according to Ibn Hishâm, left Sibâ’ Ibn ‘Urfutah Al-Ghifârî, or ‘Abdullâh Ibn Umm Maktûm to look after the affairs of the Muslims in Madînah.

Ibn Ishâq says: He reached one of their springs called Al-Kudr, and stayed three nights on it before he returned to Madînah with no war. He spent in Madînah the remaining of Shawwal and Dhul-Qa’dah, and during this period, he released all the captives of the Quraysh⁽²⁾.

The Battle Of As-Sawîq

Ibn Ishâq says: In Dhul-Hijjah of this year, Abu Sufyân set out for the battle of As-Sawîq. This year, it was the polytheists who led Hajj.

It is narrated on the authority of ‘Abdullâh Ibn Ka‘b Ibn Mâlik that he

(1) Ar-Rawd Al-Ânif, 3:167; Subul Al-Huda War-Rashâd, 4:75.

(2) See At-Tabaqat Al-Kubra, 2:31; Al-Maghazi, 1:196; Târikh At-Tabari, 2:50; Al-Kamil, 2:39; Al-Bidâyah, 3:344; Al-Muntazhim, 3:156; Imta‘ Al-Asma‘, 107.

said: After Abu Sufyân had returned to Makkah from the Battle of Badr, he vowed not to wash from Janâbah until he would invade Madînah. He set out at night with two hundred riders heading for Madînah, and came to the house of Huyayy Ibn Akhtab, who feared him and refused to open the gate to him. He then left him for the leader and treasurer of Banu An-Nadîr at this time, Salâm Ibn Mishkam, who hosted him and conveyed to him the secrets of the Muslims.

Following this night, Abu Sufyân came to his companions, and sent some of the Quraishis toward a side in Madînah called Al-‘Arîd, where they burnt some date-palms, and found a man from the Ansâr and his ally in a farm belonging to them, whom they killed, and then returned.

The Messenger of Allâh [peace be upon him] set out in pursuit of them, and left Bashîr Ibn ‘Abd-Al-Mundhir: Abu Lubâbah [Allâh be pleased with him] to take care of the affairs of the Muslims in Madînah. He reached Qarqarat Al-Kudr. But he returned, and did not catch up with Abu Sufyân and his men, some of whose provisions they saw, which they threw in the farm in order to save themselves more easily.

When The Messenger of Allâh [peace be upon him] returned with them to Madînah, the Muslims said to him: “O Messenger of Allâh! Do you wish it to be a battle?” The Messenger of Allâh [peace be upon him] answered in the affirmative⁽¹⁾.

Ibn Hishâm said: It was called the battle of As-Sawîq because Sawîq formed the greatest part of the provisions left by the polytheists, which the Muslims seized in great quantity.

The Battle Of Dhu-Amr⁽²⁾

The Messenger of Allâh [peace be upon him] returned to Madînah, where he spent the remaining of Dhul-Hijjah, before he set out heading for Najd, with the intention to fight Ghatfân, in what is called the battle of Dhu-Amr, and left ‘Uthmân Ibn ‘Affân [Allâh be pleased with him] to look after the affairs of the Muslims in Madînah, according to Ibn Hishâm. He spent almost the whole of Safar in Najd before he returned to Madînah with no war, where he spent almost the entire month of Rabî‘ Al-Awwal.

(1) Al-Bayhaqi in Ad-Dalâ’il, 3:166; At-Tabari in At-Târikh, 2:50; Ibn Al-Athir in Al-Kamil, 2:39-40.

(2) A valley to Madînah, three stations from it in the village of An-Nakhil. See At-Tabari in his Târikh, 2:52; Al-Waqidi in Al-Maghazi, 1:193-196; Ibn Sa’d in At-Tabaqat, 2:34-35.

The Battle Of Al-Furu' From Buhrân⁽¹⁾

Then, The Messenger of Allâh [peace be upon him] set out heading for the Quraysh, and left Ibn Umm Maktûm [Allâh be pleased with him] to look after the affairs of the Muslims in Madînah, according to the narration of Ibn Hishâm. He reached Buhrân, a place in Hijâz from the direction of Al-Furu', where he spent the two months of Rabî' Al-Âkhir and Jumâda Al-Ûla, before he returned to Madînah with no war.

The Story Of Banu Qaynuqâ'

Ibn Ishâq says: Following the battle of Badr, The Messenger of Allâh [peace be upon him] gathered the Jews of Banu Qaynuqâ' in the market of Qainuqa' and said to them: "O assembly of Jews! I caution you of Allâh, that He would doom you to the same vengeance as that of the Quraysh. Embrace Islam, and you have come to know that I am a Prophet sent from Allâh: a fact which you find in your Book, and fulfill the covenant taken by Allâh from you." They said to him, challengingly: "O Muhammad! Do you think we are like your people? Do not deceive yourself by the fact that you have met a group of people who were inexperienced and unskilled in war, thereupon you killed them. Were you to fight us, you would come to know that we are really the people (who are adamant in fighting), and you would never meet the like of us⁽²⁾."

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: I think that the following Holy Verses were revealed in connection with them (what means): {Say to those who disbelieve: "Soon will you be vanquished and gathered together to Hell, an evil bed indeed (to lie on)! There has already been for you a Sign in the two armies that met (in combat): one was fighting in the Cause of Allâh, the other resisting Allâh; these saw with their own eyes twice their number. But Allâh does support with His aid whom He pleases. In this is a warning for such as have eyes to see."} ⁽³⁾ [Al 'Imrân 12-13]

Ibn Ishâq says: It is narrated on the authority of 'Âsim Ibn 'Umar Ibn Qatâdah that Banu Qainuqa' were the first Jews to breach the peace treaty between them and The Messenger of Allâh [peace be upon him] and fight

(1) See Al-Kamil, 2:142; Târikh At-Tabari, 2:52; Al-Maghazi, Al-Waqidi, 1:196-197.

(2) Sunan Abu Dâwûd, no. 3001; Dalâ'il An-Nubuwwah, Al-Bayhaqi, 3:173-174; Tafsîr At-Tabari, 3:128.

(3) Tafsîr At-Tabari, 3:129, and its chain of narrators is weak.

against the Muslims in the period between both battles of Badr and Uhud⁽¹⁾.

Regarding the reason for war between the Muslims and Banu Qaynuqâ', it is reported that an Arab woman came with imported commodities which she sold in the market of Banu Qaynuqâ'. She then sat near (the shop of) a goldsmith there. They induced her to remove her veil, but she refused. The goldsmith took hold of the end of her dress and tied it to her back. When she stood up, her private parts were exposed, thereupon they laughed at her. She cried (out of anger), and one of the Muslims jumped on the goldsmith and killed him. Since he was a Jewish, the Jews attacked the Muslim and killed him. The family of the (killed) Muslim cried for the help of Muslims against the Jews, and the Muslims grew angry, and thus the evil broke up between Muslims and Banu Qaynuqâ'.

The Messenger of Allâh [peace be upon him] besieged them for fifteen nights, during which he left Bashîr Ibn 'Abd-Al-Mundhir to take care of the affairs of the Muslims in Madînah, according to Ibn Hishâm. He continued to besiege them until Allâh cast terror in their hearts, and they were forced to surrender to his command. He ordered that they be tied; and they were put in fetters. 'Abdullâh Ibn Ubayy Ibn Salûl went to The Messenger of Allâh [peace be upon him] and said: "O Muhammad! Do good to my allies." They were the allies of Khazraj. The Messenger of Allâh [peace be upon him] gave no reply. He said once again: "O Muhammad! Do good to my allies." He turned away from him, thereupon he seized The Messenger of Allâh [peace be upon him] by his shield. The Messenger of Allâh [peace be upon him] said to him: "Leave me!" he grew so much angry that the signs (of anger) were visible on his face. He said to him: "Woe to you! Leave me! Keep your hands off!" he said: "No, by Allâh, I shall not leave you until you do good to my allies: four hundred armorless and three hundred armored have protected me from (all sorts of people, be they) red or black: do you like to kill them all at once? By Allâh, I fear the turns of fortune." The Messenger of Allâh [peace be upon him] said to him: "They are (released) for you⁽²⁾."

Ibn Ishâq says: It is narrated on the authority of 'Ubâdah Ibn Al-Walîd Ibn 'Ubâdah Ibn As-Sâmit that he said: When Banu Qaynuqâ' fought the Muslims, 'Abdullâh Ibn Ubayy Ibn Salûl was faithful to them, and did his best to protect them. But 'Ubâdah Ibn As-Sâmit [Allâh be pleased with him], one of Banu 'Amr Ibn 'Awf, who had the same degree of alliance with

(1) Dalâ'il An-Nubuwwah, 3:174; 'Uyun Al-Athar, 2:444.

(2) Târikh At-Tabari, 2:49; At-Tabaqat, 2:29; Imta' Al-Asma', 104; 'Uyun Al-Athar, 2:444.

Banu Qaynuqâ' as 'Abdullâh Ibn Ubayy, went to The Messenger of Allâh [peace be upon him] and declared in front of him his disassociation from their alliance before Allâh and His Messenger [peace be upon him] saying: "O Messenger of Allâh! I take as allies Allâh, His Messenger [peace be upon him] and the faithful believers, and disassociate myself from the alliance of disbelievers."

In connection with him and 'Abdullâh Ibn Ubayy, Allâh Almighty revealed the following Qur'anic Verses from Sûrat Al-Mâ'idah (what means): {O you who believe! take not the Jews and the Christians for your friends and protectors; they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allâh guides not a people unjust. Those in whose hearts is a disease,} [i.e. 'Abdullâh Ibn Ubayy Ibn Salûl who claimed that he feared the turn of fortunes] {you see how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! Perhaps Allâh will give (you) victory, or a decision according to His Will. Then will they repent of the thoughts which they secretly harboured in their hearts. And those who believe will say: "Are these the men who swore their strongest oaths by Allâh, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin. O you who believe! if any from among you turn back from his Faith, soon will Allâh produce a people whom He will love as they will love Him, lowly with the Believers, mighty against the disbelievers, fighting in the Way of Allâh, and never afraid of the reproaches of such as find fault. That is the Grace of Allâh, which He will bestow on whom He pleases. And Allâh encompasses all, and He knows all things. Your (real) friends are (no less than) Allâh, His Messenger, and the (Fellowship of) Believers, those who establish prayer and give Zakâh, and bow down humbly (in worship).} [Al-Mâ'idah 51-55]

With regard to 'Ubâdah Ibn As-Sâmit [Allâh be pleased with him], and how he disassociated himself from the alliance of the Jews, and took as allies Allâh, His Messenger [peace be upon him] and the faithful believers, Allâh Almighty revealed (what means): {As to those who turn (for friendship) to Allâh, His Messenger, and the (Fellowship of) Believers, it is the Fellowship of Allâh that must certainly triumph.} [Al-Mâ'idah 56]⁽¹⁾

(1) Ar-Rawd Al-Ânif, 3:224; As-Sirah An-Nabawiyah, 3:7; Al-Bidâyah Wan-Nihâyah, 4:5.

The Military Expedition Of Zayd Ibn Hârithah To Qaradah⁽¹⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] dispatched Zayd Ibn Hârithah in a military expedition to seize the caravan of the Quraysh led by Abu Sufyân Ibn Harb on a well of water in Najd known as Qaradah. Felt afraid to follow their usual road to Shâm since the battle of Badr, the Quraysh followed the road of Iraq. Some of them set out as merchants, including Abu Sufyân Ibn Harb with great quantities of silver, which formed the most important articles of their merchandise, and hired a man from Banu Bakr Ibn Wâ'il named Furât Ibn Hayyân as their guide in the way.

Ibn Ishâq says: Meanwhile, The Messenger of Allâh [peace be upon him] sent Zayd Ibn Hârithah [Allâh be pleased with him] in a military expedition where he met them on that well, and seized the caravan and what it contained, and the men escaped from him. He brought what he had got to The Messenger of Allâh [peace be upon him].

Killing Ka'b Ibn Al-Ashraf

Ibn Ishâq says: When the polytheists of the Quraysh were severely defeated on the day of the battle of Badr, The Messenger of Allâh [peace be upon him] sent two of his Companions to give the news of victory: Zayd Ibn Hârithah to the heights of Madînah, and 'Abdullâh Ibn Rawâhah to the lower part of Madînah. Ka'b Ibn Al-Ashraf, whose mother belonged to Banu An-Nadîr, said: "Is it true? Do you see that Muhammad killed those men counted by those two, Zayd and 'Abdullâh? They are, indeed, the noble men of the Arabs, and the chiefs of the people. By Allâh, if Muhammad really killed those, then, the inside of the earth (death) would be better than its surface (life)."

When the enemy of Allâh verified the news, he went to Makkah and came as a guest upon Al-Muttalib Ibn Abu Wadâ'ah Ibn Dubairah As-Sahmi, and started to instigate the disbelievers against The Messenger of Allâh [peace be upon him], and further composed poetry in lamentation of the men of the Quraysh who were killed and buried in the well of Badr.

Then, he returned to Madînah, and started to say amorous poetry in the Muslim women which inflicted harm upon them. The Messenger of Allâh [peace be upon him] said: "Who could relieve me of Ibn Al-Ashraf?"

(1) See Al-Waqidi, Al-Maghazi, 1:197-198; Ibn Al-Athir, At-Târikh, 2:145; Ibn Sayyid An-Nas, 'Uyun Al-Athar, 1:455; Ibn Sa'd, At-Tabaqat, 2:36.

Muhammad Ibn Maslamah [Allâh be pleased with him] said: "I could relieve you of him O Messenger of Allâh. I could kill him." The Messenger of Allâh [peace be upon him] said: "Do it if you are able to do it."

Muhammad Ibn Maslamah [Allâh be pleased with him] returned home, and remained for three nights without food or drink except what sustained his body. A mention of that was made to The Messenger of Allâh [peace be upon him], who invited him and asked him: "Why have you left food and drink?" he said: "O Messenger of Allâh! I have given you a promise which I do not know whether or not I could fulfill." He said: "Due on you is only to try." He said: "O Messenger of Allâh! We should (be forced to) say something." He said: "Say what it seems to you to say: you are free from any obligation in this respect."

Involved in killing him was Muhammad Ibn Maslamah, Silkân Ibn Salâmah Ibn Waqsh: Abu Nâ'ilah, the foster-brother of Ka'b, 'Abbâd Ibn Bishr Ibn Waqsh, Al-Hârith Ibn Aws Ibn Mu'âdh, and Abu 'Abs Ibn Jabr.

Silkân Ibn Sal'mah Ibn Waqsh: Abu Nâ'ilah went to Ka'b first and talked to him for some time, during which they recited poetry, since Abu Nâ'ilah was a poet. Then, he said: "Woe to you O Ka'b Ibn Al-Ashraf! I have come to you for some need I like to mention to you. So, do not disclose it." He said: "I will do." He said: "No doubt, the arrival of this man (Muhammad) was a severe trial upon us, because of which the Arabs were hostile to us, and gathered unanimously against us, and cut off all ways from us, to the extent that the dependents have been wasted and the souls got exhausted." Ka'b said: "I am the son of Al-Ashraf! I have told you, Ibn Salâmah, that the matter would come to such a state as I have said."

Silkân said: "We like that you should sell us foodstuff on credit, and we would mortgage to you something." He asked: "Would you mortgage to me your children?" Silkân said: "Then, you intend to put Shame on us. There are companions of mine who have the same opinion as I have, and I like to bring them to you, so that you would sell them on credit as such, and do good to them, and we would mortgage to you of weapons what fulfills your right." He said: "No doubt, the weaponry could fulfill the right." By so saying, Silkân liked that Ka'b would have no problem with the weapons he would see with them when they come.

According to the narration of Ibn Hishâm, Ka'b said to him: "Should you mortgage to me your women?" he said to him: "How should we mortgage to you our women and you are the strongest youth of the most odorous perfume (i.e. the most tempting) among the inhabitants of

Yathrib?" he said: "Then, would you mortgage to me your children⁽¹⁾?"

Silkân went back to his companions and informed them about the news, and ordered them to take the weapons with them, and then come to meet him; and they did accordingly, and gathered in the house of The Messenger of Allâh [peace be upon him].

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] went with them to Baqî' Al-Gharqad and said to them: "Go, in the Name of Allâh. O Allâh! Help them." Then, The Messenger of Allâh [peace be upon him] went back to his house, and this night the moon was full⁽²⁾.

They went to his fort and Abu Nâ'ilah called out at him, and he was still a newly married, thereupon he leapt in his quilt, and his wife took hold of its side and said: "No doubt, you are a man in war, and any man in war like you should not descend at this hour." He said: "He is Abu Nâ'ilah, and were he to find me sleeping, he would not awaken me." She said: "By Allâh, I detect evil in his voice." He said to her: "If a man is invited even to be stabbed, he should accept the invitation."

He came down to them, and they exchanged talk for some time, after which they said to him: "Do you like, Ibn Al-Ashraf, to go with us to Al-'Ajûz defile, in order to continue our talk there for the rest of our night?" he said: "If you like." They walked together for a while before Abu Nâ'ilah placed his hand into the parting of his head and then smelled it and said: "I have never smelled more odorous than this perfume on this night." They walked again for some time and Abu Nâ'ilah did the same until he got reassured. They walked again for some time and he did the same: he took hold of the parting of his head, and then, addressing his companions, said: "Strike the enemy of Allâh." They struck him with the swords, and they availed not.

Muhammad Ibn Maslamah [Allâh be pleased with him] said: Seeing our swords of no avail, and hearing him cry so loudly that all forts round us kindled their fires, I remembered a rapier in my sword, which I caught hold of and placed in the fold of his abdomen, and forced myself against it until I made it come out of his pubic area, and the enemy of Allâh fell dead. Al-Hârith Ibn Aws Ibn Mu'âdh was wounded in his head or leg by one of our swords. Then, we went back, passing by the dwelling places of Banu Umayyah Ibn Zayd, then Banu Quraythah, then Bu'âth, until we took rest

(1) Ar-Rawd Al-Ânif, 3:230.

(2) Musnad Ahmad, no. 2391; Al-Mu'jam Al-Kabîr, no. 11554; Al-Bidâyah Wan-Nihâyah, 4:9; Târikh At-Tabari, 2:53; 'Uyûn Al-Athar, 1:395.

in the rocky mountain of Al-‘Arîd. Our companion, Al-Hârith Ibn Aws delayed to come to us, because his wound was bleeding, thereupon we waited him for some time, until he joined us.

We carried him and came to The Messenger of Allâh [peace be upon him] toward the end of the night, while he was standing in prayer. We greeted him, and when he came out to us, we told him about the killing of the enemy of Allâh, Ka‘b Ibn Al-Ashraf. He [peace be upon him] spat in the injury of our companion, and returned home and we also went back to our houses, and in the morning, the Jews came to feel afraid of what we had done with the enemy of Allâh, and there remained no Jew but that he feared for himself⁽¹⁾.

Both Ka‘b Ibn Mâlik and Hassân Ibn Thâbit [Allâh be pleased with them] composed some poetic verses in immortalization of the killing of Ka‘b Ibn Al-Ashraf as well as of Sallâm Ibn Abu Al-Huqayq.

The Story of Muhayyisah and Huwayyisah

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] said: “If you get any man of the Jews, kill him.” Muhayyisah Ibn Mas‘ûd jumped over Ibn Sunainah, a Jewish merchant who used to sell them clothes and other things, and killed him. Huwayyisah, who was older than him, and had not embraced Islam yet, went on beating him and saying: “Have you killed him, O enemy of Allâh? By Allâh, it may be that you have in your abdomen some fat out of his money.” He said: “By Allâh, I was commanded to kill him by him who, if he orders me to kill you, I would chop off your head.” At this time, Huwayyisah started to think about embracing Islam. He said: “Is it that if Muhammad orders you to kill me, you will kill me?” he said: “Yes, by Allâh, if he orders me to chop off your head, I would indeed behead you.” on that he said: “A religion which causes you to be as such should be wonderful.” Thus, Huwayyisah embraced Islam⁽²⁾.

There is another narration about killing this Jew, mentioned by Ibn Hishâm on the authority of Abu ‘Amr Al-Madani in which he said: When The Messenger of Allâh [peace be upon him] got the better of Banu Quraythah, the allies of the Aws, he caught about four hundred men of them, and ordered that they be killed. The Khazraj went on chopping off

(1) The narration of killing Ka‘b Ibn Al-Ashraf is authentic. See Ahmad in his Musnad, no. 2391; Muslim in his Sahîh, no. 1425-1426; Al-Bukhari in Kitab Al-Maghazi, no. 4037.

(2) Abu Dâwûd in his Sunan, no. 3002; Al-Bayhaqi in Ad-Dalâ’il, 3:200; ‘Uyûn Al-Athar, 1:397; As-Sîrah An-Nabawiyyah, 3:15; Târikh At-Tabari, 2:54.

their heads with gladness. The Messenger of Allâh [peace be upon him] looked at the happy faces of the Khazraj. But he did not see the same happiness in the faces of the Aws. Thinking this goes back to the alliance between the Aws and Banu Quraythah, of whom none remained but twelve men, he gave them to the Aws to kill: each man was given to two Muslims, one to strike him and the other to send him to death.

Ka'b Ibn Yahûdha, a great man among Banu Quraythah, was given to both Muhayyisah Ibn Mas'ûd, and Abu Burdah Ibn Niyâr [Allâh be pleased with them]. It was the same Abu Burdah, whom The Messenger of Allâh [peace be upon him] gave concession to sacrifice a six-month sheep in 'Eed Al-Adha. The Messenger of Allâh [peace be upon him] said: "Let Muhayyisah strike him, and Abu Burdah send him to death." Muhayyisah gave him a strike which did not kill him, and Abu Burdah killed him.

Huwayyisah, still a disbeliever, said to his brother Muhayyisah: "Have you killed Ka'b Ibn Yahûdha?" he answered in the affirmative. Huwayyisah said: "By Allâh, it may be that his money has contributed in the growth of your body. You are wicked O Muhayyisah." Muhayyisah said: "No doubt, I have been commanded to kill him by him who, if he commands me to kill you, I will, surely, kill you." he wondered at his statement, and left him in amazement. He got up at night, and wondered at the state of his brother, until when it was morning, he said: "By Allâh, this religion is amazing." He went to The Messenger of Allâh [peace be upon him] and embraced Islam. Muhayyisah said poetry in this respect.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] spent in Madînah Jumâda Al-Âkhîrah, Rajab, Sha'bân and Ramadân, before the Quraysh fought Uhud against him in Shawwal 3 A.H.

The Battle of Uhud

Ibn Ishâq says: When some of the Quraishi disbelievers were killed and thrown into the well of Badr and the rest of them returned to Makkah defeated, and Abu Sufyân returned with their caravan, 'Abdullâh Ibn Rabî'ah, 'Ikrimah Ibn Abu Jahl, Al-Hâarith Ibn Hishâm, Huwaytib Ibn 'Abd-Al-'Uzza, Safwân Ibn Umayyah, as well as others who lost their fathers, sons and brothers at Badr, went to Abu Sufyân and the Quraishis who possessed merchandise in that caravan and said: "Muhammad has killed your kin and notables, so help us with this money to fight him in the hope that we would avenge our killed ones." They did accordingly.

In connection with them, Allâh Almighty revealed (what means): {Indeed, those who disbelieve spend their wealth to avert [people] from the

way of Allâh. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.} [Al-Anfâl 36]⁽¹⁾

When Abu Sufyân agreed, the Quraysh were mobilized to fight The Messenger of Allâh [peace be upon him] along with those who obeyed them from among the tribes of Kinânah and the inhabitants of Tihâmah.

Abu ‘Azzah: ‘Amr Ibn ‘Abdullâh Al-Jumahi was one of those captives granted freedom without ransom by The Messenger of Allâh [peace be upon him] on the day of Badr battle. Being needy of many daughters, he talked to The Messenger of Allâh [peace be upon him] about that, saying: “O Messenger of Allâh! You know well that I have no property, not to mention my neediness and being of dependents. So, grant me freedom.” The Messenger of Allâh [peace be upon him] granted him freedom, and took from him a promise not to back anyone against him. Safwân Ibn Umayyah said to him: “O Abu ‘Azzah! You are a poet, so, help us with your poetry, and come out with us.” He said: “No doubt, Muhammad granted me freedom, and I do not like to back anyone against him.” Safwân said to him: “Nay! Help us with yourself, and due upon me is to enrich you if you return, and, if you are killed, I will bring your daughters to live with mine, and have the same as they will have, be it prosperity or adversity.” Thus, he came out with them, and enthused, with his poetry, those of Tihâmah and Kinânah for war.

Musâfi‘ Ibn ‘Abd Manâf Ibn Wahb Ibn Hudhâfah Ibn Jumah went out to Banu Mâlik Ibn Kinânah, to rouse them to fight The Messenger of Allâh [peace be upon him].

Jubayr Ibn Mut‘im invited an Abyssinian slave belonging to him called Wahshiyy, who was skillful, like the Abyssinians, in spear-throwing, and he never failed to get the target, and said to him: “If you kill Hamzah, the paternal uncle of Muhammad, in retaliation for my uncle Tu‘aymah Ibn ‘Adiyy, you will become free.”

Thus, the Quraysh people set out for war with their strength and power, arms and weapons, Ahâbîsh and those who submitted to them, from among Banu Kinânah and the inhabitants of Tihâmah, and accompanied their women with them, in order to fire up their passion, and keep firm in the battlefield. Whenever Hind Bint ‘Utbah, the wife of Abu Sufyân Ibn Harb, the leader of the disbelievers, passed by Wahshiyy, or he passed by her, she would address him saying: “O Abu Dasmah (his nickname), satisfy our

(1) Al-Wahidi in *Asbab An-Nuzul*, 195; At-Tabari in his *Tafsîr*, 9:159-160.

breasts, and quench our thirst (for retaliation).” They camped at ‘Ainayn, a mountain on the edge of the valley next to Madīnah.

After The Messenger of Allāh [peace be upon him] had learnt about the arrival of the polytheists, he said to the Muslims: “I have seen, by Allāh, something good (in a dream). I have seen cows, and a crack in the sharp point of my sword, and that as if I got my hand into a strong armor, which I interpreted as Madīnah.”⁽¹⁾

Ibn Hishām says: I was reported by a knowledgeable scholar that The Messenger of Allāh [peace be upon him] said: “I have seen cows belonging to mine being slaughtered. As for the cows, they symbolize some of my Companions to be killed; and the fracture I have seen in the sharp point of my sword symbolizes a man of my household to be slain.”

The Prophet Consults His Companions

Ibn Ishāq says: The Messenger of Allāh [peace be upon him] summoned his Companions to consult them whether they should set out to meet their enemies, or remain inside Madīnah awaiting for them to come.

The Messenger of Allāh [peace be upon him] said: “I suggest that you should remain in Madīnah, leave them stay where they are camping now. If they stay there, they will have an evil stay, and if they attack us in Madīnah, we will be able to fight them well.”

‘Abdullāh Ibn Ubayy Ibn Salūl agreed with the opinion of The Messenger of Allāh [peace be upon him] in this respect, not to come out to meet the enemy outside Madīnah. Indeed, The Messenger of Allāh [peace be upon him] disliked to set out of Madīnah. But some Muslims, whom Allāh Almighty honored with martyrdom on the day of the battle of Uhud, and others who missed the battle of Badr, said: “O Messenger of Allāh! Come out with us to encounter our enemies, lest they would think we are too coward and weak to meet them.” ‘Abdullāh Ibn Ubayy Ibn Salūl said: “O Messenger of Allāh! Remain in Madīnah, and do not come out of it. By Allāh, we never came out of it to face an enemy but that he defeated us, and no enemy ever attacked us inside it but that we emerged victorious over him. Leave them, O Messenger of Allāh: if they stay, they will be in an evil confinement, and if they attack us inside it, the men will fight them in their face, and the women and children will throw them with stones from above them; and if they return, they will retreat in disappointment.”

(1) Ahmad in his Musnad, 3:351; Al-Bukhari in his Sahīh, no. 7035; As-Silsilah As-Sahīhah, no. 1100; Ad-Dārimi in his Sunan, 2:158; Al-Bayhaqi in Ad-Dalā’il, 3:225-226; Al-Haythami in Al-Majma’, 6:107; At-Tabari in his Tafsīr, 4:46-47.

The people, who had love and enthusiasm for meeting the enemy continued to convince The Messenger of Allâh [peace be upon him] until he entered his house and put on his armor. It was on Friday, after he had finished from Jumu'ah prayer. On that day, an Ansâri man called Mâlik Ibn 'Amr, died, on whom The Messenger of Allâh [peace be upon him] led the funeral prayer and came out, by the time the people had showed regrets and said: "We have forced The Messenger of Allâh [peace be upon him] to submit to our opinion unwillingly, and it was not fit for us to do so."

When The Messenger of Allâh [peace be upon him] came out to them, they said: "O Messenger of Allâh! We have forced you to submit to our opinion unwillingly, and it was not fit for us to do so. So, you could remain (in Madînah) if you so like, [peace be upon you]." on that The Messenger of Allâh [peace be upon him] said: "It is not fit for a Prophet, when he puts on his armor, to take it off until he fights."

Thus, The Messenger of Allâh [peace be upon him] set out for war, leading one thousand of his Companions⁽¹⁾, and appointed Ibn Umm Maktûm [Allâh be pleased with him] in Madînah to lead the people in prayer

Withdrawal of Hypocrites

Ibn Ishâq says: He [peace be upon him] proceeded on until when they were in Ash-Shawt, between Madînah and Uhud, 'Abdullâh Ibn Ubayy Ibn Salûl withdrew with one-third the army, under claim that "He (the Prophet) obeyed them (who had enthusiasm for fight), and disobeyed me. We do not know for which thing we should kill ourselves here, O people." thus, he returned, along with the hypocrites who followed him.

'Abdullâh Ibn 'Amr Ibn Harâm [Allâh be pleased with him] pursued them saying: "O people! I remind you of Allâh, not to disappoint your people and your Prophet [peace be upon him] in the presence of his enemies who have attended (to fight him)." They said: "Were we to know that you are going to fight, we would not have left you (to death). But we know that there will be no fight." When they insisted on departure, and did not obey him, he said to them: "May Allâh keep you far (from His mercy)! Allâh will make His Prophet free of need for you⁽²⁾."

Ibn Hishâm says: It is narrated on the authority of Az-Zuhri that on the

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- (1) Al-Bayhaqi in Ad-Dalâ'il, 3:206; As-Sunan Al-Kubra, 7:40-41; At-Tabari in his Tafseer, 4:46-47; Ad-Dârimi in his Sunan, no. 2159; Al-Haythami in Al-Majma', 6:107; Ibn Kathir in his Tafsîr, 2:91; Al-Hâkim in his Mustadrak, 2:129; Ahmad in his Musnad, 1:271.
 - (2) Subul Al-Huda War-Rashâd, 4:188; As-Sirah An-Nabawiyyah, 3:27; 'Uyûn Al-Athar, 1:408; Ar-Rawd Al-Ânif, 3:245; Târikh At-Tabari, 2:60.

day of the battle of Uhud, the Ansâr said to The Messenger of Allâh [peace be upon him]: “O Messenger of Allâh! Should we not seek the aid of our allies from among the Jews?” The Messenger of Allâh [peace be upon him] said: “No, we have no need for them⁽¹⁾.”

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] proceeded on until when he came upon the soft land of Banu Hârithah, his horse moved its tail, and touched the handle of a sword and unsheathed it. On that The Messenger of Allâh [peace be upon him], who always liked the good omen, said, with no intention to make a divination for the owner of the sword: “Take care of your sword, for I see the swords would be unsheathed (for fight) today⁽²⁾.”

The Messenger of Allâh [peace be upon him] said to his Companions: “Who among you could lead us through a road that does not come upon them?” Abu Khaythamah offered to do so. He led them along the soft land of Banu Hârithah until when they passed by the land of Mirba‘ Ibn Qaythi, a blind hypocrite, he stood, on hearing the voice of The Messenger of Allâh [peace be upon him] and the Muslims who were with him, and went on throwing dust in their faces, while saying: “If you are really the Messenger of Allâh, (you should know that) I do not allow for you to enter my garden.” It was mentioned to me that he took a handful of dust and said: “By Allâh, were I to know, for certain, that I would affect none but you, O Muhammad, I would have thrown it at your face.” The people hastened to strike him, but The Messenger of Allâh [peace be upon him] said: “Kill him not: this is the blind of heart and insight⁽³⁾.” Before the forbiddance of The Messenger of Allâh [peace be upon him], Sa‘d Ibn Zayd struck him with a bow and wounded his head.

The Messenger Of Allâh [Peace Be Upon Him] Camps At The Defile And Gets Ready For Fight

The Messenger of Allâh [peace be upon him] proceeded on until he camped at the mountain pass of Uhud, in the side of the valley, and made Uhud to the back of the army. He said: “Let none of you engage in fight before he is commanded.” The Quraysh, meanwhile, had grazed their animals and mounts in some fields belonging to the Muslims. When The Messenger of Allâh [peace be upon him] forbade the Muslims to fight, one

(1) Sahîh Muslim, 1449-1450; At-Tabaqat, 2:48, 3:534-535; Al-Mustadrak, 2:121-122; Musnad Ahmad, 3:454.

(2) Kanz Al-‘Ummal, no. 14158; Musnad Ahmad, no. 8374; Al-Bidâyah Wan-Nihâyah, 4:14.

(3) Al-Bidâyah Wan-Nihâyah, 4:14.

of the Ansâr said: "How should the crops of Banu Qaylah be eaten (by the animals of the disbelievers) without fighting them?"

The Messenger of Allâh [peace be upon him] got ready for fight in seven hundred Muslim persons, and appointed 'Abdullâh Ibn Jubayr the leader of the archers, who were marked, on that day, with white garments, and the archers were as many as fifty. The Messenger of Allâh [peace be upon him] said to him: "Repel the horsemen from us with the arrows, lest they would attack us from our backs; and even in case the round of war turns in favor of, or against us, keep firm in your station, so that we would not be attacked from your direction⁽¹⁾."

The Messenger of Allâh [peace be upon him] was clad in two armors, and gave the flag to Mus'ab Ibn 'Umayr [Allâh be pleased with him] the brother of Banu 'Abd-Ad-Dâr.

On the other hand, The Messenger of Allâh [peace be upon him] authorized for war some Muslims who were as young as fifteen years old, from whom, a mention may be made of Samurah Ibn Jundub and Râfi' Ibn Khadij. At first, he returned them. But it was said to him: "O Messenger of Allâh! Rafi' is a skilled archer." (When he ratified him) it was said to him: "O Messenger of Allâh! Samurah always overpowers Râfi' in fight," thereupon he authorized him too. But The Messenger of Allâh [peace be upon him], at the same time, returned Usâmah Ibn Zayd, 'Abdullâh Ibn 'Umar, Zayd Ibn Thâbit, Al-Barâ' Ibn 'Âzib, 'Amr Ibn Hazm, and Usayd Ibn Thuhayr; and then authorized them on the day of the battle of Al-Khandaq, when they became fifteen years old⁽²⁾.

The Quraysh got mobilized for fight in three thousand men, and two hundred horsemen, which they kept aside. Their right wing was led by Khâlid Ibn Al-Walîd, and the left wing by 'Ikrimah Ibn Abu Jahl.

The Story of Abu Dujânah

The Messenger of Allâh [peace be upon him] said: "Who would take this sword on condition that he should give its right?" some men stood toward him to take it but he did not give it to anyone of them. Then, Abu Dujânah: Simâk Ibn Kharashah stood toward him and asked: "What is its right O Messenger of Allâh?" he said: "It is to strike the enemy with it until it gets

(1) Sahîh Al-Bukhari, no. 2662, 3039; Musnad Ahmad, 4:293-294; Dalâ'il An-Nubuwwah, 3:227; Al-Bidâyah, 4:14.

(2) Sahîh Al-Bukhari, no. 2664; Sunan Abu Dâwûd, no. 4406; Sunan Ibn Majah, no. 2543; Musnad Ahmad, 2:17.

broken.” He said: “I would take it, and would fulfill the right that is due to it.” He gave it to him⁽¹⁾.

Abu Dujânah was a brave man, and he used to walk with pride at the time of war, and whenever he wrapped his head with a red bandage, by which he used to be marked, the people would know that he was going to fight. When he took the sword from The Messenger of Allâh [peace be upon him] he brought out this bandage with which he wrapped his head, and went on walking with pride among the two rows. Seeing him strutting, The Messenger of Allâh [peace be upon him] said: “No doubt, Allâh Almighty dislikes this gait except in this situation (of war)⁽²⁾.”

The people engaged in fight and the war became very fierce; and Abu Dujânah [Allâh be pleased with him] fought ferociously and was very hard on the enemies.

Ibn Hishâm says: It is narrated on the authority of Az-Zubayr Ibn Al-‘Awwâm [Allâh be pleased with him] that he said: “Indeed, I grieved when I asked The Messenger of Allâh [peace be upon him] to give me the sword, and he did not give it to me, and rather gave it to Abu Dujânah. I said to myself: “I am the son of Safiyyah, his paternal aunt, and belong to the Quraysh; and although I stood toward him and asked him to give me the sword before him (Abu Dujânah), he gave it to him rather than me. By Allâh, I would observe what he is going to do.”

I followed him, and he took out a red bandage with which he wrapped his head, thereupon the Ansâr said, just as they used to say to him whenever he wrapped his head with it: “Abu Dujânah has taken out the bandage of death.” He set out saying: “I am the one from whom my intimate friend has taken a promise while we were at the bottom of the mountain near the date-palms, not to weary and rather to strike with the sword of Allâh and the Messenger.”

He never met anyone but that he killed him. Among the polytheists, there was a man who never saw anyone of our wounded persons but that he killed him. Both he and Abu Dujânah approached each other, and I invoked Allâh Almighty to cause them to meet together, and they met together, and exchanged two strikes: the polytheist struck Abu Dujânah, who safeguarded himself against it with his shield, and then gave him a strike which sent him to death. I saw him carrying the sword over the parting of Hind Bint ‘Utbah, and then moved it away from her. Having seen

(1) Sahîh Muslim, no. 1917; Musnad Ahmad, 3:123; Al-Mustadrak, 3:230.

(2) Majma‘ Az-Zawâ'id, 6:109; Dalâ'il An-Nubuwwah, 3:233-234.

all this, I (Az-Zubayr) said: "Verily, Allâh and His Messenger [peace be upon him] know best⁽¹⁾."

Ibn Ishâq says: Abu Dujânah said: I saw a person lacerating the people very strongly. When I attacked him with the sword, he cried and behold! this was a woman, thereupon I deemed the sword of The Messenger of Allâh [peace be upon him] too honored to strike a woman.⁽²⁾

Ibn Ishâq says: I was reported by 'Âsim Ibn 'Umar Ibn Qatâdah that he said: Meanwhile, Abu 'Âmir: 'Abd 'Amr Ibn Sayfi Ibn Mâlik Ibn An-Nu'mân, had previously left Madînah for Makkah, to be away from The Messenger of Allâh [peace be upon him], along with fifty, or fifteen of the Aws tribe who followed him. He deceived the Quraysh by giving them the false impression that if he met his people, they would obey him unanimously. When he met them, he called out to them: "O assembly of the Aws! I am Abu 'Âmir." They said to him: "Let Allâh deface you O wicked!" in the pre-Islamic days, this Abu 'Âmir was called the monk; but The Messenger of Allâh [peace be upon him] called him the wicked. Having heard their reply to him, he said: "No doubt, after me, my people have been afflicted with evil." He fought them very fiercely, and threw them with the stones⁽³⁾.

In an attempt to instigate the Quraysh to fight, Abu Sufyân said to the carriers of the flag from among Banu 'Abd-Ad-Dâr: "O Banu 'Abd-Ad-Dâr! You turned back and left our flag on the day of the Badr battle, with the result that we were defeated. It should be known to you that the defeat of a people always comes from the fall of their flag. So, you should suffice us in carrying our flag, otherwise, leave it to us, and we would suffice you in carrying it." They said: "Do you like that we should give you our flag? Tomorrow, when we meet, you would know what we would do." That was just what Abu Sufyân intended from them⁽⁴⁾.

When the two parties approached each other, Hind Bint 'Utbah, along with the women who were with her, stood and took the tambourines and went on beating them behind the men, to fire up their courage. Hind said: "O Banu 'Abd-Ad-Dâr! O protectors of the people's backs! Strike with every cutting sword!" she also said: "If you face the enemy, we (women)

(1) Ar-Rawd Al-Ânif, 3:247; Subul Al-Huda War-Rashâd, 4:193; As-Sîrah An-Nabawiyyah, 3:33.

(2) Majma' Az-Zawâ'id, 6:109.

(3) Târikh At-Tabari, 2:64.

(4) Ar-Rawd Al-Ânif, 3:247; As-Sîrah An-Nabawiyyah, 3:31; 'Uyûn Al-Athar, 1:413; Târikh At-Tabari, 2:64.

would embrace you and spread the cushions for you (to have sexual relations with us); and if you turn back, we would leave you, and never return to you once again⁽¹⁾.”

The motto of the Companions of The Messenger of Allâh [peace be upon him] on the day of Uhud battle, according to Ibn Hishâm, was “Cause to die! Cause to die!”⁽²⁾

Killing Hamzah Ibn ‘Abd-Al-Muttalib

Hamzah Ibn ‘Abd-Al-Muttalib fought very well until he killed Artâh Ibn Shurahbîl Ibn Hâshim Ibn ‘Abd Manâf Ibn ‘Abd-Ad-Dâr, one of the carriers of the flag of the disbelievers. Then, Sibâ‘ Ibn ‘Abd-Al-‘Uzza Al-Ghubshânî, nicknamed Abu Niyâr, appeared to whom he said: “Come to face me O son of the woman who circumcises girls!” his mother was Umm Anmâr, the freed slave woman of Shariq Ibn ‘Amr Ibn Wahb Ath-Thaqafi (or Shariq Ibn Al-Akhnas, according to Ibn Hishâm), who used to circumcise women in Makkah. When they fought, Hamzah [Allâh be pleased with him] gave him a strike which killed him.

Wahshiyy, the slave of Jubayr Ibn Mut‘im, said: “By Allâh, I was looking at Hamzah, destroying with his sword whomever he met of the people, as if he were a huge strong camel, when Siba‘ Ibn ‘Abd-Al-‘Uzza came toward him before me, to whom he said: “Come to face me O son of the woman who circumcises girls!” he gave him a strike so accurate that it did not fail to get his head. I shook my spear until when it satisfied me, I threw him with it, and it fell into the fold of his abdomen and came out from between his legs. He came toward me, but, being overpowered, he fell down and I waited until he died before I dared to approach him and take my spear. Then, I moved away and went to the camp since I had no other job.

Wahshiyy Relates How He Killed Hamzah

Ibn Ishâq says: It is narrated on the authority of Ja‘far Ibn ‘Amr Ibn Umayyah Ad-Damri that he said: I, along with ‘Ubaydullâh Ibn ‘Adiyy Ibn Al-Khiyâr came out during the caliphate of Mu‘âwiyah Ibn Abu Sufyân, and trafficked with the people and on our way of return we passed by Hims, where Wahshiyy, the freed slave of Jubayr Ibn Mut‘im had lived. At our arrival, ‘Ubaydullâh Ibn ‘Adiyy said to me: “Do you like that we should go to Wahshiyy and ask him how he had killed Hamzah?” I said: “If you so

(1) Târikh At-Tabari, 2:63; Ar-Rawd Al-Ânif, 3:247; As-Sîrah An-Nabawiyyah, 3:31; Al-Maghâzi, 1:225; Ithâf Al-Maharah, no. 4564.

(2) Sunan Abu Dâwûd, no. 2596; As-Sunan Al-Kubra, no. 8862; Sunan Ad-Dârimi, no. 2451; Musnad Ahmad, 4:46.

like.” We came out in search for him in Hims, and a man said to us: “You will find him in the courtyard of his house, under the influence of wine: if you find him wakeful, you will find an Arab man, and you will get from him what you like of narrations; and if you find him under the influence of wine, then, you should leave him and turn away.”

He added: We came out walking until we found him in the courtyard of his house, sitting on a carpet belonging to him, and behold! he was an old man like a hyssop; and he was wakeful. When we reached him, we greeted him, and he raised his head toward ‘Ubaydullâh Ibn ‘Adiyy and said: “Are you a son belonging to ‘Adiyy Ibn Al-Khiyâr?” he answered in the affirmative. He said: “By Allâh, I have not seen you since I gave you to your Sa’diyyah foster mother who suckled you in Dhu-Tuwa: I gave you to her while she was on her camel, and when she took you and I raised you to her, your feet appeared to me. By Allâh, once you stood by my side, I recognized them.”

We sat with him and said: “We like that you should relate to us how you had killed Hamzah.” He said: “I will relate to you the story as I had related it to The Messenger of Allâh [peace be upon him] when he asked me about that. I was a slave belonging to Jubayr Ibn Mut’im, and his paternal uncle, Tu’aymah Ibn ‘Adiyy had been killed (by Hamzah) on the day of Badr battle. When the Quraysh proceeded on toward Uhud battle, Jubayr said to me: “If you killed Hamzah, the paternal uncle of Muhammad, in retaliation for my uncle Tu’aymah, you would be set free.”

He added: I set out with the people, and since I am an Abyssinian, I was as skillful as the Abyssinians in spear-throwing, and I never failed to get the target. When the people aligned for war, I came out in search for Hamzah, and saw him amidst the people like a huge strong camel, destroying the people with his sword, and nothing withstood him. By Allâh, I was getting ready for throwing him, hiding myself from him with a tree or a stone, in lie of him to come near me, when Siba’ Ibn ‘Abd-Al-‘Uzza preceded me to him, to whom Hamzah said: “Come to me O son of the woman who circumcises girls!” he gave him a strike so accurate that it did not fail to get his head. I shook my spear until when it satisfied me, I threw him with it, and it fell into the fold of his abdomen and came out from between his legs. He came toward me, but he was overpowered, and I left my spear with him until he died thereupon I came and took my spear. Then, I moved away and went to the camp and sat, since I had no other job, and I killed Hamzah only to be manumitted.

When I returned to Makkah, I was emancipated until when The Messenger of Allâh [peace be upon him] conquered Makkah, I fled to Tâ’if,

and when the delegation of Tâ'if went to The Messenger of Allâh [peace be upon him] to embrace Islam, I was bewildered, and said: "Let me join Shâm, Yemen or elsewhere." By Allâh, being troubled as such, a man said to me: "Woe to you! By Allâh, Muhammad never kills anyone who enters his religion and testifies the testimony of faith."

I then came out to The Messenger of Allâh [peace be upon him] in Madînah, and he was surprised by seeing me standing by his head, testifying the testimony of truth. He asked me: "Are you Wahshiyy?" I answered in the affirmative. He said to me: "Relate to me how you have killed Hamzah." I related to him the same as I have related to you now, and when I finished he said: "Woe to you! Hide your face from me, and let me see you not." hence, I was eager to know where The Messenger of Allâh [peace be upon him] was, in order not to make him see me, until he died⁽¹⁾.

When the Muslims set out to fight Musaylamah Al-Kadhdhâb of Yamâmah, I set out with them, and took my spear with which I had previously killed Hamzah [Allâh be pleased with him]. In the battlefield, when the people aligned for fight, I saw Musaylamah standing, with the sword in his hand, and I did not identify him. I got ready to kill him, by the time another Ansâri man was also getting ready for the same purpose. I shook my spear until when I was satisfied with it, I threw him with it, and, at the same time, the Ansâri man attacked him and struck him with the sword: your Lord knows best who of us had killed him. If I killed him, I indeed had killed (Hamzah) the best of people after The Messenger of Allâh [peace be upon him], as well as (Musaylamah) the worst of them."

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn 'Umar Ibn Al-Khattâb [Allâh be pleased with them], and he had attended the Yamâmah battle, that he said: "On that day, I heard a caller crying: "He (Musaylamah) was killed by (Wahshiyy) the black slave⁽²⁾."

Ibn Hishâm says: I was reported that later on, Wahshiyy received the corporal punishment prescribed for the crime of drinking wine many times until he was fired from the divan of soldiers. On that occasion, 'Umar Ibn Al-Khattâb [Allâh be pleased with him] said: "I know that Allâh Almighty was not to leave the killer of Hamzah⁽³⁾."

(1) Sahîh Al-Bukhari, no. 4072; Musnad Ahmad, 3:501; Musnad Abu Dâwûd At-Tayalisi, no. 1314.

(2) Sahîh Al-Bukhari, no. 4072; Musnad At-Tayalisi, no. 1314.

(3) Ar-Rawd Al-Ânif, 3:253; As-Sîrah An-Nabawiyah, 3:38.

Killing Mus'ab Ibn 'Umayr

Ibn Ishâq says: Mus'ab Ibn 'Umayr [Allâh be pleased with him] fought in defense of The Messenger of Allâh [peace be upon him] until he was killed by Ibn Qami'ah Al-Laythi, thinking him to be The Messenger of Allâh [peace be upon him], thereupon he returned to the Quraysh and told them that he had killed Muhammad. After Mus'ab Ibn 'Umayr [Allâh be pleased with him] was killed The Messenger of Allâh [peace be upon him] gave the flag to 'Ali Ibn Abu Tâlib [Allâh be pleased with him] who went on fighting, along with a group of Muslims.

Ibn Hishâm says: I was reported that when the fight became fierce, The Messenger of Allâh [peace be upon him] sat underneath the flag of the Ansâr and sent to 'Ali Ibn Abu Tâlib [Allâh be pleased with him] to move forward with the flag, and he advanced while saying: "I am Abu Al-Fusan or Al-Qusan." Abu Sa'd Ibn Abu Talhah, the carrier of the flag of the polytheists called him saying: "Do you like to engage in swordfight with me O Abu Al-Qusan?" they came out between the two rows and exchanged two strikes, and 'Ali [Allâh be pleased with him] struck him, causing him to fall down, and then left him without sending him to death. His companions asked him: "Why have you not send him to death?" he said: "He faced me with his private parts, and the kinship ties made me turn away from him, and I learnt that Allâh Almighty killed him."

According to another narration, this Abu Sa'd Ibn Abu Talhah came out between both rows and said: "I am a destroyer: who should come to duel with me?" none among the Muslims came out to duel with him." He said: "O Companions of Muhammad! You have pretended that your killed persons would go to Paradise, and ours to the Hellfire. By Lati, you have told a lie. Were you really to be certain of this, anyone of you would have come to duel with me." 'Ali Ibn Abu Tâlib [Allâh be pleased with him] came out to face him, and they exchanged two strikes, and 'Ali Ibn Abu Tâlib struck him and killed him⁽¹⁾. But Ibn Ishâq tells that it was Sa'd Ibn Abu Waqqâs [Allâh be pleased with him] who killed Abu Sa'd Ibn Abu Talhah⁽²⁾.

'Âsim Ibn Thâbit Ibn Abu Al-Aqlah fought very fiercely, and killed Musâfi' and his brother Julâs, sons of Talhah, each with an arrow, and whenever anyone of them was shot he went and put his head in the lap of his mother Sulâfah who asked him: "O son! Who has killed you?" he said: "Somebody cried, while shooting me: 'Take it, and I am the son of Abu Al-Aqlah'." Their mother then vowed to drink the wine in the head of 'Âsim, if

(1) Ar-Rawd Al-Ânif, 3:258; As-Sirah An-Nabawiyah, 3:39.

(2) As-Sirah An-Nabawiyah, 3:40.

she had power over him. ‘Âsim [Allâh be pleased with him] had promised Allâh Almighty not to touch a polytheist, nor to enable a polytheist to touch his body⁽¹⁾.

On that day, ‘Uthmân Ibn Talhah, the carrier of the flag of the polytheists said: “It is due on the carrier of the flag to dye the valley with the blood (of the Muslims), otherwise, let their heads be chopped off.” On that, Hamzah [Allâh be pleased with him] killed him.

Hanthalah Whose Body Was Washed By The Angels

Ibn Ishâq says: Hanthalah Ibn Abu ‘Âmir, whose dead body was washed by the angels, fought with Abu Sufyân, and when he overpowered him and was about to kill him, Shaddâd Ibn Al-Aswad saw him, thereupon he struck him and killed him. On that The Messenger of Allâh [peace be upon him] said: “Your companion, i.e. Hanthalah, is now being washed by the angels.” They asked his family about his state. Being asked about him, his wife said: “When he heard the caller for war, he hasten to come out while being in the state of Janâbah (ceremonial impurity because of sexual intercourse).” On that The Messenger of Allâh [peace be upon him] said: “Then, it is for this that the angels washed his dead body⁽²⁾.”

The Cause Of Defeat

Ibn Ishâq says: Then, Allâh Almighty sent His victory and help upon the Muslims and was true to His promise to them, and they went on striking the disbelievers with the sword until they pushed them away from the camp, and their defeat was certain.

Ibn Ishâq says: It is narrated on the authority of Az-Zubayr Ibn Al-‘Awwâm [Allâh be pleased with him] that he said: By Allâh, I saw myself looking at the anklets of Hind Bint ‘Utbah and her companions, rolling up their lower garments and running away in flight from the battlefield, to the extent that taking them as captives was very easy⁽³⁾, when the archers inclined to the camp just after we had pushed the people (disbelievers) away from it, exposing our backs to the horsemen (of the enemies), who, consequently, attacked us from behind our backs. A caller cried: “Behold! Muhammad has been killed.” We overturned, and the people turned over us after we had killed the carriers of the flag, which they left thrown on the

(1) Ar-Rawd al-Ânif, 3:258, 3:364; As-Sirah An-Nabawiyyah, 3:127; Târikh At-Tabari, 2:66.

(2) Sunan Al-Bayhaqi, 4:15; Al-Mustadrak, 3:204; Târikh Dimashq, Ibn ‘Asakir, 2:296; Majma‘ Az-Zawâ'id, 3:23.

(3) Majma‘ Az-Zawâ'id, 6:114.

ground, and none dared to come to take.

Ibn Hishâm says: This caller (who cried that Muhammad [peace be upon him] had been killed) is Satan, the one to be thrown in Al-‘Aqabah.

Ibn Ishâq says: I was reported that the flag remained thrown on the ground until ‘Amrah Bint ‘Alqamah Al-Hârithiyyah took it and raised it to the men of Quraysh, who gathered round it. Before that, the flag was with Su‘âb, an Abyssinian slave belonging to Banu Abu Talhah, the last one to take it: he fought with it until his hands were cut off, thereupon he knelt on it with his breast and neck, before he was killed with his body over it, while saying: “O Allâh! Have I not been legally excused⁽¹⁾?”

The Injuries Of the Messenger of Allâh [Peace Be Upon Him] On the Day of Uhud Battle

Ibn Ishâq says: The result was that the Muslims were exposed to the strikes of the enemy, and it was a day of trial and purification (of hearts), on which Allâh Almighty honored these of the Muslims whom He doomed to martyrdom. The enemy approached The Messenger of Allâh [peace be upon him], who was thrown with stones until he fell on his side, and his canine tooth got broken, and his face and lip were wounded; and it was ‘Utbah Ibn Abu Waqqâs who injured him.

Ibn Ishâq says: It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: On the Day of the battle of Uhud, the canine tooth of the Messenger of Allâh [peace be upon him] got broken, and his face wounded, from which blood flowed; and he went on wiping the blood off his face while saying: “How should a people prosper who cause the face of their Prophet to bleed, and he is inviting them to (have faith in) their Lord?” on that occasion, Allâh Almighty revealed (what means): {Not for you, (but for Allâh), is the decision: whether He turns in Mercy to them, or punishes them; for they are indeed wrongdoers.} [Al ‘Imrân 128]⁽²⁾

Ibn Hishâm says: It is narrated on the authority of Abu Sa‘îd Al-Khudri [Allâh be pleased with him] that he said: On that day, ‘Utbah Ibn Abu Waqqâs threw The Messenger of Allâh [peace be upon him] and broke his right lower canine tooth, and injured his lower lip; ‘Abdullâh Ibn Shihâb

(1) Ar-Rawd Al-Ânif, 3:263; As-Sîrah An-Nabawiyyah, 3:43; Subul Al-Huda War-Rashâd, 4:195; Târikh At-Tabari, 2:65; ‘Uyûn Al-Athar, 1:417.

(2) The Hadîth of Humaid is narrated by Ahmad in his Musnad, 3:99, 178, 201, 206; At-Tirmidhi, no. 3002, 3003; Sunan Ibn Majah, no. 4027. The Hadîth of Thâbit is narrated by Muslim, no. 1417; Ahmad in his Musnad, 3:253, 288.

Az-Zuhri injured him in his face; and Ibn Qami'ah wounded his forehead, so strongly that two of the helmet's links got into the flesh of his forehead, and The Messenger of Allāh [peace be upon him] fell in one of the holes dug by Abu 'Āmir for the Muslims to fall in unknowingly. 'Ali Ibn Abu Tālib took hold of the hand of The Messenger of Allāh [peace be upon him] and Abu Talhah Ibn 'Ubaydullāh raised his body until he stood upright, and Mālik Ibn Sinān, the father of Abu Sa'īd Al-Khudri, sucked the blood from his face, and swallowed it.

On that The Messenger of Allāh [peace be upon him] said: "The fire will never touch him whose blood was mixed with mine⁽¹⁾."

Ibn Hishām says: According to Ad-Dârawardi, the Messenger of Allāh [peace be upon him] said: "He, who likes to see a martyr walking on the surface of the earth, let him look at Talhah Ibn 'Ubaydullāh⁽²⁾."

It is narrated on the authority of 'Ā'ishah from Abu Bakr As-Siddîq [Allāh be pleased with them] that Abu 'Ubaydah Ibn Al-Jarrāh [Allāh be pleased with him] removed the two links from the face of The Messenger of Allāh [peace be upon him], because of which two of his (Abu 'Ubaydah's) teeth were pulled out.⁽³⁾

The Effort of Ziyād Ibn As-Sakan

Ibn Ishâq says: Having been overwhelmed by the enemies, The Messenger of Allāh [peace be upon him] said: "Who should sell his soul for us?" Ziyād Ibn As-Sakan, along with five men from among the Ansâr, stood and fought in defense of The Messenger of Allāh [peace be upon him], and were killed one after the other, with Ibn As-Sakan being the last of them. When he was fatally wounded, some Muslims attacked the enemies and pushed them away from him. The Messenger of Allāh [peace be upon him] said: "Bring him close to me." They brought him close to him, and placed his head on his foot, and he died with his cheek on the foot of The Messenger of Allāh [peace be upon him]⁽⁴⁾.

Umm 'Umârah's Share In Jihād

Ibn Hishām says: On the day of Uhud battle, Umm 'Umârah: Nusaybah Bint Ka'b Al-Maziniyyah fought well.

(1) Al-Bidâyah, 4:23-24; Sunan Sa'īd Ibn Mansûr, no. 2573; Al-Mustadrak, 3:563.

(2) Sunan At-Tirmidhi, 3739; Musnad At-Tayalisi, no. 1793; Sunan Ibn Ma.

(3) Al-Mustadrak, 3:26-27; Majma' Az-Zawâ'id, 6:112.

(4) Dalâ'il An-Nubuwwah, 3:234; Târikh At-Tabari, 2:65-66; Al-Isabah, 3:19.

It is narrated on the authority of Umm Sa'd Bint Sa'd Ibn Ar-Rabi' that she said: I visited Umm 'Umârah and said: "O aunt! Relate to me your story." She said: "I came out at the fall of the day to see what the people would do, carrying a water-skin with me, and when I reached The Messenger of Allâh [peace be upon him] among his Companions, the victory and power were in favor of the Muslims. When the Muslims were defeated, I inclined to The Messenger of Allâh [peace be upon him] and went on fighting and pushing the enemies away from him with the sword, and throwing with the bow until I was wounded." I saw on her shoulder (the trace of) a deep hollow wound, about which I asked her: "Who caused this injury to you?" she said: "Ibn Qami'ah: when the people turned back and left The Messenger of Allâh [peace be upon him] he came saying: "Guide me to Muhammad, let me perish if he is saved." I stood against him, in the company of Mus'ab Ibn 'Umayr and some Muslims who kept firm with The Messenger of Allâh [peace be upon him] and he gave me this strike. I gave him many strikes, but the enemy of Allâh was clad in two armors⁽¹⁾."

Ibn Ishâq says: Abu Dujânah [Allâh be pleased with him] protected The Messenger of Allâh [peace be upon him] with his body, exposing his back to the arrows, while he was inclining upon him to defend him until he received many wounds. Sa'd Ibn Abu Waqqâs [Allâh be pleased with him] also threw arrows in defense of The Messenger of Allâh [peace be upon him] who was saying to him: "Throw, may my father and mother sacrifice their lives for you!" he said: I went on throwing until I used up my arrows, and he (the Prophet) gave me bladeless arrows, and asked me to throw them⁽²⁾.

Ibn Ishâq says: It was reported by 'Âsim Ibn 'Umar Ibn Qatâdah that he said: On that day, The Messenger of Allâh [peace be upon him] threw with his bow until its shaft got broken, and Qatâdah Ibn An-Nu'mân [Allâh be pleased with him] took and kept it with him. On that day too, the eye of Qatâdah was wounded and fell on his face, thereupon The Messenger of Allâh [peace be upon him] restored it to its place with his own hand, and behold! it was the better and the sharper of his two eyes⁽³⁾.

(1) Ar-Rawd Al-Ânif, 3:268; As-Sirah An-Nabawiyyah, 3:67-68; 'Uyûn Al-Athar, 1:419; Al-Isâbah, no. 11809, 8:140; At-Tabaqât Al-Kubra, 8:413.

(2) Sahîh Al-Bukhari, no. 2905; Sahîh Muslim, no. 1876-77; Sunan At-Tirmidhi, no. 3755; Sunan Ibn Majah, no. 129; Musnad Ahmad, 1:92, 124; Majma' Az-Zawâ'id, 9:155; Târikh At-Tabari, 2:66.

(3) Dalâ'il An-Nubuwwah, 3:252-253; Al-Ithaf, 7:187; At-Tabaqat, 3:450; Al-Bidâyah, 4:34.

The Story Of Anas Ibn An-Nadr

Ibn Ishâq says: Anas Ibn An-Nadr [Allâh be pleased with him], the paternal uncle of Anas Ibn Mâlik, came upon ‘Umar Ibn Al-Khattâb, Talhah Ibn ‘Ubaydullâh and others from among the Muhâjirûn and Ansâr, and they were putting down their hands. He asked them: “What makes you sit here?” they said: “The Messenger of Allâh [peace be upon him] was killed.” He said: “Then, what is the benefit of life after him? Stand up and die on the same (faith) on which The Messenger of Allâh [peace be upon him] died.” He then faced the people and fought until he was killed; and it was by his name that Anas Ibn Mâlik [Allâh be pleased with him] was named⁽¹⁾.

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: “On the Day of Uhud battle, we found in the body of Anas Ibn An-Nadr [Allâh be pleased with him] as many as seventy strikes (which distorted his body so much) that none could recognize him save his sister, who knew him from his finger.”⁽²⁾

Ibn Hishâm says: It was reported by a scholar that on that day, ‘Abd-Ar-Rahmân Ibn ‘Awf [Allâh be pleased with him] was wounded in his mouth, and his teeth got broken, and received as many as more than twenty injuries, some of which were in his leg, which left him lame⁽³⁾.

Ibn Ishâq says: It is narrated on the authority of Ibn Shihâb Az-Zuhri that Ka‘b Ibn Mâlik [Allâh be pleased with him] was the first to recognize The Messenger of Allâh [peace be upon him] after defeat, and the spreading rumor that he had been killed. Ka‘b said: “I saw his eyes glowing from underneath the helmet, thereupon I cried at the top of my voice: “O assembly of Muslims! That is The Messenger of Allâh [peace be upon him] (still living).” But The Messenger of Allâh [peace be upon him] beckoned to me to keep silent⁽⁴⁾.”

When the Muslims knew The Messenger of Allâh [peace be upon him] they took him to the defile, along with Abu Bakr As-Siddîq, ‘Umar Ibn Al-Khattâb, ‘Ali Ibn Abu Tâlib, Talhah Ibn ‘Ubaydullâh, and Az-Zubayr Ibn Al-‘Awwâm [Allâh be pleased with them], in addition to Al-Hârith Ibn As-Simmah and a group of Muslims.

(1) Tafsîr At-Tabari, no. 7946, 7:257; Ar-Rawd Al-Ânif, 3:267; Târikh At-Tabari, 2:66.

(2) Sahîh Al-Bukhari, no. 4048; Sahîh Muslim, no. 1512; Sunan At-Tirmidhi, no. 3200-3201; Musnad Ahmad, 3:201, 253.

(3) Al-Mustadrak, 3:308; Al-Isabah, 4:177.

(4) Dalâ’il An-Nubuwwah of Abu Na‘îm Al-Asbahâni, no. 401; Ar-Rawd Al-Ânif, 3:268; ‘Uyûn Al-Athar, 1:420; Al-Mu‘jam Al-Awsat, no. 1104; Tafsîr At-Tabari, no. 8066, 7:308-309; Târikh At-Tabari, 2:67.

When The Messenger of Allâh [peace be upon him] was supported in the defile, Ubayy Ibn Khalaf caught up with him while saying: "O Muhammad! Let me perish if you are saved!" they said: "O Messenger of Allâh! Should anyone of us attack him?" The Messenger of Allâh [peace be upon him] said: "No, leave him." When he came close, The Messenger of Allâh [peace be upon him] took the spear from Al-Hârith Ibn As-Simmah and when he caught it, he shook it off so violently that we scattered about from around him like a fly from the back of the camel when it shakes off with it. He faced him and pierced him with a stab because of which he fell down from his horse and rolled on the ground⁽¹⁾.

In Makkah, whenever Ubayy Ibn Khalaf met The Messenger of Allâh [peace be upon him] he would say to him: "O Muhammad! I have a horse I fodder with a Faraq of maize (daily), on which I would kill you." The Messenger of Allâh [peace be upon him] would say: "It is I who would kill you, Allâh willing." So, when he (Ubayy) returned to the Quraysh, having been lightly scratched in his neck because of which the blood was congested, he said to them: "By Allâh, Muhammad has killed me." They said: "You have lost your mind. There is no harm on you." he said: "He used to say to me in Makkah, 'I would kill you'. By Allâh, were he to spit on me, he would kill me." This enemy of Allâh died in Sarif on their way of return to Makkah⁽²⁾.

When The Messenger of Allâh [peace be upon him] reached the mouth of the defile, 'Ali Ibn Abu Tâlib [Allâh be pleased with him] came out and filled his shield with water from Al-Mîhrâs (a well of water in Uhud), and brought it to The Messenger of Allâh [peace be upon him] to drink, but he detected a bad smell in it, thereupon he detested it. He washed the blood off his face and poured water over his head while saying: "Allâh's anger is severe upon him who causes the blood of his Prophet to bleed⁽³⁾."

Ibn Ishâq says: It is narrated on the authority of Sa'd Ibn Abu Waqqâs that he said: "By Allâh, I have never been eager to kill anyone as I was eager to kill 'Utbah Ibn Abu Waqqâs, regardless of his bad manners and being hateful among his people. But sufficient for me was only the statement of The Messenger of Allâh [peace be upon him]: "Allâh's anger is severe upon him who causes the blood of his Prophet to bleed⁽⁴⁾.""

(1) Al-Bidâyah, 4:32-33.

(2) Dalâ'il An-Nubuwwah, 3:259.

(3) Sahîh Al-Bukhari, no. 4074; Musnad Ahmad, no. 2609.

(4) 'Uyun Al-Athar, 2:25.

Ibn Ishâq says: While The Messenger of Allâh [peace be upon him] was in the defile, along with his Companions, a group of Quraysh horsemen led by Khâlid Ibn Al-Walîd climbed the mount. The Messenger of Allâh [peace be upon him] said: "O Allâh! It is not fit for them to be higher than us⁽¹⁾." 'Umar Ibn Al-Khattâb [Allâh be pleased with him] and some of the Muhâjirûn fought them and forced them to descend from the mount.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] got up to ascend a rock in the mountain, and, having put on flesh, and been clad in two armors, he could not do, thereupon Talhah Ibn 'Ubaydullâh [Allâh be pleased with him] sat underneath him and raised him until he stood upright on it. It is narrated on the authority of Az-Zubayr Ibn Al-'Awwâm [Allâh be pleased with him] that he said: I heard The Messenger of Allâh [peace be upon him] saying on that occasion: "(Paradise has been) assured to Talhah⁽²⁾." He said it when Talhah [Allâh be pleased with him] did what he had done with The Messenger of Allâh [peace be upon him].

Ibn Hishâm says: I was reported on the authority of Ibn 'Abbâs [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] did not reach the built stair in the mountain pass⁽³⁾.

Ibn Hishâm says: It is narrated on the authority of 'Umar, the freed slave of Ghufrah, that on the day of Uhud, The Messenger of Allâh [peace be upon him] prayed as sitting due to the injuries he received, and the Muslims prayed behind him as sitting too⁽⁴⁾.

Ibn Ishâq says: When the Muslims were defeated, they retreated and left The Messenger of Allâh [peace be upon him] until they reached Al-Munaqqah⁽⁵⁾. It is narrated on the authority of Mahmûd Ibn Labîd [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him] went out to the Battle of Uhud, he left Husayl Ibn Jâbir (Al-Yamân Ibn Al-Yamân, Hudhayfah's father) and Thâbit Ibn Waqsh [Allâh be pleased with them] in the forts along with the women and children, and they were very old. One of them said to his companion: "Let you have no father (meaning you have no responsibility)! What are we waiting for? We

(1) Musnad Ahmad, 1:288; Majma' Az-Zawâ'id, 9:111; Al-Mustadrak, 2:296-297.

(2) Sunan At-Tirmidhi, no. 3738; Musnad Ahmad, no. 1417; Sahîh Ibn Hibbân, no. 6940; As-Sunnah of Ibn Abu 'Âsim, no. 1397; As-Sunan Al-Kubra, 6:370; Al-Mustadrak, 3:25.

(3) 'Uyûn Al-Athar, 1:422; Ar-Rawd Al-Ânif, 3:272.

(4) 'Uyûn Al-Athar, 1:425; Al-Bidâyah, 4:36.

(5) A road used by Arabs to Shâm inhabited by Tihâmah people in the pre-Islamic days, between Uhud and Madînah.

both have only a short time to live. Why don't we take our swords and join The Messenger of Allâh [peace be upon him]? Maybe, Allâh Almighty will bestow upon us martyrdom while fighting with His Prophet [peace be upon him]."

They quickly took up their swords and set out for the battle and engaged in fighting but no one knew about this. Thâbit Ibn Waqsh [Allâh be pleased with him] was killed by the polytheists. As for Husayl Ibn Jâbir, The father of Hudhayfah [Allâh be pleased with him], he was killed by the swords of the Muslims who did not recognize who he was. As they were stabbing him, Hudhayfah went on crying out: "(It's my) father!" No one heard him. They truthfully said that they did not recognize him. Hudhayfah [Allâh be pleased with him] said to them: "May Allâh Forgive you for He Is The most Merciful of those who show mercy." The Prophet [peace be upon him] wanted to pay the blood-money to Hudhayfah, but he refused to take it and left it as charity for the Muslims. This raised his status in the sight of The Messenger of Allâh [peace be upon him]⁽¹⁾.

There was a hypocrite called Hâtib Ibn Umayyah Ibn Râfi', whose son, Yazîd Ibn Hâtib received a fatal injury on the day of the battle of Uhud, and was carried to the house of his family and he was at his last breaths. The men of his family, along with the Muslims, their men and women, gathered to him and said: "Receive the glad tidings, Ibn Hâtib, of Paradise." At that time, the hypocrisy of Hâtib, his father, appeared in his reply: "Which thing do you give him the glad tidings of? Of a garden of Harmal⁽²⁾? You have indeed deluded this poor young man by that⁽³⁾."

Ibn Ishâq says: It is narrated by 'Âsim Ibn 'Umar Ibn Qatâdah on the authority of one of the Companions that he said: There was among us a man called Quzmân, and we did not know from where he came; and whenever a mention of him was made to The Messenger of Allâh [peace be upon him] he would say: "He is among the denizens of the Hellfire."

When it was the day of the battle of Uhud, he fought very ferociously, and alone killed seven or eight of the polytheists. He was indeed a strong man. But he was fatally wounded and carried to the house of Banu Thafar. Some Muslims said to him: "By Allâh, O Quzmân, you have fought very well today. So, rejoice (of martyrdom)!" he said: "Of which thing should I rejoice? By Allâh, I have fought only in defense of the ancestry of my people, and had it not been for that, I would not have taken part in

(1) Sahîh Al-Bukhari, no. 4065; Al-Isabah, 1:204.

(2) The land in which he was buried; i.e. that was his garden.

(3) Târikh At-Tabari, 2:73; Al-Isabah, 3:26; Al-Maghazi, 1:263.

fighting.” When his injury was too severe upon him to endure, he took an arrow from his quiver with which he killed himself⁽¹⁾.

Among those killed in the battle was Mukhayrîq, the Jew. He was not a Muslim before the day of the battle of Uhud, which was on Saturday, when he said: “O assembly of Jews! You know, by Allâh, that the support of Muhammad is due on you.” They said: “But today is Saturday on which there is our Sabbath.” He said: “Let you have no Sabbath!” then, he took up his arms and came out until he went to The Messenger of Allâh [peace be upon him], and made a bequest to those behind him among his people that if he was killed on that day, his wealth should go to Muhammad [peace be upon him], to dispose of it according to what Allâh would show him. When the people were engaged in fight, he fought well until he was killed. About him The Messenger of Allâh [peace be upon him] used to say: “Mukhayrîq is the best man among the Jews⁽²⁾.”

Al-Hârith Ibn Suwayd killed Al-Mujadhdhar Ibn Diyâd Al-Balawi and Qays Ibn Zayd on the day of the battle of Uhud. Though a hypocrite, he went out with the Muslims for war, and when the Muslims and polytheists were engaged in fight, he attacked and killed the two Muslim persons, and then joined the Quraysh in Makkah.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] ordered ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] to kill this Al-Hârith Ibn Suwayd if he caught hold of him, but he was able to escape. When it was the conquest of Makkah, he sent to his brother Julâs seeking his intercession (with the Prophet to accept his) repentance, in order to return to his family.

In connection with him, Allâh Almighty revealed, as reported from Ibn ‘Abbâs [Allâh be pleased with them] (what means): {How shall Allâh guide those who disbelieve after they accepted faith and bore witness that the Messenger was true and that Clear Signs had come unto them?} [Al ‘Imrân 86]⁽³⁾

Ibn Hishâm says: Al-Mujadhdhar Ibn Diyâd had previously killed Suwayd Ibn Sâmîr (his father) in one of the wars that broke up between Aws and Khazraj (before Islam). So, when it was the day of the battle of Uhud, Al-Hârith, seeking retaliation for his father, took aback Al-Mujadhdhar and killed him alone, and did not kill Qays Ibn Zayd, who is

(1) Sahîh Al-Bukhari, no. 4202, 4203; Al-Maghazi, 1:263-264; Al-Bidâyah, 4:36.

(2) At-Tabaqat, 1:502; Al-Bidâyah, 3:237, 4:36.

(3) Tafsîr Ibn Kathîr, 2:59; Tafsîr At-Tabari, 3:241-242; Asbab An-Nuzul, 98; Sunan An-Nasa’î, no. 4079.

not mentioned by Ibn Ishâq among the killed persons of Uhud.

While The Messenger of Allâh [peace be upon him] was among his Companions, behold! Al-Hârith Ibn Suwayd came out from one of the walled gardens of Madînah, putting on two garments covered with lines, thereupon The Messenger of Allâh [peace be upon him] commanded ‘Uthmân Ibn ‘Affân [Allâh be pleased with him] or an Ansâri man according to another narration, to chop off his head, and he did.

Ibn Ishâq says: it was Mu‘âdh Ibn ‘Afrâ’ who assassinated Suwayd Ibn Sâmî by an arrow but not in war, before the day of Bu‘âth.

The Story of Usayrim

Usayrim: ‘Amr Ibn Thâbit Ibn Waqsh, one of Banu ‘Abd-Al-Ash-hal, was killed as a martyr, even though he never prayed.

Ibn Ishâq says: It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he used to say: “Tell me about a man who would enter Paradise, although he never prayed.” Whenever they failed to recognize him, they would ask him: “Who is he?” he would say: “He is Usayrim Ibn ‘Abd-Al-Ash-hal ‘Amr Ibn Thâbit Ibn Waqsh.” He criticized his people for they embraced Islam. When it was the day The Messenger of Allâh [peace be upon him] set out for the battle of Uhud, it seemed to him to embrace Islam, and he embraced Islam, took up his sword and went until he entered among the people and engaged in fight until he was fatally wounded.

While some men from ‘Abd-Al-Ash-hal were inspecting for their killed persons in the battle, behold! They found him. They said: “By Allâh, this is Usayrim. What has caused him to come? When we left him he was still rejecting that religion.” They asked him: “What has caused you to come O ‘Amr? Is it the zeal for your people or your desire for Islam (that has led you to come)?” he said: “No, it is the desire for Islam. I believed in Allâh Almighty and His Messenger [peace be upon him] and embraced Islam. Then, I took up my sword and went to be on the side of The Messenger of Allâh [peace be upon him] and I fought until I received that injury. A short while later, he died. A mention of that was made to The Messenger of Allâh [peace be upon him] who said: *“He is among the inhabitants of Paradise⁽¹⁾.”*

Among those killed, a mention may be made of ‘Amr Ibn Al-Jamûh [Allâh be pleased with him].

Ibn Ishâq says: It is narrated on the authority of some old men belonging to Banu Salamah that ‘Amr Ibn Al-Jamûh [Allâh be pleased with him] was a

(1) Musnad Ahmad, 5:428-429; Majma‘ Az-Zawâ'id, 9:362-363.

very lame, and had four sons like lions, who attended with The Messenger of Allah [peace be upon him] all the battles. When it was the day of the battle of Uhud, they liked to detain him and said: "No doubt, Allâh Almighty has excused you (i.e. exempted you from Jihâd)." He soon went to The Messenger of Allâh [peace be upon him] and said: "My sons like to detain me from that duty (of Jihâd) and from setting out with you. By Allâh, I hope to enter Paradise with this lameness of mine." On that The Messenger of Allâh [peace be upon him] said to him: "As for you, Allâh Almighty has excused you, and no Jihâd is due on you." addressing his sons, he [peace be upon him] said: "There is no blame on you not to prevent him, perchance Allâh would endow him with martyrdom." He set out with him and was killed on the day of the battle of Uhud⁽¹⁾.

Mutilating the Dead Bodies of Hamzah and Others

Ibn Ishâq says: Hind Bint 'Utbah, along with her fellow women, went on mutilating the dead bodies of the killed among the Companions of The Messenger of Allâh [peace be upon him], cutting off noses and ears, to the extent that Hind made of them anklets and necklaces, and gave her gold anklets, necklaces and earrings to Wahshiyy, the Abyssinian slave of Jubayr Ibn Mut'im. She also split open the belly of Hamzah [Allâh be pleased with him] and extracted his liver and licked it, but ejected it when she detested it. She then climbed a high rock and said some poetic verses about how she grew happy because she quenched her thirst for retaliation for the killing of her father, paternal uncle and brother⁽²⁾.

On that occasion, 'Umar Ibn Al-Khattâb said to Hassân Ibn Thâbit: "O son of Al-Furai'ah! Would that you heard what Hind said of poetry, while standing on a high rock, with pride and arrogance, in which she mentioned what she had done with Hamzah." Hassân said: "By Allâh, I saw the spear falling, while I was on the roof of my fort, and said to myself: "By Allâh, this weapon does not belong to the Arabs." It was then falling on Hamzah (to kill him). But I do not know. Anyway, recite to me some of what she had said." 'Umar recited to him some of her poetry, to which Hassân replied with poetic verses, in which he lampooned her so much.

Al-Hulays Ibn Zabbân, the chief of Ahâbîsh at that time, came upon Abu Sufyân while he was striking the side of the mouth of Hamzah Ibn 'Abd-Al-Muttalib, and saying: "Taste (the evil of) your disobedience." On that Al-Hulays said: "O Banu Kinânah! Come to see how (Abu Sufyân) the

(1) Musnad Ahmad, 5:299.

(2) As-Sirah An-Nabawiyah, 3:74; Ar-Rawd Al-Ânif, 3:276; Târikh At-Tabari, 2:70.

chief of Quraysh is doing with the dead body of his paternal cousin!" he said: "Woe to you! Conceal that about me! It was indeed a slip⁽¹⁾."

On his departure, Abu Sufyân Ibn Harb ascended the mountain and said: "No doubt, the (matter of victory and defeat in) war is decided by turns: a day (of Uhud) is by a day (of Badr). Be superior O Hubal!" The Messenger of Allâh [peace be upon him] told 'Umar Ibn Al-Khattâb to respond to him saying: "Allâh is superior and more glorious. There is no equality: our killed persons will be in Paradise, and theirs in the Hellfire." Heard his reply, Abu Sufyân said: "Come to me 'Umar so that I would talk to you." The Messenger of Allâh [peace be upon him] ordered 'Umar to go to him to know what he wanted.

'Umar [Allâh be pleased with him] went to him, to whom Abu Sufyân said: "I beseech you by Allâh to tell me, O 'Umar: have we really killed Muhammad?" he said: "No, by Allâh, and he is now hearing your words." He said: "You are more truthful, in my sight, than Ibn Qami'ah." He meant the statement of Ibn Qami'ah that he had killed The Messenger of Allâh [peace be upon him].

Then, Abu Sufyân called out: "You will find mutilations in the dead bodies of your killed persons. By Allâh, I have been neither pleased nor displeased with that, and I have neither commanded nor forbidden it⁽²⁾." On his departure, he said (addressing the Muslims): "Your appointment will be (a battle like that of) Badr next year." The Messenger of Allâh [peace be upon him] commanded one of his Companions to reply to him: "Yes, that will be an appointment between you and us⁽³⁾."

Ibn Ishâq says: Then, The Messenger of Allâh [peace be upon him] sent 'Ali Ibn Abu Tâlib [Allâh be pleased with him] to follow the disbelievers, saying: "Go and follow the disbelievers in order to know what they would do and intend. If they keep aside the horses and ride the camels, their destination will be to Makkah, and if they ride the horses and drive the camels behind them, their intention will be to invade Madînah. By Him in Whose Hand is my soul, if they intend to invade Madînah, I will proceed toward them to fight them."

'Ali said: I then set out following them, in order to see what they would do, and found that they had kept aside the horses and ridden the camels,

(1) Ar-Rawd Al-Ânif, 3:276; Al-A'âm, Az-Zirikli, 2:269.

(2) Sahîh Al-Bukhari, no. 4043; Musnad Ahmad, 1:288, 4:293, 44; Al-Mustadrak, 2:296-297; Tafsîr Ibn Kathîr, 2:115; Târikh Ibn Kathîr, 4:40-41.

(3) Târikh Ibn Kathîr, 4:38; Târikh At-Tabari, 2:71.

and taken their way to Makkah⁽¹⁾.”

Dealing With the Killed Of Uhud

The people then attended to their killed persons. The Messenger of Allâh [peace be upon him] stood and said: “Who among you could detect what has happened to Sa’d Ibn Ar-Rabî‘, and whether he is among the living or among the dead.” An Ansâri man said: “I could do that for you O Messenger of Allâh.”

He said: I went and found him fatally wounded, among the killed, on the threshold of death. I said to him: “The Messenger of Allâh [peace be upon him] ordered me to see whether you were among the living or among the dead.” He said: “I am among the dead. Greet The Messenger of Allâh [peace be upon him] on my behalf, and say to him: ‘Sa’d Ibn Ar-Rabî‘ says to you: ‘May Allâh reward you on behalf of us with the best reward given to a Prophet on behalf of his ummah.’ Then, greet your people on my behalf, and say to them: Sa’d Ibn Ar-Rabî‘ says to you: ‘You have no excuse before Allâh Almighty if an evil befalls your Prophet [peace be upon him] and there is still anyone living among you.’” I did not leave before he died. I went back to The Messenger of Allâh [peace be upon him] and told him about his destiny⁽²⁾.

Ibn Hishâm says: I was reported that a man entered upon Abu Bakr As-Siddîq, and there was a little girl, the daughter of Sa’d Ibn Ar-Rabî‘ [Allâh be pleased with him], on his breast, whom he was smelling and kissing. The man asked him about her, and he said: “That is the daughter of a man who was better than me, i.e. Sa’d Ibn Ar-Rabî‘. He was one of the chiefs on the day of ‘Aqabah, and attended the battle of Badr, and fell a martyr on the day of the battle of Uhud⁽³⁾.”

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] came out to inspect for Hamzah Ibn ‘Abd-Al-Muttalib [Allâh be pleased with him] and found his dead body in the bottom of the valley, with his belly split open, his liver extracted, and his body mutilated: his nose and ears were cut off. On seeing that, The Messenger of Allâh [peace be upon him] said: “Had it not been for the fact that Safiyyah (his paternal aunt and the sister of Hamzah) would grieve, and this would be a tradition to be done after me, I

(1) Târikh At-Tabari, 2:71; Al-Bidâyah, 4:138; Al-Maghazi, 1:298-299.

(2) Al-Mustadrak, 3:201; Al-Muwatta’, 2:141, 466; At-Tamhid, 24:94.

(3) Ar-Rawd Al-Ânif, 3:280; Subul Al-Huda War-Rashâd, 4:2222; Jâmi‘ Al-Ahâdith, no. 27561; At-Tamhid, 24:95.

would have left him to be in the abdomens of the wild animals and birds⁽¹⁾. Should Allâh Almighty make me victorious over the Quraysh, I would mutilate the dead bodies of thirty of their killed persons.” Seeing the grief of The Messenger of Allâh [peace be upon him] and anger with those who did that with his paternal uncle, the Companions said: “By Allâh, if Allâh makes us victorious over them, we would mutilate the dead bodies of their killed persons with such a mutilation as the Arabs have never done⁽²⁾.”

Ibn Hishâm says: When The Messenger of Allâh [peace be upon him] stood before Hamzah, he said: “I would never be afflicted with any disaster more grievous than the killing of you. I have never become angry more than I am now.” Then, he said: “Gabriel [peace be upon him] came to me and told me that Hamzah Ibn ‘Abd-Al-Muttalib is written as one of the inhabitants of the seven heavens: Hamzah Ibn ‘Abd-Al-Muttalib, the lion of Allâh and the lion of His Messenger⁽³⁾.”

The Messenger of Allâh [peace be upon him], Hamzah Ibn ‘Abd-Al-Muttalib and Abu Salamah Ibn ‘Abd-Al-Asad [Allâh be pleased with them] were foster-brothers, suckled by a slave-girl belonging to Abu Lahab.

Ibn Ishâq says: It is narrated on the authority of Muhammad Ibn Ka’b Al-Qurathi and Ibn ‘Abbâs [Allâh be pleased with them] that concerning the statement of The Messenger of Allâh [peace be upon him] and his Companions about mutilation, Allâh Almighty revealed, in forbiddance of mutilation (what means): {And if you do catch them out, catch them out no worse than they catch you out: but if you show patience, that is indeed the best (course) for those who are patient. And be patient, for your patience is but from Allâh; nor grieve over them: and distress not yourself because of their plots. For Allâh is with those who restrain themselves, and those who do good.} [An-Nahl 126-128]

The Messenger of Allâh [peace be upon him] then forgave, kept patient, and forbade mutilation⁽⁴⁾.

Ibn Ishâq says: It is narrated on the authority of Samurah Ibn Jundub [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] never addressed us in a speech without commanding us to give

(1) Sunan Abu Dâwûd, no. 3136; Sunan At-Tirmidhi, no. 1016; Musnad Ahmad, 3:128; Al-Mustadrak, 3:196; Majma’ Az-Zawâ’id, 3:24.

(2) Majma’ Az-Zawâ’id, 6:120; Dalâ’il An-Nubuwwah, 3:286; Tafsîr Ibn Kathîr, 4:533.

(3) Al-Maghazi, 1:290; Al-Fath, 7:430.

(4) Ad-Dalâ’il, 3:286; Tafsîr Al-Qurtubi, 10:206; Al-Mustadrak, 2:359.

in charity, and forbidding us to practice mutilation⁽¹⁾.”

The Funeral Prayer Of The Prophet On Hamzah And The Martyrs Of Uhud

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] commanded that Hamzah be covered with a Burdah, and then he performed the funeral prayer on him with seven Takbîrs. Then, the killed were brought in succession and placed next to Hamzah, and The Messenger of Allâh [peace be upon him] performed funeral prayer on them (one by one) and Hamzah along with them until he performed the funeral prayer on him seventy-two times⁽²⁾.

Ibn Ishâq says: Safiyyah Bint ‘Abd-Al-Muttalib [Allâh be pleased with her], the full sister of Hamzah, came to see him. The Messenger of Allâh [peace be upon him] said to her son, Az-Zubayr Ibn Al-‘Awwâm [Allâh be pleased with him]: “Meet and return her, lest she would see what had happened to the dead body of her brother.” He (met her and) said: “O mother! The Messenger of Allâh [peace be upon him] commands you to return.” She said: “Why? I have been informed that the dead body of my brother has been mutilated; and that was for the Cause of Allâh. We are contented. I will expect the reward for that with Allâh, and keep patient, Allâh willing.” When Az-Zubayr came and informed The Messenger of Allâh [peace be upon him] about that, he told him to leave her.

She came and saw him, and performed the funeral prayer on him and said: “We all belong to Allâh, and to Him we all shall return,” and sought the forgiveness of Allâh for him. Then, the Messenger of Allâh [peace be upon him] commanded that he be buried⁽³⁾.

It is claimed, by the family of ‘Abdullâh Ibn Jahsh, the son of Umaymah Bint ‘Abd-Al-Muttalib, of whom Hamzah is the maternal uncle, and whose body was also mutilated, except that his belly was not split open and his liver not extracted, that ‘Abdullâh was buried along with Hamzah in the grave by command of The Messenger of Allâh [peace be upon him].

Ibn Ishâq says: Some Muslims carried the dead bodies of their martyrs to Madînah to bury them there before The Messenger of Allâh [peace be upon

(1) Musnad Ahmad, 5:12, 20; Sunan Abu Dâwûd, no. 2667; Al-Fath, 7:524.

(2) Sunan Ibn Majah, no. 1513; Sunan Al-Bayhaqi, 4:12; Al-Umm of Ash-Shafi‘i, 1:446-447; Al-Fath, 3:249; Zad Al-Ma‘ad, 3:217.

(3) Al-Bidâyah, 4:42; Musnad Ahmad, 1:165; Majma‘ Az-Zawâ'id, 6:118.

him] forbade that and said: "Bury them wherever they were killed⁽¹⁾."

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Tha'labah Ibn Su'ayr that when The Messenger of Allâh [peace be upon him] looked at the martyrs of Uhud battle, he said: "I am witness to those: there is none wounded in the Cause of Allâh but that on the Day of Judgment, Allâh will raise him with his wound bleeding, having the color of blood and the smell of musk. See the one who has much more of the Qur'an, and make him ahead of his companions in the grave." They buried two or three in the same grave⁽²⁾.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: Abu Al-Qâsim [peace be upon him] said: "There is no one wounded in the Cause of Allâh but that Allâh Almighty will raise him on the Day of Judgement with his wound bleeding, having the color of blood and the smell of musk⁽³⁾."

Ibn Ishâq says: It is narrated on the authority of some old men belonging to Banu Salamah that when The Messenger of Allâh [peace be upon him] commanded to bury the martyrs of Uhud, he said: "Join both 'Amr Ibn Al-Jamûh and 'Abdullâh Ibn 'Amr Ibn Harâm in the same grave, because they were intimate friends in the world⁽⁴⁾."

Ibn Ishâq says: Then, The Messenger of Allâh [peace be upon him] took his way back to Madînah. Hamnah Bint Jahsh was on the way: when she met the people and received the death news of her brother, 'Abdullâh Ibn Jahsh, she said: "We all belong to Allâh, and to Him we shall return," and sought Allâh's forgiveness for him. When she received the death news of her maternal uncle, Hamzah Ibn 'Abd-Al-Muttalib, she also said: "We belong to Allâh, and to Him we all shall return," and sought Allâh's forgiveness for him. But when she received the death news of her husband, Mus'ab Ibn 'Umayr, she cried and went on wailing. On that The Messenger of Allâh [peace be upon him] said: "No doubt, a woman's husband has the highest position in her heart." That is because he observed how she kept patient on hearing the death news of her brother and maternal uncle, and

(1) Sunan Abu Dâwûd, no. 3165; Sunan At-Tirmidhi, no. 1717; Sunan Ibn Majah, no. 1516; Sunan An-Nasa'i, no. 2004.

(2) Musnad Ahmad, 5:431; As-Sunan Al-Kubrah of Al-Bayhaqi, 4:11; Al-Majma', 6:119.

(3) Sahîh Al-Bukhari, no. 2803; Sahîh Muslim, no. 1496; Sunan An-Nasa'i, no. 3147; Sunan At-Tirmidhi, no. 1656; Sunan Ibn Majah, no. 2795; Musnad Ahmad, 2:242; Sunan Al-Bayhaqi Al-Kubra, 4:11.

(4) At-Tabaqat, 2:562; Al-Muwatta', 2:470; Musnad Ahmad, 5:299; Al-Fath, 3:256-257.

cried for the death of her husband⁽¹⁾.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] passed by one of the Ansâri houses belonging to Banu ‘Abd-Al-Ash-hal, and heard the women weeping and wailing on their killed men. On that the eyes of The Messenger of Allâh [peace be upon him] shed tears and said: “But there is none to wail and weep for Hamzah’s death.” When Sa’d Ibn Mu’âdh and Usayd Ibn Hudayr returned to their homes in Banu ‘Abd-Al-Ash-hal, they ordered their women to get dressed and go to wail for the death of Hamzah, the paternal uncle of The Messenger of Allâh [peace be upon him]⁽²⁾.

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] heard the women weeping, he came out to them and they were gathering at the gate of his mosque, and said to them: “Return, may Allâh bestow mercy upon you, you have indeed consoled us⁽³⁾.” According to Ibn Hishâm, on that day, wailing for the dead was forbidden. When The Messenger of Allâh [peace be upon him] heard the women wailing, he said: “May Allâh have mercy upon the women of the Ansâr: verily, condolence was an old habit among them. Command them to leave⁽⁴⁾.”

Ibn Ishâq says: It is narrated on the authority of Sa’d Ibn Abu Waqqâs [Allâh be pleased with him] that he said: On the way of his return, the Messenger of Allâh [peace be upon him] passed by a woman belonging to Banu Dinâr, whose husband, brother and father were killed in the battle of Uhud. When she received their death news, she said: “What has happened to The Messenger of Allâh [peace be upon him],?” they said: “He is fine, O mother of so and so. He is well as you like him to be, thanks to Allâh.” She said: “Show him to me in order that I would feel rest about him.” When he was pointed out to her, and she saw him, she said: “Of a surety, every calamity one receives, other than you, is insignificant⁽⁵⁾.”

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] reached his family, he gave his sword to his daughter Fâtimah [Allâh be pleased with her] and said: “Wash the blood off this, my daughter, for by Allâh, it helped me fight well this day.” ‘Ali Ibn Abu Tâlib [Allâh be pleased

(1) Sunan Ibn Majah, no. 1590; Al-Mustadrak, 4:61-62; As-Sunan Al-Kubra, 4:66; Ad-Dalâ’il, 3:301.

(2) Sunan Ibn Majah, no. 1591; Musnad Ahmad, 2:84, 92; As-Sunan Al-Kubra, 4:70; Al-Mustadrak, 1:381, 3:195; Sunan Sa’id Ibn Mansûr, 2:910; Al-Majma’, 6:120.

(3) Ad-Dalâ’il, 3:301-302; Al-Bidâyah, 4:47.

(4) Ar-Rawd Al-Ânif, 3:285; Dalâ’il An-Nubuwwah of Al-Bayhaqi, no. 1192, 3:363; As-Sirah An-Nabawiyah, 3:95.

(5) Târikh At-Tabari, 2:74; ‘Uyun Al-Athar, 2:36.

with him] also gave her his sword and said: "And this too: wash the blood off it, for by Allâh, it helped me fight well this day." On that The Messenger of Allâh [peace be upon him] said: "If you fought well today, it should be known that so did also, along with you, Sahl Ibn Hunayf and Abu Dujânah⁽¹⁾."

According to Ibn Hishâm, the sword of The Messenger of Allâh [peace be upon him] was called Dhul-Faqâr⁽²⁾. It is narrated on the authority of Ibn Abu Najîh that on the day of the battle of Uhud, a caller called out: "There is no sword better than Dhul-Faqar, and there is no young man better than 'Ali." The Messenger of Allâh [peace be upon him] said to 'Ali [Allâh be pleased with him]: "The polytheists will not emerge victorious over us once again until Allâh helps us conquer (Makkah)⁽³⁾."

The Battle of Hamrâ' Al-Asad⁽⁴⁾

Ibn Ishâq says: The battle of Uhud took place on Saturday, in the middle of Shawwal (3 A.H.).

Ibn Ishâq says: When it was the coming day, i.e. on Sunday, the sixteenth of Shawwal, the caller of The Messenger of Allâh [peace be upon him] announced that the people should mobilize to come out in pursuit of the enemy. The caller announced that "None should come out with us save him who attended the battle yesterday." Jâbir Ibn 'Abdullâh Ibn 'Amr Ibn Harâm said to The Messenger of Allah [peace be upon him]: "O Messenger of Allâh! My father had left me behind to take care of my seven sisters, and said: "O my son! It is not fit for you and me to leave those girls without a man to look after them. Furthermore, I am not to give you preference over myself with taking part in Jihâd besides The Messenger of Allâh [peace be upon him]. So, remain behind to take care of your sisters." Thus, I remained behind." The Messenger of Allâh [peace be upon him] gave him permission to come out⁽⁵⁾.

The Messenger of Allâh [peace be upon him] came out simply to terrorize the enemy, and give them the impression that the Muslims set out in pursuit of them since they were still powerful enough to do so, and that the affliction they received in the battle did not weaken them.

(1) Al-Mustadrak, 3:24; Al-Majma', 6:123.

(2) Akhlaq An-Nabi, 149; Al-Mustadrak, 2:608; As-Sunan Al-Kubra, 10:26.

(3) Târikh Ibn Kathir, 4:47; Al-Maghazi, 2:318.

(4) See Al-Maghazi, 1:334; As-Sirah Wa Akhbar Al-Khulafa' of Ibn Hibbân, 230; Imta' Al-Asma' of Al-Maqrizi, 166; 'Uyun Al-Athar, 2:57.

(5) Târikh At-Tabari, 2:75; Al-Hidâyah Ila Bulûgh An-Nihâyah, 2:1177.

Ibn Ishâq says: It is narrated on the authority of Abu As-Sâ'ib, the freed slave of 'Â'ishah Bint 'Uthmân from one of the Companions of The Messenger of Allâh [peace be upon him] belonging to Banu 'Abd-Al-Ash-hal, who attended the battle of Uhud that he said: I, along with a brother of mine, attended with The Messenger of Allâh [peace be upon him] the battle of Uhud, and we both returned with injuries. When the caller of The Messenger of Allâh [peace be upon him] announced that the Muslims should set out in pursuit of the enemy, I said to my brother, or my brother said to me: "How should a battle with The Messenger of Allâh [peace be upon him] skip us?" by Allâh, we had no riding mount, and we were wounded. Therefore, we came out with The Messenger of Allâh [peace be upon him], and since my injury was lighter, I carried my brother whenever he was unable to walk, and whenever he was able, he walked on foot, until we reached the same place where The Muslims camped⁽¹⁾.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] came out until he reached Hamrâ' Al-Asad, eight miles from Madînah, and appointed Ibn Umm Maktûm to lead the prayer in Madînah, according to Ibn Hishâm.

He spent there Monday, Tuesday and Wednesday, and then returned to Madînah (on Thursday).

The Disbelievers Retract From the Idea of a Second Round of Fight

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Abu Bakr that he said: On the way, Ma'bad Ibn Abu Ma'bad Al-Khuzâ'i, still a polytheist, passed by The Messenger of Allâh [peace be upon him]; and the people of Khuzâ'ah, their Muslims and polytheists, were sincere advisers to him, and they never concealed anything from him. Ma'bad said to him: "O Muhammad! No doubt, your affliction has aggrieved us, and we liked that Allâh would give you power over them." Then he left and The Messenger of Allâh [peace be upon him] was in Hamrâ' Al-Asad, until he met Abu Sufyân Ibn Harb and those who were with him in Ar-Rawhâ', having decided to return to fight The Messenger of Allâh [peace be upon him] and his Companions, saying: "We have killed the nobles, chiefs and leaders of his Companions, then, how should we leave before we exterminate all of them? Let us attack the rest of them until we kill them."

Having seen Ma'bad, Abu Sufyân asked him: "What is the matter with you O Ma'bad?" he said: "Muhammad set out leading his Companions in pursuit of you, in a gathering the like of which I have never seen; and they

(1) Al-Bidâyah, 4:49; Târikh At-Tabari, 2:75.

have a strong longing and yearning for facing you, and those who remained behind from him in the battle of Uhud, showing regrets for what they had done, joined him." He said: "Woe to you! what do you say?" he said: "By Allâh, I think you would not leave until you see the forelocks of the horses." He said: "By Allâh, we decided to attack them once again to exterminate the rest of them." He said: "I forbid you to do so. By Allâh, what I have seen of them led me to compose some poetic verses about them." He asked him what he had said, and he recited to him his poetic verses, in which he described their strong cavalry and infantry, and the bangs and woes awaiting Abu Sufyân Ibn Harb from fighting them. Thus, Abu Sufyân and his companions were dissuaded from the idea of fighting once again.

Before he met Ma'bad, a caravan belonging to 'Abd-Al-Qays passed by him, whom he asked about the end of their journey, and they told him that they would go to Madînah. He said to them: "Then, would you convey a message from me to Muhammad, and if you did so to the best, I would give you soon in 'Ukâth market as much raisins as is the load of your mounts?" they answered in the affirmative, thereupon he said to them: "If you meet him, tell him that we decided to proceed on toward him and his Companions to exterminate the rest of them." The riders came upon The Messenger of Allâh [peace be upon him] in Hamrâ' Al-Asad, and conveyed to him the message, thereupon he said: "Sufficient for us is Allâh, and He is the best disposer of affairs⁽¹⁾."

Ibn Hishâm says: It is narrated on the authority of Abu 'Ubaydah that when Abu Sufyân left on the day of the battle of Uhud, he intended to return to Madînah to exterminate the rest of the Companions of The Messenger of Allâh [peace be upon him]. But Safwân Ibn Umayyah Ibn Khalaf said to them: "Do not do so, because the people have been exasperated, and it is feared they would fight you better than they did. So, return." They did accordingly. Being informed about that, The Messenger of Allâh [peace be upon him] said and he was in Hamrâ' Al-Asad: "By Him in Whose Hand is my soul, showers of stones have been prepared for them and had they fallen upon them in the morning, they would have perished like the bygone yesterday⁽²⁾."

On the other hand, The Messenger of Allâh [peace be upon him] had captured in the battle both Mu'âwiyah Ibn Al-Mughîrah Ibn Abu Al-'Âs Ibn

(1) Sahîh Al-Bukhari, no. 4563; Asbab An-Nuzul, 111-112; Tafsîr Ibn Kathir, 2:146-147; Tafsîr At-Tabari, 4:118.

(2) Tafsîr Ibn Kathir, 2:146.

Umayyah Ibn 'Abd Shâms, the grandfather of 'Abd-Al-Malik Ibn Marwân, as he was the father of his mother 'Â'ishah, and Abu 'Azzah Al-Jumahi, whom The Messenger of Allah [peace be upon him] had granted freedom from captivity in the battle of Badr. In this time, when he asked The Messenger of Allâh [peace be upon him] to release him, he said to him: "By Allâh, I will not allow you to say in Makkah that you had deceived Muhammad twice. O Zubayr, chop off his head." Az-Zubayr then chopped off his head⁽¹⁾.

Ibn Hishâm says: I was reported on the authority of Sa'îd Ibn Al-Musayyab that The Messenger of Allâh [peace be upon him] said to him: "Verily, the believer should not be bitten from the same hole twice. Chop off his head O 'Âsim Ibn Thâbit." He chopped off his head⁽²⁾.

As for Mu'âwiyah Ibn Al-Mughîrah, he was killed by Zayd Ibn Hârithah and 'Ammâr Ibn Yâsir [Allâh be pleased with them] after the return from Hamrâ' Al-Asad: he had taken refuge to 'Uthmân Ibn 'Affân [Allâh be pleased with him] who asked The Messenger of Allâh [peace be upon him] to grant him safety, and he did on condition that if he was found after three days, he would be killed. He stayed more than three days, and hid himself from the people, thereupon The Messenger of Allâh [peace be upon him] dispatched both Zayd Ibn Hârithah and 'Ammâr Ibn Yâsir and guided them to his hiding place, and they went and killed him⁽³⁾.

Ibn Salûl After The Battle

Ibn Ishâq says: It was the habit of 'Abdullâh Ibn Ubayy Ibn Salûl to have a standing place every Friday, due to his nobility and honor among his people; and whenever The Messenger of Allâh [peace be upon him] sat to deliver his Friday Khutbah to the people, he would stand up and say, addressing the attendants: "O people! that is The Messenger of Allâh [peace be upon him] living among you, by whom Allâh has honored you. So, support and help him, and hearken and obey him."

But when he did what he had done on the day of the battle of Uhud, and returned with the people (hypocrites), he stood (on Friday) to address the people as he used to do, thereupon the Muslims seized him by his garment, and said: "Sit down O enemy of Allâh: you are not fit for that, and you did what you had did." He came out, stepping over the people, while saying:

(1) As-Sunan Al-Kubra, 9:65; Al-Fath, 10:547.

(2) Sahîh Al-Bukhari, no. 6133; Sahîh Muslim, no. 2295; Sunan Abu Dâwûd, no. 4862; Sunan Ibn Majah, no. 3983; Musnad Ahmad, no. 8915.

(3) Al-Bidâyah, 4:51; 'Uyun Al-Athar, 2:58.

“By Allâh, it seems as if I have said something disgraceful that I stood to urge the people to support him (the Prophet).” An Ansâri man met him at the gate of the mosque and asked him about the matter, and he said: “I stood up to ask the people to support him, thereupon some of his Companions jumped over me and went on pulling me and scolding me, as if I have said something disgraceful that I stood to urge the people to support him.” He said: “Return, so that The Messenger of Allâh [peace be upon him] would ask for Allâh’s forgiveness for you.” he said: “By Allâh, I do not like that he should ask for forgiveness for me⁽¹⁾.”

Ibn Ishâq says: However, the day of Uhud battle was a day of trial, affliction and purification of hearts, by which Allâh Almighty tested the believers and tried the hypocrites, who disclosed faith by tongue, and concealed disbelief in the heart. It was a day on which Allâh Almighty honored His devotees whom He doomed to honor by martyrdom.

What Was Revealed In Connection With Uhud

Ibn Ishâq says: On occasion of the battle of Uhud, Allâh Almighty revealed as many as over sixty Holy Verses of Sûrat Al ‘Imrân, in which He described the event and blamed those fit for blame among them.

He said addressing His Prophet [peace be upon him] (what means): {Remember that morning you did leave your household (early) to post the believers at their stations for battle; and Allâh hears and knows all things: Remember two of your parties meditated cowardice}; [i.e. Banu Salamah Ibn Jusham from the Khazraj, and Banu Hârithah Ibn An-Nabî from the Aws] {but Allâh was their protector,} [i.e. because what happened to them goes back to their weakness rather than to their suspicion in the religion, and that is why Allâh protected them from this state of weakness until it was over, and they joined their Prophet [peace be upon him] in the battle] {and in Allâh should the believers (ever) put their trust.} [Al ‘Imrân 121-122]

Ibn Hishâm says: It is narrated that those parties said: “We do not like that we did not intend to do what we had intended to do, because the result was that Allâh Almighty became our protector⁽²⁾.”

Allâh then resumed (what means): {Allâh had helped you at Badr, when you were a contemptible little force; then fear Allâh; thus may you show your gratitude. Remember you said to the believers: "Is it not enough for

(1) Al-Bid‘yah Wan-Nihâyah, 4:59; Tafsîr Ibn Kathîr, 8:127; Ar-Rawd Al-Ânîf, 3:293; As-Sîrah An-Nabawîyyah, 3:103; Subul Al-Huda War-Rashâd, 4:231; Dalâ’il An-Nubuwway of Al-Bayhaqî, no. 1217, 3:391.

(2) Ar-Rawd Al-Ânîf, 3:293.

you that Allâh should help you with three thousand angels (specially) sent down? Yea, if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught."} [Al 'Imrân 123-125]

Ibn Hishâm says: It is narrated on the authority of Al-Hasan Ibn Abu Al-Hasan Al-Basri that on the day of the battle of Badr, the angels marked the tails and forelocks of their horses with white wool⁽¹⁾.

Then, He said (what means): {Allâh made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allâh, the Exalted, the Wise: That He might cut off a fringe of the Unbelievers} [i.e. by destroying them] {or expose them to infamy}, [i.e. by causing them to return in retreat and humiliation] {and they should then be turned back, frustrated of their purpose.} [Al 'Imrân 126-127]

Then, Allâh Almighty said addressing the Prophet Muhammad [peace be upon him] (what means): {Not for you, (but for Allâh), is the decision: whether He turns in Mercy to them, or punishes them}; [i.e. and if He punishes them, that is because they deserve His punishment by their sins] {for they are indeed wrongdoers. To Allâh belongs all that is in the heavens and on earth, He forgives whom He pleases and punishes whom He pleases; but Allâh is Oft-Forgiving, Most Merciful.} [Al 'Imrân 128-129]

Forbidding the believers to practice usury, and urging them to obey Allâh and His Messenger [peace be upon him], Allâh Almighty said (what means): {O you who believe! devour not Usury, doubled and multiplied; but fear Allâh; that you may (really) prosper. Fear the Fire, which is prepared for those who disbelieve; And obey Allâh and the Messenger; that you may obtain mercy.} [Al 'Imrân 130-132] By so saying, He Almighty blamed those who did not comply with the command of The Messenger of Allâh [peace be upon him] on that day.

Encouraging the faithful believers to hasten to obtain the forgiveness and reward of Allâh Almighty, and reminding them of the characteristics of the righteous for whom Paradise is prepared, He said (what means): {Hasten, as in a race, to forgiveness from your Lord, and a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous. Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allâh loves those who do good. And those who, having done something to be aShamed of, or

(1) Al-Hidâyah Ila Bulûgh An-Nihâyah, 2:1119-1120; 'Umdat Al-Qâri, 17:77; Al-Lubâb Fî 'Ulûm Al-Kitâb, 1:69.

wronged their own souls, earnestly bring Allâh to mind, and ask for forgiveness for their sins; and who can forgive sins except Allâh? And they never knowingly persist with obstinacy in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath; an eternal dwelling: how excellent a recompense for those who work (and strive)!} [Al ‘Imrân 133-136]

Prefacing the calamity that befell them and the affliction which smote them, by which He purified their hearts, and took martyrs from among them, He Almighty, by way of consoling them, reminded them of His established norms in the previous peoples who gave lie to His Messengers, and associated partners with Allâh in worship, i.e. ‘Âd, Thamûd, the men of Lût and the inhabitants of Madyan, and their likes, and how He dealt with them, Allâh said (what means): {Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.} [Al ‘Imrân 137] That is, I gave them respite before I sent them to punishment. So, let not your enemies think that, by the turn of victory they were given over you, I have ceased to punish them: the aim was only to try you and know what you have.

Reassuring the faithful believers who obey Him, and give trust to His Messenger [peace be upon him] that they would be superior sooner or later, He said (what means): {Here is a plain statement to men, a guidance and instruction to those who fear Allâh! So lose not heart, nor fall into despair: for you must gain mastery if you are true in Faith. If a wound has touched you, be sure a similar wound has touched the others. Such days (of varying fortunes) we give to men by turns: that Allâh may know those that believe}, [i.e. He would distinguish the faithful believers from the hypocrites] {and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allâh loves not those that do wrong.} [i.e. The hypocrites, who outwardly obey the Messenger and inwardly insist on disobedience and disbelief] {Allâh's object also is to purge those that are true in Faith and to deprive the disbelievers of blessing.} [i.e. to invalidate what the hypocrites disclose with their tongues, so that the disbelief they hide in their hearts would emerge] [Al ‘Imrân 138-141]

Inviting the believers to Paradise, He Almighty said (what means): {Did you think that you would enter Paradise without Allâh testing those of you who fought hard (in His Cause) and remained steadfast? You did indeed wish for Death before you met Him}: [i.e. you had the hope for martyrdom before you set out to meet your enemies, esp. those among you who roused The Messenger of Allâh [peace be upon him] to set out to meet the enemies outside Madînah, because the day of Badr skipped them on the one hand,

and they had a strong desire for martyrdom on the other hand] {now you have seen it with your own eyes, (and you flinch!)} [i.e. you have seen death with your eyes as your Companions were killed with the swords of your enemies and you were looking at them, but He held them back from you] {Muhammad is no more than a Messenger: many were the Messengers that passed away before him.} [in reference to their claim that The Messenger of Allâh [peace be upon him] was killed, which led to their defeat and flight from the battle] {If he died or were slain, will you then turn back on your heels?} [that is, if Muhammad died or was killed, would you revert to disbelief, and turn away from striving your enemies, and abandon the Book of Allâh Almighty that was revealed to you, and the religion your Prophet [peace be upon him] left for you, given that he clarified to you in the revelation he received from me that he would, inevitably, die and leave you?] {If any did turn back on his heels, not the least harm would he do to Allâh;} [i.e. he would never reduce Allâh's honor, power, dominion and sovereignty] {but Allâh (on the other hand) will swiftly reward those who (serve him) with gratitude.} [i.e. those who obey Him and abide by His command] [Al 'Imrân 142-144]

Instructing the Muslims that death is by leave and permission of Allâh only, He Almighty said (what means): {Nor can a soul die except by Allâh's leave, the term being fixed as by writing.} [that is, Muhammad [peace be upon him], like the human beings, has an appointed term which he should reach, and once he fulfills it by Allâh's leave, he would die] {If any desires a reward in this life, We shall give it to him; and if any desires a reward in the Hereafter, We shall give it to him.} [i.e. if one has a desire for the benefits of this world, rather than the hereafter, We will give him of this world only what is doomed to him of sustenance and no more, and in the hereafter, he will have no share; and he who has a desire for the hereafter, We will give him what he is promised thereof, in addition to what is doomed to him in this world] {And swiftly shall We reward those that (serve us with) gratitude.} [Al 'Imrân 145]

Reminding the believers of the courage of those who strove against their enemies along with their Prophets before The Messenger of Allâh [peace be upon him], Allâh Almighty said (what means): {How many of the Prophets fought (in Allâh's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in Allâh's way, nor did they weaken (in will), nor give in} [i.e. when they lost their Prophets]. {And Allâh loves those who are firm and steadfast. All that they said was: "Our Lord! forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly, and help us against the disbelievers."} [That is, you should say the same as they said: and put in mind that what

befell you was because of your sins, so, seek for Allâh's forgiveness as they did, and go on your religion firmly as they did, and turn not on your heels, but rather ask Him to firmly plant your feet as they did, and pray for victory over the disbelievers as they did] {And Allâh gave them a reward in this world, and the excellent reward of the Hereafter. For Allâh loves those who do good.} [Al 'Imrân 146-148]

Warning the Muslims of obeying the disbelievers, and informing them about the evil consequence of that, Allâh Almighty said (what means): {O you who believe! if you obey the Unbelievers, they will drive you back on your heels, and you will turn back (from Faith) to your own loss.} [i.e. they will return you from your enemies, because of which you will lose not only the world, but also the hereafter] {Nay, Allâh is your protector, and He is the best of helpers.} [i.e. if you are true to what you say with your tongues, then, hold fast to it, and seek no help other than Allâh's, nor turn on your heels as apostates] {Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allâh, for which He had sent no authority; their abode will be the Fire; and evil is the home of the wrongdoers!} [i.e. the terror by which I gave you victory over them, because they associated partners with Me in worship. So, do not think that they will have the power over you so long as you hold fast to Me and follow My commands. As for the calamity you received on that day (of Uhud), it was because of your sins, when you disobeyed Me and did not comply with the order of your Prophet [peace be upon him] [Al 'Imrân 149-151]

Then, He said (what means): {Allâh did indeed fulfill His promise to you when you with His permission were about to annihilate your enemy, until you flinched and fell to dispute about the order, and disobeyed it after He brought you in sight (of the Booty) which you covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you. But He forgave you: for Allâh is full of grace to those who believe.} [Al 'Imrân 152] That is, Allâh Almighty fulfilled His promise to you, and granted you victory over the enemies (at the beginning of the battle), until when you fell in dispute, and disobeyed the command of your Prophet [peace be upon him], in reference to the archers who left their places on the mountain, on seeing the defeat of the enemies and flight from their women and property. That is because some of you had love for this world, I mean those who rushed to take the war spoils, and did not obey The Messenger of Allâh [peace be upon him] for which they would receive the reward of the hereafter. At the same time, some of you had love for the hereafter, i.e. those who strove their utmost in the Cause of Allâh, and did not violate the command, in the hope of getting the good reward kept for them with Allâh Almighty. Allâh forgave you, by

not ruining you in this world: on the contrary, He conferred his favor upon you, by hastening on the punishment for you in this world, just to instruct you, and bestow mercy upon you.

Reproaching the Muslims because they left their Prophet [peace be upon him] in the battle, and did not come to him when he invited them, Allâh Almighty said (what means): {Behold! you were climbing up the high ground, without even casting a side glance at anyone, and the Messenger in your rear was calling you back, and Allâh gave you one distress after another by way of requital,} [That is, the first distress was the killing of those who were killed among you, and the victory of the disbelievers over you, and the other was your grief and anxiety when the rumor spread that The Messenger of Allâh [peace be upon him] was killed] {to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allâh is well aware of all that you do.} [i.e. that you should grieve neither for the victory you achieved over your enemy in the beginning of the battle, nor for the killing of your brothers, until I relieved you of that disconcert, by removing the false claim made by Satan about the killing of the Prophet [peace be upon him], and when you saw The Messenger of Allâh [peace be upon him] living among you, all calamities and disasters you received became insignificant.]

Then, He described how He sent His tranquility upon the believers in the form of drowsiness, unlike the hypocrites who were concerned only with their own souls, saying (what means): {After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allâh, suspicions due to ignorance, They said: "What affair is this of ours?" Say you: "Indeed, this affair is wholly Allâh's." They hide in their minds what they dare not reveal to you. They say (to themselves): "If we had had anything to do with this affair; we should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allâh might test what is in your breasts and purge what is in your hearts: For Allâh knows well the secrets of your hearts.} [Al 'Imrân 153-154]

Warning the believers of being of those who fear death in the Cause of Allâh Almighty, He said (what means): {O you who believe! be not like the Unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allâh may make it a cause of sighs and regrets in their hearts. It is Allâh that gives Life and Death, and Allâh sees

well all that you do.} [That is, do not be like the hypocrites who forbid their brothers to strive and practice Jihâd in the Cause of Allâh, or travel through the land in response to His command and out of obedience of His Messenger [peace be upon him]] {And if you are slain, or die, in the Way of Allâh, forgiveness and mercy from Allâh are far better than all they could amass.} [That is, since death is inevitable, then, to die or be killed in the Cause of Allâh is far better than the world and all it contains, for which they remain behind from Jihâd, for fear of death which will deprive them of what they gather in this world] {And if you die, or are slain, lo! it is unto Allâh that you are brought together.} [That is, let not the world deceive you, and let Jihâd and the reward kept for you with Allâh Almighty be more favorable to you] [Al ‘Imrân 156-158]

Placing a strong emphasis on the mercy of The Messenger of Allâh [peace be upon him], in his dealing with the Muslims, Allâh said (what means): {It is part of the Mercy of Allâh that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you: so pass over (their faults), and ask for (Allâh's) forgiveness for them; and consult them in affairs (of moment). Then, when you have taken a decision, put your trust in Allâh. For Allâh loves those who put their trust (in Him).} [Al ‘Imrân 159] [That is, although you are not in need of them, consult them about their affairs, just to bring their hearts together in love for the religion; and once you take a decision, concerning something in which you receive revelation from Allâh, or with regard to your religion, to strive against your enemy or do anything, and there is nothing to befit you and them other than it, then, go on what you are commanded, regardless of the disagreement and the agreement of those who disagree or agree with you] {If Allâh helps you none can overcome you: if He forsakes you, who is there, after that, that can help you?} [That is, do not refer the matter of Allâh to the people, and rather leave their command for the command of Allâh] {In Allâh, then, let Believers put their trust.} [Al ‘Imrân 159-160]

Concerning misappropriation, Allâh Almighty said (what means): {No prophet could (ever) be false to his trust. If any person is so false, he shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly.} [That is , it is not fit for a Prophet to conceal from the people that with which Allâh sent him to them, simply for fear of them, or out of desire for anything else] {Is the man who follows the good pleasure of Allâh like the man who draws on himself the wrath of Allâh, and whose abode is in Hell? A woeful refuge! They are in varying grades in the sight of Allâh, and Allâh sees well, all that they do.} [Al ‘Imrân 161-163]

Reminding the people of the favor He conferred upon them, by sending the Messengers to guide them to good and warn them of evil, Allâh said (what means): {Allâh did confer a great favour on the Believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allâh, sanctifying them, and instructing them in Scripture and Wisdom, while before that, they had been in manifest error.} [Al 'Imrân 164]

Reminding them of the fact that they had touched the enemy in the battle of Badr with twice the disaster they received on the day of Uhud, He Almighty said (what means): {What! when a single disaster smites you, although you smote (your enemies) with one twice as great, do you say: "Whence is this?" Say (to them): "It is from yourselves: for Allâh has power over all things."} [That is, they lost as many as seventy-two casualties in the battle of Uhud, whereas in the battle of Badr, they killed as many as seventy, and took as captives the like of this number. Then, when they received such a disaster in Uhud, they forgot that it was due to the sin of their violation of the command of their Prophet [peace be upon him]: in other words, it was they who incurred that disaster upon themselves] {What you suffered on the day the two armies met, was with the leave of Allâh, in order that He might test the Believers And the Hypocrites also.} [i.e. to distinguish the believers from the hypocrites and make the hypocrites disclose what is lurking in their breasts, which they hide from the believers] {These were told: "Come, fight in the way of Allâh, or (at least) drive (the foe from your city)." They said: "Had we known there would be a fight, we should certainly have followed you."} [in reference to 'Abdullâh Ibn Ubayy Ibn Salûl and his companions who returned from the battlefield and left The Messenger of Allâh [peace be upon him] on the day of the fight] {They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts. But Allâh has full knowledge of all they conceal. (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us, they would not have been slain." Say: "Avert death from your own selves, if you speak the truth."} [Al 'Imrân 165-168]

Exhorting the believers to hasten to devote themselves to Jihâd, and making the killing seem insignificant in their eyes, Allâh Almighty said addressing his Prophet [peace be upon him] (what means): {Think not of those who are slain in Allâh's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord; They rejoice in the Bounty provided by Allâh, and have glad tidings about those (to be martyred) after them who have not yet joined them (in their bliss), that on them there will be no fear nor will they grieve. They rejoice in the Grace and the Bounty from Allâh, and in the fact that Allâh suffers not the reward of the believers

to be lost (in the least).} [Al ‘Imrân 169-171]

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] said: “When your brothers were killed on the day of (the battle of) Uhud, Allâh Almighty placed their souls inside green birds, which drink from the rivers of Paradise and eat of its fruits, and take shelter to chandeliers of gold in the shade of the Throne (of Majesty). Seeing how pleasant is their food, drink and residence, they said: “Would that our brothers (who are still living) know what Allâh has done with us, in order not to abstain from Jihâd, nor leave war (in the Cause of Allâh)!” Allâh Almighty said: “I would tell them on your behalf.” Then, He Almighty revealed to His Messenger [peace be upon him] those Qur’anic Verses (Al ‘Imrân 169-171)⁽¹⁾

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] said: “The martyrs (in the Cause of Allâh) will be on the bank of a river at the gate of Paradise, living in a green tent, receiving their sustenance from Paradise every morning and evening.”⁽²⁾

Ibn Ishâq says: It is narrated on the authority of Ibn Mas‘ûd [Allâh be pleased with him] that he was asked about the statement of Allâh Almighty (what means): {Think not of those who are slain in Allâh's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord.} [Al ‘Imrân 169] On that he said: No doubt, we asked about them, and we were told: “When your brothers were killed on the day of (the battle of) Uhud, Allâh Almighty placed their souls inside green birds, which drink from the rivers of Paradise and eat of its fruits, and take shelter to chandeliers of gold in the shade of the Throne (of Majesty). Allâh Almighty came to them and said: “O My servants! What do you like so that I would give it to you?” they said: “O our Lord! There is nothing more than what You have given us: Paradise from which we eat as much as we like.” Allâh Almighty came to them once again and said: “O My servants! What do you like so that I would give it to you?” they said: “O our Lord! There is nothing more than what You have given us: Paradise from which we eat as much as we like.” Allâh Almighty came to them for the third time and said: “O My servants! What do you like so that I would give it to you?” they said: “O our Lord! There is nothing more than what You have given us: Paradise from which

(1) Sunan Abu Dâwûd, no. 2520; Musnad Ahmad, no. 2388; Musnad ‘Abd Ibn Humaid, no. 679; Al-Mustadrak, 2:297.

(2) Musnad Ahmad, no. 2390; Musnad ‘Abd Ibn Humaid, no. 721; Sahîh Al-Jamî‘ of Al-Albâni, no. 3742; Al-Majma‘, 5:298; Al-Mustadrak, 2:74; Tafsîr Ibn Kathîr, 2:142.

we eat as much as we like, except that we like that You should restore our souls to our bodies once again, in order that we would be returned to the world and fight in Your Cause and be killed (as martyrs) once again⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] said to me: “Should I not give you glad tidings (about your father) O Jâbir?” I said: “Yes, O Prophet of Allâh.” He [peace be upon him] said: “Wherever your father was killed on the day of (the battle of) Uhud, Allâh Almighty brought your father to life and asked him: “What do you like, O ‘Abdullâh Ibn ‘Amr that I should do with you?” he said: “O Lord! I like that You should return me once again to the world in order that I would fight in Your Cause and be killed (as a martyr)⁽²⁾.”

Ibn Ishâq says: It is narrated on the authority of Al-Hasan that he said: The Messenger of Allâh [peace be upon him] said: “By Him in Whose Hand is my soul, no believer leaves this world (by death) likes to return to the world once again even for a single moment of the day and be given as much as the world and all that it contains, save the martyr, who likes to be returned to the world and fight in the Cause of Allâh, and be killed (as a martyr) once again⁽³⁾.”

Concerning the believers who responded to the invitation of The Messenger of Allâh [peace be upon him] and set out with him to Hamrâ’ Al-Asad a day after the battle of Uhud, Allâh Almighty said (what means): {Of those who answered the call of Allâh and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward. Men said to them: "A great army is gathering against you, so fear them": but it (only) increased their Faith; they said: "For us Allâh suffices, and He is the best disposer of affairs."} [Those men were the riders of ‘Abd-Al-Qays, with whom Abu Sufyân sent a message to The Messenger of Allâh [peace be upon him] that he and his men (of polytheists) would return to attack the Muslims once again] {And they returned with Grace and Bounty from Allâh; no harm ever touched them: for they followed the good pleasure of Allâh: and Allâh is the Lord of bounties unbounded. It is only Satan that suggests to you the fear of his votaries} [i.e. those riders and

(1) Sahîh Muslim, no. 1502-1503; Sunan At-Tirmidhi, no. 3011; Sunan Ibn Majah, no. 3801; Sunan Ad-Dârimi, no. 2410; Musnad Al-Humaidi, no. 120.

(2) Sunan At-Tirmidhi, no. 3010; As-Sunnah of Ibn Abu ‘Âsim, no. 602; Sunan Ibn Majah, no. 190.

(3) Sahîh Al-Bukhari, no. 2795; Sahîh Muslim, no. 1498; Sunan At-Tirmidhi, no. 1643; Sunan An-Nasa’i, no. 3159; Musnad Ahmad, 3:153, 173, 278, 284.

what Satan put in their mouths to say to the believers] {fear them not, but fear Me, if you have Faith. Let not those grieve you who rush headlong into Unbelief, not the least harm will they do to Allâh: Allâh's Plan is that He will give them no portion in the Hereafter, but a severe punishment. Those who purchase Unbelief at the price of faith, not the least harm will they do to Allâh, but they will have a grievous punishment. Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: but they will have a Shameful punishment. Allâh will not leave the Believers in the state in which you are now, until He separates what is evil from what is good. Nor will Allâh disclose to you the secrets of the Unseen, but He chooses of His Messengers (for the purpose) whom He pleases. So believe in Allâh and His Messengers; and if you believe and do right, you have a reward without measure.} [Al ‘Imrân 172-179]

The number of the Muslims killed on the day of the battle of Uhud was seventy-two, vs. twenty-two from among the polytheists.

The Day of Rajî‘⁽¹⁾ In 3 A.H.

Ibn Ishâq says: After the battle of Uhud, a group of ‘Adal and Al-Qârah tribes came to The Messenger of Allâh [peace be upon him] in Madînah and said: “O Messenger of Allâh! Some of us have embraced Islam. So, send with us some of your Companions to teach us the religion and Qur’an, and instruct us in the laws of Islam.”

The Messenger of Allâh [peace be upon him] sent with them six of his Companions⁽²⁾, including:

Marthad Ibn Abu Marthad Al-Ghanawi, the ally of Hamzah Ibn ‘Abd-Al-Muttalib [Allâh be pleased with him];

Khâlid Ibn Al-Bukayr Al-Laythi, the ally of Banu ‘Adiyy Ibn Ka‘b;

‘Âsim Ibn Thâbit Ibn Abu Al-Aqlah, the brother of Banu ‘Amr Ibn ‘Awf Ibn Mâlik Ibn Al-Aws;

Khubayb Ibn ‘Adiyy, the brother of Banu Jahjaba Ibn Kulfah Ibn ‘Amr Ibn ‘Awf Ibn Mâlik Ibn Al-Aws;

(1) See At-Tabaqat, 2:55; Târikh At-Tabari, 2:77; Al-Bidâyah, 4:62-69; ‘Uyun Al-Athar, 2:66; Al-Maghazi, 2:354; As-Sirah An-Nabawiyah of Ibn Hibbân, 233.

(2) Sahîh Al-Bukhari, no. 3989, 4086; Sunan Abu Dâwûd, no. 3660; Musnad At-Tayalisi, no. 2597; Musnad Ahmad, 2:224; As-Sunan Al-Kubra, 9:145-146; Majma‘ Az-Zawâ'id, 6:199.

Zayd Ibn Ad-Dithinnah Ibn Mu‘âwiyah, the brother of Banu Bayâdah Ibn ‘Amr Ibn Zurayq Ibn ‘Abd Hârithah; and

‘Abdullâh Ibn Târiq, the ally of Banu Thafar Ibn Al-Khazraj Ibn ‘Amr Ibn Mâlik Ibn Al-Aws.

The Messenger of Allâh [peace be upon him] appointed Marthad Ibn Abu Marthad Al-Ghanawi as their chief. When they reached Ar-Raji‘, a well of water in Hudhayl, in the direction of Hijâz, those of ‘Adal and Al-Qârah proved treacherous, and called upon the tribe of Hudhayl against them, and the Companions of The Messenger of Allâh [peace be upon him] were surprised, while being in their tents, by the men surrounding them from all sides, with the swords in their hands. They took their swords to fight them, but those of Hudhayl said to them: “By Allâh, we do not like to kill you. We just like to benefit from selling you to the men of Makkah, and we give you the covenant and pledge of Allâh not to kill you.”

As for Marthad Ibn Abu Marthad, Khâlîd Ibn Al-Bukayr and ‘Âsim Ibn Thâbit, they said: “By Allâh, we could not accept from a polytheist a covenant or a promise.” They fought the polytheists until they were killed.

When ‘Âsim was killed, the men of Hudhayl wanted to cut off his head and sell it to Sulâfah Bint Sa‘d Ibn Shuhayd, who had vowed to drink wine in his head if she had power to do so, in retaliation for her two sons whom he killed on the day of the battle of Uhud. But a swarm of wasps came and protected his body from the polytheists. Being unable to approach his body because of the wasps, they said: “Let him until night, so that the wasps would go away from his body, and thus we could take his head.” But a torrent was sent by Allâh, which carried the dead body of ‘Âsim away from their sights.

‘Âsim had previously promised Allâh Almighty not to touch or to get himself touched by a polytheist, whom he considered to be filthy. Having been informed that the wasps protected the dead body of ‘Âsim, ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] said: “Allâh always guards the believing servants. ‘Âsim had vowed not to touch nor to get himself touched by a polytheist so long as he survived. So, Allâh Almighty protected him (from the polytheists) after his death, just as he himself refrained from them during his life⁽¹⁾.”

Zayd Ibn Ad-Dithinnah, Khubayb Ibn ‘Adiyy and ‘Abdullâh Ibn Târiq gave in, out of desire for life, and thus were taken as captives. They went

(1) As-Sirah An-Nabawiyyah, 3:127; Fath Al-Bâri, no. 3777, 11:420; Ar-Rawd Al-Ânif, 3:364.

with them to Makkah to sell them there, until when they were in Thahrân, ‘Abdullâh ‘Ibn Târiq succeeded to untie his hand and carry his sword, and the people went ahead of him, and kept throwing him with the stones until they killed him and he was buried in Thahrân.

They went to Makkah with both Khubayb Ibn ‘Adiyy and Zayd Ibn Ad-Dithinnah, and sold them to the Quraysh men for two captives from Hudhayl. Khubayb was bought by Hujayr Ibn Abu Ihâb At-Tamîmi, an ally of Banu Nawfal, for ‘Uqbah Ibn Al-Hârith Ibn ‘Âmir Ibn Nawfal, and Abu Ihâb was the half-brother of Al-Hârith from the side of his mother, to kill him in retaliation for his father (who was killed in Badr). Zayd Ibn Ad-Dithinnah was bought by Safwân Ibn Umayyah, to kill him in retaliation for his father Umayyah Ibn Khalaf who was killed in Badr too. Safwân sent him with a slave belonging to him called Mistâs to At-Tan‘îm, outside the Sanctuary, to be killed there. A group of men of Quraysh gathered to attend his killing, and Abu Sufyân Ibn Harb was one of them. When he was taken to be killed, Abu Sufyân said to him: “O Zayd! I beseech you by Allâh to tell me the truth: do you like that Muhammad now is in our hands, instead of you, to cut off his head, and you are among your family?” he said: “By Allâh, I do not like that Muhammad, being in his place now (Madinah) should receive the least harm from a little thorn, if the price is my being among my family.”

Commenting on that, Abu Sufyân said: “I have never seen among the people anyone having love for another like the love the Companions of Muhammad have for Muhammad⁽¹⁾.” Then, Mistâs killed him, may Allâh Almighty bestow mercy upon him.

As for the killing of Khubayb [Allâh be pleased with him] it is narrated on the authority of Mâwiyyah, the slave-woman of Hujayr Ibn Abu Ihâb, who embraced Islam later, that she said: Khubayb was detained in my house. One day, I saw him having a bunch of grapes from which he was eating, and to the best of my knowledge, no land in the Arab Territory had grapes at that time. A short time before his killing, he said to me: “Send to me a razor to purify myself (by shaving my pubic hair), in order to get ready for death.” I gave one of the boys a razor and asked him to convey it to Khubayb in the house. But shortly after the boy turned away, I said to myself: “What have I done? The man (Khubayb) would take his retaliation by killing that boy.” When the boy gave him the razor, he took it from his hand, and said to him: “By your life! Has not your mother feared my

(1) Usd Al-Ghâbah, 1:398; Uyûn Al-Athar, 2:14; As-Siirah An-Nabawiyyah, 3:128; Subul Al-Huda War-Rashâd, 11:431; Târiikh At-Tabari, 2:79.

treachery when she sent you with that razor?" then, he released him.

Then, they took Khubayb out to At-Tan'im to crucify him, thereupon he said to them: "If you see it fit to let me perform a two-rak'ah prayer, do it." They allowed him to do, and he performed a two-rak'ah prayer perfectly. Then, he faced the people and said to them: "By Allâh, had it not been for the fact that you would think I have prolonged my prayer for fear of killing, I would have supplicated much more." Thus, Khubayb Ibn 'Adiyy [Allâh be pleased with him] was the first to lay the foundation for the Muslims of praying two rak'ahs before killing.

When they raised him and put him on the wood and tied him to crucify him, he said: "O Allâh! We have conveyed the message of your Messenger [peace be upon him]: so, inform him what is being done with us now." Then, he said: "O Allâh! Count and kill them entirely, and leave none living among them." Then, they killed him, may Allâh bestow mercy upon him.

Mu'âwiyah said: "I was one of the attendants along with Abu Sufyân, and by Allâh, I saw myself being thrown on the ground, for fear of the Khubayb's invocation. They said that if there is an invocation against anyone, its trace would not vanish unless he would lie on his side⁽¹⁾."

It is narrated on the authority of 'Uqbah Ibn Al-Hârith that he said: "It was not me, by Allâh, who killed Khubayb, for at that time, I was still too young to do so. But Abu Maysarah, the brother of Banu 'Abd-Ad-Dâr, took the spear, and put it in my hand, and then caught hold of my hand along with the spear, and stabbed him to death⁽²⁾."

Ibn Ishâq says: 'Umar Ibn Al-Khattâb [Allâh be pleased with him] appointed Sa'id Ibn 'Âmir Al-Jumahi as the governor of some territory in Shâm, and sometimes, he would fall unconscious while being among the people. A mention of that was made to 'Umar Ibn Al-Khattâb, and it was said that the man was possessed. During one of his visits to Madînah, he was asked by 'Umar [Allâh be pleased with him] about the reason for that, and he said: "By Allâh, O Commander of Believers, I have no harm, except that I was one of the attendants when Khubayb Ibn 'Adiyy was killed, and heard his supplication. By Allâh, no time it occurred to my mind and I was in a gathering but that I fell unconscious." This raised his position more in the sight of 'Umar [Allâh be pleased with him]⁽³⁾.

(1) Ar-Rawd Al-Ânif, 3:366; As-Sirah An-Nabawiyyah, 3:130; Subul Al-Huda War-Rashâd, 6:44; Siyar A'lâm An-Nubalâ', 1:248.

(2) Sahîh Al-Bukhari, no. 4087.

(3) Al-Maghâzi, 1:359; At-Tabaqât, 7:398-399; Târiikh Dimashq, 21:157; Ar-Rawd Al-Ânif, 3:366; Az-Zuhd of Ibn Al-Mubâarak, 1:311.

According to Ibn Hishâm, Khubayb remained in their hands until the sacred months were over, and then they killed him.

Concerning the Divine revelation that was sent down in connection with the men of Rajî', It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: When the men of Rajî' were killed, many hypocrites said: "Woe to those tried in their religion who were ruined as such! They did neither sit among their families, nor convey the message of their companion (the Prophet)."

On that occasion, Allâh Almighty revealed (what means): {There is the type of man whose speech about this world's life may dazzle you,} [i.e. because of the Islam he discloses with his tongue, regardless of what he conceals in his heart] {and he calls Allâh to witness about what is in his heart; yet is he the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allâh loves not mischief. When it is said to him: "Fear Allâh," he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on)! And there is the type of man who gives his life to earn the pleasure of Allâh;} [i.e. those six martyrs of Rajî' who sold their own souls to Allâh by striving in His Cause, and were killed for that purpose] {and Allâh is full of kindness to (His) devotees.} [Al-Baqarah 204-207]

The Story Of Bi'r Ma'ûnah In The Month Of Safar 4 A.H. ⁽¹⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in Madînah from Shawwal 3 A.H. to Safar 4 A.H., when he dispatched those of Bi'r Ma'ûnah. During that year, it was the polytheists who led Hajj.

It is reported that Abu Barâ': 'Âmir Ibn Mâlik Ibn Ja'far, came to The Messenger of Allâh [peace be upon him] in Madînah, and The Messenger of Allâh [peace be upon him] invited him to Islam, but he neither accepted nor rejected it. He said: "O Muhammad! Would that you dispatch some of your Companions to the men of Najd, to invite them to Islam, perchance they would accept your invitation." The Messenger of Allâh [peace be upon him] said: "I fear the men of Najd for them." Abu Barâ' said: "I am their protector: so, send them to invite the people to your religion."

The Messenger of Allâh [peace be upon him] sent Al-Mundhir Ibn 'Amr,

(1) Târikh At-Tabari, 2:80; At-Tabaqat, 2:51-54; Al-Bidâyah, 4:71-74; Al-Kamil Fi At-Târikh, 2:171-173; Al-Maghazi, 1:346; 'Uyun Al-Athar, 2:67; Al-Muntazhim of Ibn Al-Jawzi, 3:198.

the brother of Banu Sâ'idah, in forty men of his Companions, from among the best of Muslims, including Al-Hârith Ibn As-Simmah, Harâm Ibn Milhân, 'Urwah Ibn Asmâ' Ibn As-Salt As-Sulami, Nâfi' Ibn Budayl Ibn Warqâ' Al-Khuzâ'i, 'Âmir Ibn Fuhayrah, the freed slave of Abu Bakr As-Siddîq [Allâh be pleased with him and them all] and others. They went and halted at Bi'r Ma'ûnah, between the land of Banu 'Âmir and the plain land of Banu Sulaym, even though closer to the latter.

They sent Harâm Ibn Milhân with the letter of The Messenger of Allâh [peace be upon him] to the enemy of Allâh, 'Âmir Ibn At-Tufayl, who did not read it, and rather killed the Muslim envoy. He further invited Banu 'Âmir to share him in attacking the Muslims, but they did not respond to his invitation, and said: "We would not violate the covenant of protection given to them by Abu Barâ'." He instigated against them tribes from Banu Sulaym: 'Usayyah, Ra'î and Dhakwân, who responded to him and came out until they encircled the Muslims in their tents, who, in turn, took up their swords and engaged in fight with the polytheists until all of them were killed, barring Ka'b Ibn Zayd, who was wounded, and remained alive until he was martyred in the battle of Al-Khandaq.

Meanwhile, 'Amr Ibn Umayyah Ad-Damri and an Ansâri man, said to be Al-Mundhir Ibn Muhammad Ibn 'Uqbah Ibn Uhayhah Ibn Al-Jarrâh, according to Ibn Hishâm, were grazing the camels of the Muslims. Nothing informed them about the killing of their Companions but the birds hovering round their camp. They said: "By Allâh, there is something lying behind the presence of those birds." They went to see and behold! the Muslims were agitated in their blood, and the horsemen who attacked them were still standing there. The Ansâri man said to 'Amr: "What do you see?" he said: "I see that we should hasten to tell The Messenger of Allâh [peace be upon him] about that." The Ansâri man said: "But as for me, I am not to withhold myself from a place where Al-Mundhir Ibn 'Amr was killed, nor am I to stand negative when told about his killing." He fought with the people until he was killed, and 'Amr Ibn Umayyah was taken as a captive. But when he told them that he was from Mudar, 'Âmir Ibn At-Tufayl released him, and cut off his forelock, and emancipated him instead of a slave due on his mother to emancipate as he claimed.

'Amr Ibn Umayyah left until when he was in Al-Qarqarah, a canal, two men from 'Âmir, said to belong to Banu Sulaym came, and halted under the shade of a tree where he was. They had a covenant of protection from The Messenger of Allâh [peace be upon him] unknown to 'Amr Ibn Umayyah. When they halted, he asked them about their identity, and when they told him that they belonged to Banu 'Âmir, he left them until when they slept,

he killed them, seeing that by so doing, he had took retaliation from Banu 'Âmir for their killing the Companions of The Messenger of Allâh [peace be upon him].

When 'Amr came to The Messenger of Allâh [peace be upon him] and told him, The Messenger of Allâh [peace be upon him] said to him: "No doubt, you have killed two men whose blood-money I should pay."

The Messenger of Allâh [peace be upon him] said: "That is the (result of the) work of Abu Barâ'. I indeed disliked that, and felt afraid of it." Being informed about that, Abu Barâ' felt it difficult upon himself that 'Âmir violated his right of protection, and the Companions of The Messenger of Allâh [peace be upon him] were killed because of him, and the protection he gave to them.

Among the killed was 'Âmir Ibn Fuhayrah, the freed slave of Abu Bakr [Allâh be pleased with him]. It is narrated on the authority of Hishâm Ibn 'Urwah from his father that 'Âmir Ibn At-Tufayl said: "Who among them is that man I saw, when killed, being raised between the heaven and the earth, so high that I saw the sky besides him?" it was said to him: "That is 'Âmir Ibn Fuhayrah."⁽¹⁾

Jabbâr Ibn Salamah was among the attendants with 'Âmir on that day, before he embraced Islam. He said: What led me to embrace Islam was that on that day, I stabbed a man of them with the spear between his shoulders, and looked at the teeth of the spear when it came out of his breast, and heard him saying: "I have won." I said to myself: "What has he won? Have I not killed him?" later, when I asked about the significance of his statement, it was said to me that he meant martyrdom. On that I said: "By Allâh, he has really won."⁽²⁾

Hassân Ibn Thâbit composed some poetic verses in which he provoked the anger of the sons of Abu Barâ' against 'Âmir Ibn At-Tufayl, which led one of them, Rabî'ah Ibn 'Âmir Ibn Mâlik to attack 'Âmir Ibn At-Tufayl and pierce him with the spear, which injured his thigh and cause him to fall down from the horse. He said: "That is the work of Abu Barâ'. If I die, my blood claim should be carried by my paternal uncle, which he should not neglect to take; and if I live, I would see what to do by myself."⁽³⁾

(1) Sahîh Al-Bukhari, no. 4093.

(2) Sahîh Al-Bukhari, no. 4091, 4092; Sahîh Muslim, no. 1511.

(3) Al-Majma', 6:128-129.

Deportation Of The Jews Of Banu An-Nadîr In 4 A.H.⁽¹⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] set out and went direct to Banu An-Nadîr, seeking their aid to afford for the blood-money of those murdered from Banu ‘Âmir, between whom and Banu An-Nadîr there was an alliance, as well as they had a peace treaty from the Messenger of Allâh [peace be upon him]. When the Messenger of Allâh [peace be upon him] came to them and sought their aid for the blood-money of the two murdered persons, they said to him: “Yes, O Abu Al-Qâsim! We are going to help you pay what you like to pay.”

Then, they sat with one another in private and said: “You will never find the man (i.e. the Prophet) in such a state as he is now. (At that time, the Messenger of Allâh [peace be upon him] was sitting by the side of the wall of one of their houses). Which man could come up to the roof of this house, and throw a heavy rock over his head and thus relieve us of him?” one of them called ‘Amr Ibn Jahhâsh Ibn Ka‘b betook himself to the mission and said: “Let me do it!” he came up the roof of the house to throw a heavy rock, as he said, over the head of the Messenger of Allâh [peace be upon him], who, at that moment, was sitting with some of his companions, including Abu Bakr, ‘Umar and ‘Ali [Allâh be pleased with them].

But, the news of the people’s plot came to the Messenger of Allâh [peace be upon him] from the heaven (through Gabriel), thereupon he stood up and returned with his Companions to Madînah. When the Companions of the Messenger of Allâh [peace be upon him] (who were in Madînah) felt the delay of the return of the Messenger of Allâh [peace be upon him], they stood up and went in search of him, and they met a man coming from Madînah, whom they asked about him, and he said: “I’ve seen him entering Madînah.” They went direct to him, and when they were sure to see him, he told them how treacherous the Jews were, who intended to assassinate him. The Messenger of Allâh [peace be upon him] ordered that they should get ready for fighting them⁽²⁾; and he proceeded towards them with his forces, and besieged them for six nights, and that was in the month of Rabî‘ Al-Awwal, but they took shelter to their fortresses. The Messenger of Allâh [peace be upon him] ordered that their date-palms should be cut down and burnt. They called him: “O Muhammad! You usually forbade mischief on

(1) Zad Al-Ma‘ad, 3:249.

(2) Sahîh Al-Bukhari, no. 4028; Sunan Abu Dâwûd, no. 3004; At-Tabaqat Al-Kubra, 2:57; Tafsîr Ibn Kathîr, 8:83; Sunan Al-Bayhaqî, 8:85.

earth, and criticized those who made it. Then, how do you cut off and burn the date-palm trees⁽¹⁾?”

Furthermore, a group of Khazraj, including ‘Abdullâh Ibn Ubayy Ibn Salûl, Wadî‘ah and Mâlik Ibn Abu Qawqal, Suwayd and Dâ‘is, sent to Banu An-Nadîr, asking them to keep firm and patient, promising that they would never leave them, and that if they were fought (by the Messenger of Allâh [peace be upon him]), they would fight beside them, and if they were expelled, they would get out with them. They awaited for the fulfillment of such a promise, which those of Khazraj failed to achieve.

Allâh Almighty cast terror into the hearts of Banu An-Nadîr, and they asked the Messenger of Allâh [peace be upon him] to give them permission to leave the city, on condition that he should desist from fighting them, and allow them to take with them as much property as their mounts could carry, except for arms. They carried with them as much as they were able to take, to the extent that anyone of them would ruin his house and take its gates and wood on the back of his camel and go with that. Some of them went to Khaybar, and others to Shâm. Among their nobles who went to Khaybar, a mention may be made of Sallâm Ibn Abu Al-Huqayq, Kinânah Ibn Ar-Rabî‘ Ibn Abu Al-Huqayq, Huyayy Ibn Akhtab, and others. When they went there, its inhabitants submitted to them.

When they departed, they took along with them their women, children and of wealth (as much as they were able to take), having with them tambourines, musical wind instruments and songstresses singing behind them, including Umm ‘Amr, the female companion of ‘Urwah Ibn Al-Ward Al-‘Absi, whom they bought from him. They proceeded in a scene of pride and glory the like of which had never been seen from a people at their time.

Their property was left in their houses, and it was assigned to the Messenger of Allâh [peace be upon him], for it was seized with no war. The Messenger of Allâh [peace be upon him] distributed the greater portion of it among the early Emigrants, and two persons from amongst the Ansâr, who were needy and poor: Sahl Ibn Hunayf and Abu Dujânah: Simâk Ibn Kharashah.

Only two from Banu An-Nadîr embraced Islam in return for getting their property: Yamîn: Abu Ka‘b Ibn ‘Amr Ibn Jahhâsh and Abu Sa‘d Ibn Wahb; and they kept it.

Ibn Ishâq says: It is narrated that The Messenger of Allâh [peace be upon him] said to Yamîn: “Have you seen the harm I received from your

(1) Sahîh Al-Bukhari, no. 4031.

paternal uncle who intended to kill me?" he hired a man from his people to kill 'Amr Ibn Jahhâsh; and he killed him as they pretended.⁽¹⁾

In connection with Banu An-Nadîr, Sûrat Al-Hashr entirely was revealed in which Allâh Almighty clarified how He poured his wrath upon them and invested His Messenger [peace be upon him] with authority over them. He Almighty said (what means): {It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did you think that they would get out: and they thought that their fortresses would defend them from Allâh! But the (Wrath of) Allâh came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning, then, O you with eyes (to see)!} [That is, they ruined their houses in order to carry the wooden doors and posts with them] {And had it not been that Allâh had decreed banishment for them, He would certainly have punished them in this world: and in the Hereafter they shall (certainly) have the Punishment of the Fire. That is because they resisted Allâh and His Messenger: and if anyone resists Allâh, verily Allâh is severe in Punishment. Whether you cut down (O Muslims) the tender palm-trees, or you left them standing on their roots, it was by leave of Allâh, and in order that He might cover with Shame the rebellious transgressors.}⁽²⁾ [That is, cutting down those date-palms was not corruption or mischief on earth: it was rather an aspect of Allâh's wrath and anger with those Jews] {What Allâh has bestowed on His Messenger (and taken away) from them, for this you made no expedition with either cavalry or camelry: but Allâh gives power to His Messengers over any He pleases: and Allâh has power over all things. What Allâh has bestowed on His Messenger (and taken away) from the people of the townships}, [i.e. the Muslims obtained it by force through war] {belongs to Allâh, to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you.} [I.e. that is another part of what is taken by the Muslims through war] {And fear Allâh; for Allâh is strict in Punishment.} [1-7]

Then, He Almighty said in the same Sûrah (what means): {Have you not observed the Hypocrites} [i.e. 'Abdullâh Ibn Ubayy Ibn Salûl and his companions and followers] {say to their disbelieving brethren among the

(1) Al-Bidâyah, 4:76; Al-Isabah, 6:333.

(2) Sahîh Al-Bukhari, no. 4882.

People of the Book?} [Banu An-Nadîr] {"If you are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if you are attacked (in fight) we will help you." But Allâh is witness that they are indeed liars. If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help. Of a truth you are stronger (than they) because of the terror in their hearts, (sent) by Allâh. This is because they are men devoid of understanding. They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: you would think they were united, but their hearts are divided: that is because they are a people devoid of wisdom. Like those who lately preceded them}, [i.e. Banu Qaynuqâ'] {they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty. ... The end of both will be that they will go into the Fire, dwelling therein forever. Such is the reward of the wrongdoers.} [11-17]

The Battle of Dhât Ar-Riqâ' in 4 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in Madînah Rabî' Al-Âkhir and a part of Jumâda before he proceeded on towards Najd with the intention to fight Banu Muhârib and Banu Tha'labah of Ghatfân, and appointed Abu Dharr Al-Ghifârî or 'Uthmân Ibn 'Affân to take care of the affairs of Muslims in Madînah.

He alighted at Nakhlah according to Ibn Ishâq. Ibn Hishâm tells that it was called Dhât Ar-Riqâ' (filled with patches) because in it they patched up their banners. But according to another narration, in that place there was a tree called Dhât Ar-Riqâ' from which the battle's name was derived.

He met a great multitude from Ghatfân; and although both parties approached each other, there was no war between them. It seemed that they feared each other. The Messenger of Allâh [peace be upon him] led the people in the fear prayer before he left for Madînah.

The Fear Prayer

Ibn Hishâm says: It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] led a group of people in two-rak'ahs for fear prayer and then concluded with Taslîm while the other was facing the enemy. Then, those (who were facing the enemy) came and he [peace be upon him] led them in

two-rak'ah prayer and concluded it with Taslîm⁽¹⁾.

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] aligned us in two rows and led the fear prayer. He bowed with all of us. The Messenger of Allâh [peace be upon him] prostrated and the first row prostrated with him. When they raised their heads the rear row prostrated by themselves. Then the first row moved backward and the rear moved forward and took its position. The Messenger of Allâh [peace be upon him] bowed with all of them. The Messenger of Allâh [peace be upon him] then prostrated and those next to him prostrated with him. When they raised their heads, those next to them prostrated by themselves. In this way, The Messenger of Allâh [peace be upon him] bowed with all of them, and the people of each row prostrated twice by themselves⁽²⁾.

It is narrated on the authority of 'Abdullâh Ibn 'Umar [Allâh be pleased with them] that he said about the fear prayer that it goes as follows: The Imam stands and a group of people stands with him, and the other group faces the enemy. The Imam then bows and prostrates with the group next to him. Then it moves backward to face the enemy and the other group moves forward, with whom the Imam bows and prostrates. Then the people of each group offer a rak'ah by themselves. In this way, the people of each pray one rak'ah with the Imam and one rak'ah by themselves⁽³⁾.

It is narrated on the authority of Jâbir, may Allâh be pleased with him, that a man from Banu Muhârib called Ghawrath Ibn Al-Hârith proposed to kill the Messenger of Allâh [peace be upon him], and his people asked him how he would do so, thereupon he said: "I will murder him." He went to the Messenger of Allâh [peace be upon him] while he was sitting with his sword in his lap. He said to him: "O Muhammad! Let me have a look at this sword of yours!" He said: "Well." it was adorned with silver as mentioned by Ibn Hishâm. He then took the sword and unsheathed it and shook it with the intention of killing him, but Allâh Disappointed him. He asked him: "O Muhammad! Do you not fear me?" The Prophet [peace be upon him] replied: "No, and why should I fear you?" He asked him: "Do you not fear me and there is a sword in my hand?" The Prophet [peace be upon him] replied: "No, for Allâh Protects me from you." Then, he sheathed the sword and gave it back to the Messenger of Allâh [peace be upon him]. Allâh Almighty Revealed in this connection (what means): {O you who

(1) Ar-Rawd Al-Ânif, 3:401.

(2) Sunan Ibn Mâjah, no. 1318; Sahiih Ibn Khuzaymah, no. 1282; Sahiih Ibn Hibân, no. 2874.

(3) Ar-Rawd Al-Ânif, 3:402.

have believed, remember the favor of Allâh upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allâh. And upon Allâh let the believers rely.} [Al-Mâ'idah 11] According to Yazîd Ibn Rûmân, it was revealed in 'Amr Ibn Jahhâsh, the brother of Banu An-Nadîr when he intended to kill The Messenger of Allâh [peace be upon him]; and Allâh knows which of both narrations is true⁽¹⁾.

It is narrated on the authority of Jâbir Ibn 'Abdullâh, May Allâh Be Pleased with him, that he said: I set out with the Messenger of Allâh [peace be upon him] on Dhât Ar-Riqâ' Battle, on a lean camel of mine. When the Messenger of Allâh [peace be upon him] returned, my companions went ahead before me and I had to stay behind, because my camel was weak, until the Messenger of Allâh [peace be upon him] caught up with me and said to me: "O Jâbir! What is the matter with you?" I said: "O Messenger of Allâh, my camel is slow." The Messenger of Allâh [peace be upon him] said: 'Make it kneel down'; and he also made his camel kneel down. Then, he said: "Give me that stick in your hand"; and I did. The Messenger of Allâh [peace be upon him] took the stick, pricked the camel several times with it and then said: "Mount it." And I did. Then, my camel went on— I swear by Allâh Who Sent him with the truth— as fast as that of the Messenger of Allâh [peace be upon him]."

He added: Then, I talked with The Messenger of Allâh [peace be upon him] who asked me: "Do you sell me this camel of yours O Jâbir?" I said: "No, but I grant it to you O Messenger of Allâh." He said: "No, but sell it to me." I said: "Then, suggest a price for it O Messenger of Allâh." He said: "Let me take it for a Dirham." I said: "Then, you will have given me less than my due O Messenger of Allâh." He said: "Then, let it for two Dirhams." I did not agree. The Messenger of Allâh [peace be upon him] continued to raise the price for me till it was an ounce of gold, thereupon I said: "Have you accepted O Messenger of Allâh?" he answered in the affirmative and I said: "It is for you." He said: "I have taken it."

He added: The Messenger of Allâh [peace be upon him] then asked me: "Have you got married O Jâbir?" I answered in the affirmative. He asked: "A matron or a virgin?" I said: "A matron." He asked: "Why have you not married a virgin so that you could play with her and she with you?" I said: "O Messenger of Allâh. My father was killed on the day of (the battle of) Uhud and left behind seven daughters (my sisters). So I married a mature

(1) Asbâb An-Nuzûl, 1:128-129; Ar-Rawd Al-Ânif, 3:401; Uyûn Al-Athar, 2:29; As-Siirah An-Nabawiyyah, 3:102.

woman who could comb their heads and look after their affairs.” He said: “You have done right Allâh willing. Once we reach Sirâr we would command that a camel be slaughtered and we would spend a day there; and if your wife heard about that, she would prepare her cushions.” I said: “By Allâh, O Messenger of Allâh, we have no cushions.” He said: “You will have. So when you come there do a good deed (i.e. have sexual relation with your wife).”

He said: When we reached Sirâr The Messenger of Allâh [peace be upon him] ordered that a camel be slaughtered and we spent a day there, and in the evening The Messenger of Allâh [peace be upon him] entered the city and we did with him. I told the woman (my wife) of what The Messenger of Allâh [peace be upon him] said to me and she said: “Here I am under your disposal, hearing and obeying.” In the morning I took hold of the camel’s head and went till I made it kneel down at the gate of the house of The Messenger of Allâh [peace be upon him] and sat in the mosque near him. The Messenger of Allâh [peace be upon him] came out and asked about the camel and was told that it had been brought by Jâbir. He asked: “Where is Jâbir?” I was invited to him and he said to me: “O son of my brother! Take your camel. It is yours.” Then he called Bilâl and ordered him to go with me and give me an ounce of gold. I went with him and he gave me an ounce and a little more. This camel continue to grow in my house till it was killed in the near past, i.e. on the day of Harrah⁽¹⁾.

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them] that he said: We set out in the company of the Messenger of Allâh [peace be upon him], i.e. in the battle of Dhat Ar-Riqâ', where a man killed the wife of one of the pagans, who took an oath that he would not return until he shed blood among the companions of Muhammad. He set out in pursuit of the traces of the Messenger of Allâh [peace be upon him]. The Messenger of Allâh [peace be upon him] camped at a place, and said: “Who should guard us?” One from amongst the Muhâjirûn and another from the Ansâr were chosen for this task. He said to them: “Adhere to the opening of the mountain pass.” When they went to the opening of the mountain pass, the Ansâri asked the Muhâjir: “Which part of the night do you like me to suffice you?” he said: “The first part of the night.” The Muhâjir lay on the ground (and went on sleeping), and the Ansâri stood for prayer. At the same time, the pagan came, and when he saw him (the

(1) Târiikh Dimashq, 11:223-225; As-Siirah An-Nabawiyyah, 3:166-167; Ar-Rawd Al-Ânif, 3:402-403; Al-Maghâzi, 1:399; Musnad Ahmad, no. 15348, 15583; Sahiih Al-Bukhâri, no. 1991, 4791-92, 4947-48, 5052, 5079, 5245, 5367; Sahiih Muslim, no. 54:715.

Ansâri), he came to know that he was guarding the people, thereupon he shot him with an arrow and injured him. The Ansâri removed it (and completed his prayer), and he (the pagan kept throwing him) until he shot him with three arrows. He (the Muslim kept patient and motionless until he) bowed and then fell in prostration before his companion made sense to him. When he (the pagan) became sure they saw him, he ran away. When the Muhâjir saw the blood on the body of the Ansâri he said to him: “Glorified be Allâh! Why have you not notified me at his first shot?” he said: “I was reciting a Sûrah (from the Qur’an), and I disliked to interrupt it; and when he volleyed me with arrows I bowed and informed you. By Allâh, had it not been for the fact that I would neglect an opening The Messenger of Allâh [peace be upon him] ordered me to guard, I would not have left before finishing this Sûrah, otherwise he would have sent me to death⁽¹⁾.”

When The Messenger of Allâh [peace be upon him] came back to Madînah, he stayed there the rest of Jumâda Al-Ûla till Rajab.

The Battle Of Badr The Last in Sha‘bân 4 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] then set out aiming at Badr to meet Abu Sufyân, and appointed ‘Abdullâh Ibn ‘Abdullâh Ibn Ubayy Ibn Salûl to look after the affairs of the Muslims in Madînah. He spent eight days there waiting Abu Sufyân who went out leading his people of Makkah till he descended at Majinnah from the direction of Thahrân. But according to another narration he reached ‘Usfân before it seemed to him to return with his people whom he addressed saying: “O community of Quraysh! It befits you to fight in a fertile year where you could cultivate trees and drink milk; and this year of yours is arid. I am going to return so you should return with me.” They did accordingly and were called by the people of Makkah the army of Sawîq.

On the other hand, The Messenger of Allâh [peace be upon him] was in Badr waiting the coming of Abu Sufyân when Makhshiyy Ibn ‘Amr Ad-Damri with whom he had previously concluded a peace treaty in the battle of Waddân, came to him and said: “O Muhammad! Have you come to meet the Quraysh men at this well of water?” The Messenger of Allâh [peace be upon him] said: “Yes, O brother of Damrah; and if you like, we could rescind the peace treaty between you and us and fight you till Allâh decides the case between us.” He said: “No, by Allâh, O Muhammad! We have no

(1) Sunan Ad-Daraqatni, 1:224; Ar-Rawd Al-Ânif, 3:409; Musnad Ahmad, no. 14745, 14908; Sahih Ibn Hibân, no. 376, 1096, 1103; Sunan Al-Bayhaqi Al-Kubra, no. 18229; Sunan Abu Dâwûd, no. 198; Al-Mustadrak, no. 513.

need for that.”

The Battle of Dawmat Al-Jandal⁽¹⁾, Rabî‘ Al-Awwal 5 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] returned to Madînah and stayed there till the next year. It was the polytheists who led Hajj in that year 4 A.H. Then The Messenger of Allâh [peace be upon him] set out aiming at Dawmat Al-Jandal in Rabî‘ Al-Awwal 5 A.H., and appointed Sibâ‘ Ibn ‘Urfutah Al-Ghifâri to take care of the people’s affairs in Madînah. But The Messenger of Allâh [peace be upon him] returned to Madînah and did neither reach Dawmat Al-Jandal nor receive any harm and spent in Madînah the rest of this year.

The Battle Of Al-Khandaq (Trench), Shawwal 5 A.H.

Ibn Ishâq says: The commencements of events which led to the Encounter of the Trench started when a number of Jews, including Sallâm Ibn Abu Al-Huqayq Ibn Akhtab, Kinânah Ibn Abu Al-Huqayq of Banu An-Nadîr, and Huwâthah Ibn Qays and Abu ‘Ammâr of Wâ’il, as well as others from both Jewish tribes travelled to Makkah and spoke with the Quraysh. It was these Jews who worked hard to form the alliance against The Messenger of Allâh [peace be upon him]. When they met the Quraysh elders they called on them to join them in fighting the Prophet. They said to them: “We will join forces with you until we exterminate him and his followers.” The Quraysh asked them: “You, Jews, are the people of the first Scripture, and you know the issues over which we differ with Muhammad: which is better, our religion or his?” Those Jewish elders answered: “Your religion is better than his, and you are closer to the truth than him.” It is in connection with these people that Allâh revealed in the Qur’an (what means): {Do you not see those who, having been granted a share of Divine revelations, now believe in falsehood and arrogant deviation [from Divine faith], and say to the disbelievers that they are better guided than the believers? These are the ones whom Allâh has rejected; and anyone whom Allâh rejects shall find no supporter. Have they, perchance, a share in (Allâh’s) dominion? If so, they would not give other people so much as (would fill) the groove of a date- stone. Do they, perchance, envy other people for what Allâh has given them out of His bounty? We have indeed given revelation and wisdom to the House of Abraham, and We did bestow on them a mighty dominion. Some of them believe in him and some turn

(1) A fort and some villages surrounding it at the borders of Shâm, about five night-journey from Damascus, and fifteen to seventeen-night journey from Madînah.

away from him. Sufficient scourge is the fire of Hell.} [An-Nisâ' 51-55]⁽¹⁾

The Quraysh were very happy with this answer and expressed strong and keen readiness to join the Jews in battle against The Messenger of Allâh [peace be upon him].

Then this Jewish delegation travelled to meet the leaders of the Ghatfân, another leading Arabian tribe belonging to Qays 'Aylân, and urged them to fight The Messenger of Allâh [peace be upon him], assuring them that they would join them as well as the Quraysh. The Ghatfân agreed and they all marshalled their forces.

Ibn Ishâq says: The Quraysh marched under the leadership of Abu Sufyân Ibn Harb, while the Ghatfân were led by 'Uyaynah Ibn Hisn Ibn Hudhayfah Ibn Badr of the Fazârah clan, Al-Hârith Ibn 'Awf of Murrah, and Mis'ar Ibn Rukhaylah of Ashja'.

Heard of their plot, The Messenger of Allâh [peace be upon him] ordered that a trench be dug to prevent their entrance into Madînah. The Messenger of Allâh [peace be upon him] himself took part in the work to encourage the Muslims to do, and his Companions worked hard to dig the trench. However, a number of hypocrites put little effort into the work. They would put up a show of working, but then sneak off, going back home, without asking permission of The Messenger of Allâh [peace be upon him]. By contrast, if any good believer needed to leave for some urgent matter, he would mention this to The Messenger of Allâh [peace be upon him] and ask his permission to absent himself for a while. The Messenger of Allâh [peace be upon him] gave leave to such people. Any of these would then go home, attend to the emergency and then return, knowing that he would be rewarded by Allâh for such work.

Concerning the believers, Allâh revealed in the Qur'an (what means): {They only are true believers who believe in Allâh and His Messenger, and who, whenever they are with him upon a matter requiring collective action, do not depart unless they have obtained his leave. Those who ask leave of you are indeed the ones who believe in Allâh and His Messenger. Hence, when they ask your leave to attend to some business of theirs, grant you this leave to whomever of them you choose, and pray to Allâh to forgive them. Allâh is indeed Oft-Forgiving, Most Merciful.} [An-Nûr 62] This Qur'anic Holy Verse was revealed in connection with the believers who had a strong desire for good and obedience of Allâh and His Messenger [peace be upon

(1) As-sîrah An-Nabawiyah, 3:182; Ar-Rawd Al-Ânif, 2:420; 'UyUn Al-Athar, 2:33; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1293; Tafsîr At-Tabarî, 8:470, 20:218; Tafsîr Ibn Kathîr, 2:334.

him] in expectation of reward from Allâh Almighty.

Addressing the hypocrites who sneaked away He said (what means): {Do not call Allâh's Messenger in the manner you call one another. Allâh certainly knows those of you who would slip away surreptitiously. So, let those who would go against His bidding beware, lest some affliction or grievous suffering befall them. Be quite sure that to Allâh does belong whatever is in the heavens and on earth. Well does He know what you are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did. For Allâh does know all things.} [An-Nûr 63-64]

Some Prophetic Miracles During Digging The Trench

Ibn Ishâq says: During the digging, some miraculous events took place by which Allâh Almighty confirmed the truthfulness and realized the Prophethood of His Messenger [peace be upon him]. The Muslims viewed those with their eyes. From those a mention may be made of the following:

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that during the operation of digging, a huge rock encountered them and they made a complaint of that to The Messenger of Allâh [peace be upon him] who called for a utensil of water in which he spat, and supplicated Allâh with what He willed him to supplicate, and then sprinkled the water over the rock. Those who were present said: "By Him Who sent him with the truth as a Prophet, it crumpled and turned into a sandy mound too easy for the mattocks and spades to break⁽¹⁾."

It is narrated on the authority of the daughter of Bashîr Ibn Sa'd, the sister of An-Nu'mân Ibn Bashîr, that she said: "My mother, 'Amrah Bint Rawâhah, called me and gave me a handful of dates in a garment, and said: 'O daughter! Go to your father and maternal uncle 'Abdullâh Ibn Rawâhah with their meal.'"

She (the narrator) said: "I took it and went and on the way as I was searching for my father and maternal uncle, I came upon The Messenger of Allâh [peace be upon him] who said to me: 'Come here, O girl, what is that which you have?' I said: 'O Messenger of Allâh! This is (a handful of) dates which my mother sent with me for my father, Bashîr Ibn Sa'd, and my maternal uncle 'Abdullâh Ibn Rawâhah to take their meal.' He said: 'Give that to me.' I tipped them into the hands of The Messenger of Allâh [peace be upon him] and they were too little to fill them. He commanded that a garment should be spread out for him, on which he put the dates and they scattered about over the garment. He said to a man who was with him: 'Call

(1) Ar-Rawd Al-Ânif, 3:419.

upon the men of the trench to come to take their meal.' The men of the trench gathered round it and started eating thereof, while the food was increasing until all of them (ate his fill and) departed while the dates were falling down from the ends of the garment (due to their abundance)⁽¹⁾."

It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that he said: We were working with The Messenger of Allâh [peace be upon him] in digging the trench, and I had a little sheep not fat enough. I said: "By Allâh, it would be better if we cooked it for The Messenger of Allâh [peace be upon him]!" I commanded my wife and she grinded some barley and made bread thereof for us and slaughtered the sheep and roasted it for The Messenger of Allâh [peace be upon him].

He added: When it was evening and The Messenger of Allâh [peace be upon him] liked to leave the trench, in which we worked by day and in the evening we would return home, I said to him: "O Messenger of Allâh! I have cooked for you a little sheep we had along with some bread of barley. So, I like that you should go to my house (to get your meal)." However, my intention was that The Messenger of Allâh [peace be upon him] alone should go with me.

He added: When I said that to him he approved and then ordered a caller to call out that 'All you should go with The Messenger of Allâh [peace be upon him] to the house of Jâbir Ibn 'Abdullâh'. I said to myself: "We all belong to Allâh, and to Him we all shall return." The Messenger of Allâh [peace be upon him] came along with the people. He sat down and we brought it out to him. He asked for Allâh's blessing and mentioned the Name of Allâh, and then ate from it, and the people ate after him in groups: every time a pact finished and left another came and ate till all the men of the trench ate their fill from it⁽²⁾.

It is narrated on the authority of Salmân Al-Fârisi [Allâh be pleased with him] that he said: When I was digging somewhere in the Trench, a huge rock stopped me and The Messenger of Allâh [peace be upon him] was close to me. Seeing me striking very hard and impenetrable earth, The Messenger of Allâh [peace be upon him] held the axe from me and gave it a strong hit that caused a remarkable spark. He did this three times. I asked: "Let my parents sacrifice their lives for you O Messenger of Allâh! What was the spark I saw when you struck by the axe?" The Messenger of Allâh [peace be upon him] said: "Have you seen it, O Salmân?" I said: "Yes." On

(1) Ar-Rawd Al-Ânif, 3:419; Subul As-Salâm, 9:473-474; Dalâ'il An-Nubuwwah of Abu Na'im Al-Asbahâni, no. 415.

(2) As-Sirah An-Nabawiyah, 3:190; Ar-Rawd Al-Ânif, 3:419.

that The Messenger of Allâh [peace be upon him] said: "With the first spark Allâh Almighty opened Yemen for me; with the second Allâh Almighty opened Syria and Arab Maghrib for me; and with the third Allâh Almighty opened the East for me⁽¹⁾."

It is narrated on the authority of Abu Hurayrah [Allâh Be Pleased with him] that when these spacious lands were conquered at the time of ‘Umar, ‘Uthmân and those who succeeded him, he said: "Conquer whatever land you want. By Allâh! No land you conquered or you will conquer until the Day of Resurrection but Allâh, beforehand, gave Muhammad [peace be upon him] its keys."

Ibn Ishâq says: When the Muslims had completed digging the trench, the Quraysh arrived and camped at a place called Al-Asyâl near Rawmah. They numbered 10,000 including their slaves and affiliates as well as those who followed them from the people of Kinânah and Tihâmah. The Ghatfân and their followers from Najd marched to their camping place near Uhud. The Prophet [peace be upon him] marshalled his troops, numbering 3,000, and camped at a place where their backs were to mount Sala‘ with the trench separating them from their attackers. He also ordered that the women and children should stay in sheltered homes.

Ibn Hishâm says: The Messenger of Allâh [peace be upon him] appointed Ibn Umm Maktûm [Allâh be pleased with him] to lead the Muslims in prayer in Madînah.

The Betrayal of the Jews of Quraythah

Ibn Ishâq says: Huyayy Ibn Akhtab, Allâh’s enemy, went up to Ka‘b Ibn Asad, the Rabbi of the Jewish tribe of Quraythah, who had signed, on behalf of his tribe, a peace treaty with the Prophet [peace be upon him], in which he pledged to support the Muslims. When Huyayy knocked at Ka‘b’s door, he refused to open saying to him: "You are a pessimistic man, and I’ve made a covenant with Muhammad, and I will not break my covenant with him, for I have seen from him nothing but loyalty and truthfulness (to his covenant)." He said: "Woe to you! Open the door! By Allâh, you do not like to open for me simply because you dislike that I should share your Jashîshah⁽²⁾ with you."

After some negotiations, he was admitted, thereupon Huyayy said to him: "Woe to you O Ka‘b! I’ve come to you with what will bring honor to

(1) As-Sirah An-Nabawiyyah, 3:191; Ar-Rawd Al-Ânif, 3:419; Al-Khasâ’is Al-Kubra, 1:385; ‘Uyûn Al-Athar, 2:36; Dalâ’il An-Nubuwwah of Al-Bayhaqi, no. 1304.

(2) Food made of grinded coarse wheat.

you (and your people) forever and with (plenty of goodness that is like) an overflowing ocean.” He said: “What is that?” he said: “I’ve come to you with the Quraysh, their chiefs and leaders until I made them descend a place near (the well of) Rawmah, and Banu Ghatfân, their chiefs and leaders, whom I made descend near Uhud. They made a contract and a covenant with me not to leave until they would exterminate Muhammad and those with him.”

Upon that Ka’b said to him: “(On the contrary), By Allâh! You have come to me with what will disgrace me (and my people) forever and with (evil that is like) plenty of clouds whose water has dried and instead of rain it contains thunder and lightning. Let me remain in my state (of covenant with Muhammad), for I have not seen from Muhammad anything but loyalty and truthfulness (to his covenant).” Finally, he gave him a pledge of honour that should the Quraysh and Ghatfân withdraw without defeating Muhammad, he would come and join Ka’b in his fort and share his fate with him. At this point Ka’b Ibn Asad decided to join the attacking forces, thereby breaking his treaty with the Prophet [peace be upon him]⁽¹⁾.

Having been informed of the news, The Messenger of Allâh [peace be upon him] sent Sa’d Ibn Mu’âdh, the chief of Aws, Sa’d Ibn ‘Ubâdah, the chief of Khazraj, along with ‘Abdullâh Ibn Rawâhah and Khawât Ibn Jubayr to verify the news. He said to them: “Go and see whether or not this news that has reached us of the Jews is true. If it is true, give me a hint by which I recognize it without weakening the Muslims; and if they are still loyal to their covenant with us, announce that publicly among the people.”

They went to them and found them on the most wicked state learnt from them in their insulting and abusing The Messenger of Allâh [peace be upon him] saying: “Who is the Messenger of Allâh? There is neither treaty nor contract between us and Muhammad.” Sa’d Ibn Mu’âdh, a tempered man, exchanged insults with them and Sa’d Ibn ‘Ubâdah said to him: “Do not exchange insults with them since what is between them and us is more dangerous than exchange of insults.” Both Sa’d’s along with the others went back to The Messenger of Allâh [peace be upon him] and greeted him and said: “‘Adal and Al-Qârah,” i.e. they betrayed like the betrayal of ‘Adal and Al-Qârah with the men of Rajî’, Khubayb and his companions. On that The Messenger of Allâh [peace be upon him] said: “Allâh is Greater! Receive the glad tidings of victory O community of Muslims⁽²⁾!”

(1) As-Sirah An-Nabawiyah, 2:198-199; Sunan Al-Bayhaqi, no. 19329; Dalâ’il An-Nubuwwah of Al-Bayhaqi, no. 1313.

(2) Ar-Rawd Al-Ânif, 3:422; ‘Uyûn Al-Athar, 2:38; Tafsîr At-Tabari, 20:218.

This was a time of extreme testing for the believers. People were truly in fear of the outcome. The enemy was also preparing for a pincer attack from the front and the rear. Inevitably, the believers started to have all types of thoughts and doubts, while the hypocrites capitalized on the situation by speaking out against the Prophet [peace be upon him]. One of them, Mu'attab Ibn Qushayr, said: "Muhammad used to promise us that we would devour the treasures of the Persian and Byzantine Emperors, while today we feel unsafe to go to the toilet." But Ibn Hishâm is of the opinion that Mu'attab was not one of the hypocrites, being one of the Badr warriors. Another, Aws Ibn Qaythi, said to the Prophet [peace be upon him] in front of a number of his clansmen: "O Messenger of Allâh! Our homes are exposed. So permit us to leave and go home, as our homes are outside Madînah."

The Prophet [peace be upon him] remained steadfast with his Companions, while the idolaters laid siege, and no war broke out between them, except for exchanges of arrows across the trench.

An Attempt To Dissuade Ghatfân From War

When things worsened and the Muslims were in real trouble, the Prophet [peace be upon him] sent a message to 'Uyaynah Ibn Hisn Ibn Hudhayfah Ibn Badr and Al-Hârith Ibn 'Awf Ibn Abu Hârithah Al-Murri, the Ghatfân leaders offering them one third of Madînah's crops if they withdrew their forces. This was agreed and written down, but neither signed nor witnessed. It was essentially a proposal. When The Messenger of Allâh [peace be upon him] wanted to conclude the agreement, he called Sa'd Ibn Mu'âdh, the Chief of Aws, and Sa'd Ibn 'Ubâdah, the Chief of Khazraj, to consult them on his proposal. They asked him: "O Messenger of Allâh! Is this something you like and we would willingly do it, or something Allâh has instructed you to do and we have no choice but to do it, or something you are doing for our sake?" He said: "I am doing it for you, because I see that the Arabs are united against you, attacking you from all sides. I only want to break the unity of your enemy for the present." Sa'd Ibn Mu'âdh said: "O Messenger of Allâh! When we were idolaters like these people unaware of any religion other than the worship of idols, they did not hope to get a single fruit from Madînah except as a present from us or through transaction. Now when Allâh has honoured us with Islam and guided us to it and has given us the honour and strength of having you in our midst, would we willingly give them our goods? We have no need for this agreement. We will give them nothing but the sword until Allâh makes His judgement between us." The Messenger of Allâh [peace be upon him] replied: "It is up to you." Then Sa'd Ibn Mu'âdh took the sheet on which

the agreement was written and erased the writing. He said: "Let them do their worst⁽¹⁾."

Thereafter, The Messenger of Allâh [peace be upon him] and his Companions remained steadfast despite their fear of their enemies and the impending pincer attack they were sure would come. During that time some polytheists from Quraysh including 'Amr Ibn 'Abd Wudd Ibn Abu Qays, 'Krimah Ibn Abu Jahl, Hubayrah Ibn Abu Wahb, Dirâr Ibn Al-Khattâb and others got dressed in armors for fighting and then set out on horses till when they came upon the tents of Banu Kinânah, they said: "Get ready, O Banu Kinânah, for war! You will know who are entitled to be the true horsemen today." Then they came riding their horses till they stopped at the edge of the trench. Seeing it they said: "By Allâh, that is a war strategy entirely unknown to the Arabs."

Ibn Hishâm says: It was Salmân Al-Fârisi [Allâh be pleased with him] who made the proposal of digging the trench to The Messenger of Allâh [peace be upon him]. On the day of the trench the Muhâjirûn said: "No doubt, Salmân is one of us," and the Ansâr said the same, thereupon The Messenger of Allâh [peace be upon him] said: "Salmân is one of us, the family of the house⁽²⁾."

Ibn Ishâq says: Then they aimed at the narrowest gap in the trench and struck their horses which plunged into it and brought them to the muddy land between the trench and Sala'. 'Ali Ibn Abu Tâlib [Allah be pleased with him], along with a group of Muslims came out and closed in upon them the gap through which they rushed their horses. 'Amr Ibn 'Abd Wudd fought fiercely on the day of the battle of Badr till he was wounded so much that he failed to attend the battle of Uhud. When it was the day of the battle of the Trench he came out distinguishing himself in order to be seen.

He stood along with his fellow horsemen and challenged anyone of the Muslims to combat with him, and 'Ali Ibn Abu Tâlib [Allâh be pleased with him] came out to fight with him and said to him: "O 'Amr! You have promised Allâh that anyone from the Quraysh offered you two good things, you would take the better of them." He answered in the affirmative. 'Ali said: "Then, I invite you to Allâh, His Messenger and Islam." 'Amr said: "I have no need for that." 'Ali said: "Then, I invite you to combat." He said:

(1) Ar-Rawd Al-Ânif, 3:422; Târikh At-Tabari, 2 :94 .

(2) At-Tabaqât Al-Kubra, 4:83; Sahîh Muslim, no. 2504; Siyar A'lâm An-Nubala', 1:540; As-Sirah An-Nabawiyah, 1:49, 3:192, 4:426; Ar-Rawd Al-Ânif, 3:426; Subul Al-Huda War-Rashâd, 4:397; Majma' Az-Zawâ'id, no. 10137; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1992, 1306; Al-Mu'jam Al-Kabîr, no. 5908, 6040; Al-Mustadrak, no. 6539, 6618; Tafsîr At-Tabari, 20:223.

“Why son of my brother? By Allâh, I do not like to kill you.” ‘Ali said: “But by Allâh I like to kill you.” Overtaken by fanaticism, ‘Amr dismounted from his horse which he hamstrung and beat its face and faced ‘Ali and engaged in swordfight with him and was killed by ‘Ali [Allâh be pleased with him]. Their horsemen turned back from the trench in defeat.

The motto of the Companions of The Messenger of Allâh [peace be upon him] on the day of the battle of the Trench and Banu Quraythah was “Hâ Mîm: they (the disbelievers) will never be made victorious.”

Ibn Ishâq says: It is narrated on the authority of Abu Layla: ‘Abdullâh Ibn Sahl Ibn ‘Abd-Ar-Rahmân Ibn Sahl Al-Ansâri, the brother of Banu Hârithah that ‘Â’ishah [Allâh be pleased with her] on the day of the battle of the Trench was in the fort of Banu Hârithah, the most impregnable in Madînah at that time, along with the mother of Sa’d Ibn Mu’âdh. She said: That was before Hijâb was imposed upon us. Sa’d came upon us having an armor too short to cover his arm, carrying a spear in his hand with which he was striking the ground and saying: “Within a while a camel will witness the war: good will be death if that is its appointed time.” His mother said to him: “O son! Join the people for by Allâh, you are late.” ‘Â’ishah [Allâh be pleased with her] said: I said to her: “O Umm Sa’d! by Allâh would that the armor of Sa’d is longer enough to cover his arm.” She said: “Do you fear for him?”

He was then shot with an arrow which cut off his medial arm vein. It was Hibbân Ibn Qays Ibn Al-‘Ariqah who shot him, from Banu ‘Âmir Ibn Lu’ayy. When he shot him he said to him: “Take it from me and I am the son of Al-‘Ariqah.” Sa’d [Allâh be pleased with him] replied: “May Allâh sweat your face in the Hellfire. O Allâh! If there is still war with the Quraysh, please, doom me to survive for it, since there is no people whom I like to strive against more than those who harmed Your Messenger [peace be upon him], belied and turned him out (of Makkah); and O Allâh, if there is no war between them and us, please, make me a martyr, and do not send me to death until You would comfort my eye with (the destruction of) Banu Quraythah⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of ‘Abbâd Ibn ‘Abdullâh Ibn Az-Zubayr that he said: Safiyyah Bint ‘Abd-Al-Muttalib was in Al-Fâri’, the fort of Hassân Ibn Thâbit. She said: Hassân Ibn Thâbit was with us in it along with the women and children. A man from the Jews came upon us and started to go round the fort after Banu Quraythah broke the treaty with

(1) Siyar A’lâm An-Nubalâ’, 1:281-282; As-Sîrah An-Nabawiyah, 3:207; Ar-Rawd Al-Ânif, 3:431; ‘Uyûn Al-Athar, 2:42; Târikh At-Tabari, 2:95; Sahîh Al-Bukhârî, no. 4122.

The Messenger of Allâh [peace be upon him] and waged war against us. There was none to defend us and The Messenger of Allâh [peace be upon him] and his Companions were facing the enemy and could not leave them to protect us if we were attacked by anyone.

She said: I said: "O Hassân! This Jew is going round the fort as you see and by Allâh I fear he would guide the Jews from behind us to our being exposed; and The Messenger of Allâh [peace be upon him] and his Companions are busy from us. So, come down and kill him." He said: "May Allâh forgive for you, daughter of 'Abd-Al-Muttalib! By Allâh, you know I am not fit for that." Hearing that and knowing he had nothing to do with him, I caught hold of a pillar and came down from the fort and killed him with it. I then returned to the fort and said: "O Hassân! Come down to take his belongings, for by Allâh, nothing prevented me from taking his belongings except that he is a man and I am a woman." He said: "I have no need for his belongings O daughter of 'Abd-Al-Muttalib⁽¹⁾."

The Role of Nu'aym Ibn Mas'ûd

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] and his Companions remained in such fear and difficulty as described by Allâh because their enemies backed each other against them, and attacked them from above and below them. Then a man from the Ghatfân called Nu'aym Ibn Mas'ûd came over to the Muslim camp and said to the Prophet [peace be upon him]: "O Messenger of Allâh, I am now a Muslim and my people are not aware of the fact. You may give me whatever orders you wish." The Messenger of Allâh [peace be upon him] said to him: "If you join us, you will increase our number by one. But try, if you can, to dissuade the people from attacking us. Verily, the war is but a trick."

Nu'aym headed for Banu Quraythah and he was their friend during Jâhiliyyah, and said to them: "O Banu Quraythah, you know my love for you and the special relation between me and you." They said: "You speak the truth and we trust you." He said to them: "The Quraysh and Ghatfân are not like you (concerning their stance in this war). For this country is yours, where your property, children and women are. You cannot leave it for another place. The Quraysh and Ghatfân have come to fight Muhammad and his Companions and you have supported them against him, while their country, property and women are elsewhere. Therefore, you are not like them (their situation is unlike yours). If they see a chance, they

(1) Sunan Al-Bayhaqi, no. 13151; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1325; Siyar A'lâm An-Nubalâ', 2:270; As-Sirah An-Nabawiyyah, 2:208-209; Âr-Rawd Al-Ânif, 3:432; Al-Isâbah, no. 1706, 2:64; Al-Mustadrak, no. 6867.

will seize it. Otherwise, they will return to their country leaving you to face the man (Muhammad) in your country. If he fights you, you cannot withstand him on your own. So, do not fight with those people (of the Quraysh and its allies) until you take from them some people of their honorable men as a guarantee to fight with Muhammad until you destroy him." They said: "You have said a sound opinion."

Then, he left for the army of the Quraysh and said to Abu Sufyân and those who were with him: "You know my amiability to you and enmity towards Muhammad. I know about a matter which I think it is my duty to tell you of provided that you should keep it a secret." They said: "We will do so." He said: "You know that the Jews regretted what they did out of their enmity towards Muhammad. They sent a message to him, 'We have regretted what we did. Would you be satisfied if we take men from the two tribes of their most honorable men and give them to you so that you can chop off their heads? Then, we will fight with you against the remaining until we eliminate them.' He has sent a message to them of his approval. So, if the Jews come to you asking for some of your men as a guarantee, do not send to them a single man."

Then, he headed for Ghatfân and said: "O people of Ghatfân, you are my origin and my tribe and the most beloved people to me. I do not think that you would doubt me." They said: "You speak the truth; you are not to be doubted." He said: "So, keep what I am going to say a secret." They said: "We will." Then, he told them the same thing he had told the Quraysh and warned them about the same thing he had previously warned the polytheists about.

On a Friday night in the fifth year of Hijrah, Abu Sufyân and the leaders of Ghatfân sent to Banu Quraythah 'Ikrimah Ibn Abu Jahl in the company of a group of men from the Quraysh and Ghatfân. They said to Banu Quraythah: "We are not in our country and our camels and horses were destroyed, so let's fight Muhammad and put an end to what is between us and him." Banu Quraythah sent their reply to them: "That day is Saturday on which we do not work. Some of our ancestors violated it and were afflicted by things that you are aware of. However, we will not fight Muhammad besides you until you give us a guarantee, some of your men in pledge until we destroy Muhammad. We fear that if the war becomes tense you will return to your country and leave us with the man (Muhammad) in our country while we cannot stand up to him."

When the messengers returned to the Quraysh and Ghatfân with the reply of Banu Quraythah, they said: "By Allâh, what Nu'aym Ibn Mas'ûd told you is true." They sent a message to Banu Quraythah saying that "By

Allâh, we will not send a single man from us. If you want to fight, then, set out and fight.” Banu Quraythah said: “What Nu‘aym told you is true. Those people only want to fight and if they saw a chance of victory they would seize it, otherwise, they would return to their country.” In this way, the allied confederates were disunited by Allâh.

Furthermore, Allâh Almighty sent them a very strong wind on a severely cold and wet night. Nothing remained stable in their tents⁽¹⁾.

Hudhayfah Reconnoiters the News of the Polytheists

Learnt about the news of their disunity and dispute, The Messenger of Allâh [peace be upon him] sent Hudhayfah Ibn Al-Yamân to their camp at night to gather intelligence on what they intended to do.

It is narrated on the authority of Hudhayfah Ibn Al-Yamân [Allâh be pleased with him] that he was with a group of people in Kûfah in Iraq when he was asked by someone from that city: “Did you really see The Messenger of Allâh [peace be upon him], and were in his company?” Hudhayfah answered in the affirmative thereupon the man asked: “How did you serve him?” Hudhayfah said: “We used to try our best.” The man said: “Had it been our fortune to be his Companions we would not have let him walk. We would have carried him on our shoulders.” Hudhayfah said: “O son of my brother! One night we were with The Messenger of Allâh [peace be upon him] during the Encounter of the Trench when he stood up praying for a part of the night. He then turned to his Companions and asked: “Who is willing to go and find out what our enemies are doing and return?” To return was a condition The Messenger of Allâh [peace be upon him] attached to that particular mission. He resumed: “I shall pray to Allâh to make such a volunteer for this mission my Companion in Paradise.”

No one volunteered because of our great fear and hunger on that very cold night. When no one answered, The Messenger of Allâh [peace be upon him] called me forward. I then had no choice but to go. He said to me: “O Hudhayfah, go inside their camp and find out what they are doing. Do not do anything on your own initiative until you return.” I went into their quarters to see the wind and Allâh’s other soldiers playing havoc in their camp. No pot or pan stood upright, no fire could be maintained and no structure stood up.

Abu Sufyân then addressed his people: “O community of Quraysh, let everyone make sure of the person sitting next to him.” I took the man next

(1) As-Siirah An-Nabawiyah, 3:214-216; Ar-Rawd Al-Ânif, 3:433; Subul Al-Huda War-Rashâd, 4:384-386; Zâd Al-Ma’âd, 3:240.

to me by the hand and asked him who he was. He answered me, mentioning his name and his father's name.

Abu Sufyân then said: "O community of Quraysh, you realize that we cannot stay much longer. We have endured great hardship and the Jews of Quraythah have not fulfilled their promises to us. Indeed, we have received highly disturbing reports about their position. You see what these strong winds are doing to us. We cannot stay much longer in these conditions, and my advice to you is to go back home where I am now going." He then mounted his camel, which was tied to a peg. He hit the camel, which jumped on its feet, and released itself as it stood up. Had it not been for the Prophet's clear instructions to me that I must do nothing before I returned, I could have killed Abu Sufyân with my arrow⁽¹⁾."

Hudhayfah then returned to The Messenger of Allâh [peace be upon him] to deliver his report. He found The Messenger of Allâh [peace be upon him] praying, and sat very close to him. Continuing his prayers, The Messenger of Allâh [peace be upon him] drew Hudhayfah closer to him until he made him sit between his legs and covered him with his robe. When he finished his prayers, he listened to Hudhayfah's report. The Ghatfân decided to follow the Quraysh's decision when they learned that their allies left.

In the morning The Messenger of Allâh [peace be upon him] left the trench for Madînah along with the Muslims and put down the arms.

The Battle of Banu Quraythah in 5 A.H.

Ibn Ishâq says: It is narrated on the authority of Az-Zuhri that he said: At noon Gabriel came to The Messenger of Allâh [peace be upon him] wrapping his head with a turban of silk and riding a mule having a saddle of amaranth with heavy brocade. He said: "Have you put down the arms O Messenger of Allâh?" The Messenger of Allâh [peace be upon him] answered in the affirmative. Gabriel said: "But the angels have not put the arms yet; and they have returned now but to chase the people. Allâh Almighty commands you, Muhammad, to marshal your forces to Banu Quraythah. I am now heading for them and shaking the earth from underneath them⁽²⁾."

The Messenger of Allâh [peace be upon him] ordered a caller to

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- (1) Târiikh At-Tabari, 2:97; As-Siirah An-Nabawiyyah, 3:218; Ar-Rawd Al-Ânif, 3:433; Tafsîr Ibn Kathîr, 6:385-386.
 - (2) Sahîih Al-Bukhâri, no. 4117; At-Tabaqât, 3:422; As-Siirah An-Nabawiyyah, 3:237; Ar-Rawd Al-Ânif, 3:436; 'Uyûn Al-Athar, 2:49; Tafsîr At-Tabari, 20:244.

announce publicly: "Whoever hearkens and obeys should not perform 'Asr prayer except in Banu Quraythah⁽¹⁾." He appointed 'Abdullâh Ibn Umm Maktûm to lead the people in prayer in Madînah.

The Messenger of Allâh [peace be upon him] sent forward 'Ali Ibn Abu Tâlib [Allâh be pleased with him] with the flag and the people hasten to carry it. He went out till when he came near the forts he heard from them shocking words against The Messenger of Allâh [peace be upon him]. He returned and met The Messenger of Allâh [peace be upon him] on the way and said: "O Messenger of Allâh! Do not come near those wicked people." He said: "Why? I think you have heard from them Shameful words against me." He answered in the affirmative thereupon The Messenger of Allâh [peace be upon him] said: "Were they to see me, they would say nothing."

When The Messenger of Allâh [peace be upon him] came close to their forts, he said: "O brothers of monkeys! Has Allâh not disgraced you and let His anger befall you?" they said: "O Abu Al-Qâsim! You are not ignorant (to say what you have said)."

The Messenger of Allâh [peace be upon him] came upon a group of his people before he reached Banu Quraythah and asked them: "Has anyone passed by you?" they said: "O Messenger of Allâh! Dihyah Ibn Khaliifah Al-Kalbi came upon us riding a white mule with a saddle of amaranth and brocade." On that The Messenger of Allâh [peace be upon him] said: "That was Gabriel. He was sent to Banu Quraythah to shake their forts from underneath them and cast terror into their hearts⁽²⁾." The Messenger of Allâh [peace be upon him] camped at one of their wills called Unnah.

Ibn Ishâq says: The Muslims then joined him in succession; and some came after 'Ishâ' prayer and did not pray 'Asr in response to the command of The Messenger of Allâh [peace be upon him] that none should pray 'Asr but in Banu Quraythah. They were occupied with things necessary for their war and did not pray 'Asr to comply with the statement of The Messenger of Allâh [peace be upon him]. Those prayed 'Asr after 'Ishâ' in Banu Quraythah and neither were criticized by Allâh Almighty in His Book nor blamed by The Messenger of Allâh [peace be upon him] for that.

The Messenger of Allâh [peace be upon him] and the Muslims lay siege on them for twenty-five days until they were severely troubled and terror was cast by Allâh Almighty into their hearts. Huyayy Ibn Akhtab entered the fort with them when the Quraysh and Ghatfân returned and left for

(1) Sahîih Al-Bukhâri, no. 4119.

(2) Sahîih Al-Bukhâri, no. 4118; Ar-Rawd Al-Ânif, no. 3:436.

Makkah in fulfillment of his promise to Ka'b Ibn Asad.

When they were sure that The Messenger of Allâh [peace be upon him] would not leave before fighting them Ka'b Ibn Asad said to them: "O community of Jews! You are now put to such trial as you see; and I am going to offer to you three suggestions in order to choose whatever you like of them." They asked: "What are those?" he said: "Let us follow this man and give trust to him. By Allâh, it has seemed clear to you that he is a Prophet sent by Allâh whom you find in your Scripture. If you do so, you will become safe for your blood, property, women and children." They said: "We never leave the judgment of the Torah nor change it for any religion whatsoever."

He said: "Then, let us kill our children and women, and then face him carrying our swords, leaving behind none to fear for till Allâh judges between us and Muhammad. If we die, we would not leave behind offspring to fear for; and if we emerge victorious, by Allâh, we would find other women and children." They said: "How should we kill those poor? What is the significance of living after that?"

He said: "Then, today is Saturday, and it may be that Muhammad and his Companions have felt safe from us on it. So, come down to fight perchance we would take aback Muhammad and his Companions." They said: "How should we corrupt our Saturday and do on it what none before us has ever done except those whom you know well and were consequently transformed?" on that he said: "No man of you has ever been resolute since his mother gave birth to him⁽¹⁾."

The Conduct of Abu Lubâbah and his Repentance

Ibn Ishâq says: They sent to The Messenger of Allâh [peace be upon him] to send to them Abu Lubâbah Ibn 'Abd-Al-Mundhir, the brother of Banu 'Amr Ibn 'Awf to consult him. The Messenger of Allâh [peace be upon him] sent him and when he came in the men stood to receive him and the women and children went on weeping in his face. He showed sympathy for them. They asked him: "O Abu Lubâbah! Do you see it better that we should comply with the judgement of Muhammad?" he answered in the affirmative, beckoning to his neck, i.e. he would slay you.

Abu Lubâbah said: By Allâh, I had not moved my feet from their place before I came to know that I betrayed Allâh and His Messenger [peace be upon him]. He went but not to The Messenger of Allâh [peace be upon him].

(1) Târiikh At-Tabari, 2:99; Ar-Rawd Al-Ânif, 3:439; \Uyûn Al-Athar, 2:51; Subul Al-Huda War-Rashâd, 5:7; Tafsîr At-Tabari, 20:246.

him]. He rather tied himself to a pillar in the mosque and said: "I will not leave this place of mine till Allâh accepts my repentance from my sin. Furthermore, I promise Allâh not to go to Banu Quraythah, nor to be seen in a place where I have betrayed Allâh and His Messenger [peace be upon him]." In connection with the betrayal of Abu Lubâbah Allâh revealed (what means): {O you that believe! betray not the trust of Allâh and the Messenger, nor misappropriate knowingly things entrusted to you.} [Al-Anfâl 27]

Ibn Ishâq says: When the news reached The Messenger of Allâh [peace be upon him] who felt his delay, he said: "Had he come to me, I would have surely sought for Allâh's forgiveness for him. But since he did what he had done, I am not to release him before Allâh accepts his repentance."

The repentance of Abu Lubâbah was revealed on The Messenger of Allâh [peace be upon him] at the predawn time while he was in the house of Umm Salamah [Allâh be pleased with her]. It is narrated on the authority of Umm Salamah [Allâh be pleased with her] that she said: "At predawn time I heard The Messenger of Allâh [peace be upon him] smiling. I asked him: "Why are you smiling may Allâh keep you smile forever O Messenger of Allâh?" he said: "Allâh has accepted the repentance of Abu Lubâbah."

I said: "Should I not give him the glad tidings O Messenger of Allâh?" he said: "Yes if you so like." She stood at the gate of her chamber, and this was before Hijâb was imposed, and said: "O Abu Lubâbah! Receive the glad tidings: Allâh has accepted your repentance." When the people came to untie him he said: "No, by Allâh, till The Messenger of Allâh [peace be upon him] releases me with his own hand." On his way to perform the Morning prayer The Messenger of Allâh [peace be upon him] released him⁽¹⁾.

Ibn Hishâm says: Abu Lubâbah remained for six nights tied to the stem and his wife came to release him at the time of each prayer, and once he finished the prayer he would return to tie himself to the stem. In connection with this repentance Allâh revealed (what means): {Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps Allâh will turn unto them (in mercy): for Allâh is Oft-Forgiving, Most Merciful.} [At-Tawbah 102]

On that night both Tha'labah and Usayd: sons of Sa'yah and Asad Ibn 'Ubayd, who did not belong to Banu Quraythah, embraced Islam.

'Amr Ibn Su'dah Al-Qurathi came out and passed by the guard of The Messenger of Allâh [peace be upon him] led by Muhammad Ibn Maslamah.

(1) Ar-Rawd Al-Ânif, 3:439; Al-Maghâzi, 1:509; Subul Al-Huda War-Rashâd, 5:9; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1365.

This 'Amr rejected to take part with Banu Quraythah in breaking the treaty with The Messenger of Allāh [peace be upon him] and said: "I never betray Muhammad." Seeing and recognizing him, Muhammad Ibn Maslamah said: "O Allāh! Prevent me not from removing the difficulties of the generous men." He then let him go. He came out on his face till he came to the gate of the mosque of The Messenger of Allāh [peace be upon him], and then left and his destination was not known. When a mention was made of him to The Messenger of Allāh [peace be upon him] he said: "This man has been saved by Allāh by virtue of his loyalty."

But according to another narration, he was among those of Banu Quraythah who were tied when they complied with the judgement of The Messenger of Allāh [peace be upon him]. But in the morning his fetter was found but empty and it was not known where he went; and that is why The Messenger of Allāh [peace be upon him] said this about him; and Allāh knows which of both is right⁽¹⁾.

Sa'd Ibn Mu'âdh decides the case of Banu Quraythah

When morning came, Banu Quraythah complied with the decision of the Messenger of Allāh [peace be upon him] thereupon the Aws rushed to say: "O Messenger of Allāh! They are the allies of us not of the Khazraj, and earlier, you had done with the allies of our brothers from Khazraj what you know." Before Banu Quraythah, the Messenger of Allāh [peace be upon him] had besieged Banu Qaynuqâ', the allies of Khazraj, and in the end they complied with his command. However, when 'Abdullāh Ibn 'Ubayy Ibn Salûl asked him to free them from captivity, he accepted. When the Aws talked to him (about their allies from Banu Quraythah), the Messenger of Allāh [peace be upon him] said to them: "O people of Aws! Will you not be content with the decision of a man from amongst you?" They said: "Yes, of course." Thereupon, the Messenger of Allāh [peace be upon him] said: "Then, let Sa'd Ibn Mu'âdh make the decision."

The Messenger of Allāh [peace be upon him] made Sa'd Ibn Mu'âdh [Allāh be pleased with him] stay in a tent in his mosque belonging to a woman from 'Aslam called Rufaydah, may Allāh be pleased with her, who used to take care of the wounded, seeking the reward of Allāh The Almighty. When Sa'd was injured by an arrow during the Battle of Al-Khandaq, the Messenger of Allāh [peace be upon him] said to his people: "Take him to the tent of Rufaydah, so that I could visit him and be close to

(1) Târiikh At-Tabari, 2:100; As-Siirah An-Nabawiyyah, 3:232; Ar-Rawd Al-Ânif, 3:442; Al-Maghâzi, 1:504; \Uyûn Al-Athar, 2:53; Sunan Al-Bayhaqi, no. 19329; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1382; Tafsîr At-Tabari, 20:246.

him.” When the Messenger of Allâh [peace be upon him] entrusted the matter of Banu Quraythah to his decision, his people brought him, carrying him on a donkey with a leather cushion underneath him, and he was a stout good-looking man. They went with him to the Messenger of Allâh [peace be upon him] addressing him: “O Abu ‘Amr! Do good to your allies. Verily, the Messenger of Allâh [peace be upon him] referred the decision to you in order to be good to them.” When they disturbed him with their demand, he said: “It is time for Sa’d not to fear the blame of a blamer; take him (to speak the truth) for the Sake of Allâh.” One of those who were with him returned to the house of Banu Abd-Al-Ash-hal, and announced to them the death news of the men of Banu Quraythah even before the arrival of Sa’d (to the Prophet), because of the statement he had heard from him.

When Sa’d [Allâh be pleased with him] reached the Messenger of Allâh [peace be upon him] and the Muslims, the Messenger of Allâh [peace be upon him] said to them: “Stand up for your chief⁽¹⁾.” The Muhâjirûn said that the Messenger of Allâh [peace be upon him] meant only the Ansâr. However, the Ansâr were of the opinion that the Messenger of Allâh [peace be upon him] meant everyone (who was present) in general. They stood up for him and said: “O Abu ‘Amr! The Messenger of Allâh [peace be upon him] assigned to you the matter of your allies so that you would give your decision concerning them.” Sa’d Ibn Mu’âdh said: “Will you give me the covenant and pledge of Allâh to accept whatever decision I give concerning them?” They answered in the affirmative. He said: “Will that also apply to those (sitting) there?” He was referring to the side where the Messenger of Allâh [peace be upon him] was sitting, while turning his face away from the Messenger of Allâh [peace be upon him] out of respect for him. The Messenger of Allâh [peace be upon him] said: “Yes.” Upon that Sa’d said: “Then, my decision concerning them is that their men should be killed, their property be distributed (among the Muslims), and their women and children be taken as captives.” The Messenger of Allâh [peace be upon him] said to Sa’d: “Verily, you have given the judgment that Allâh Has Given from over the seven firmaments⁽²⁾.”

(1) Sahîh Al-Bukhâri, no. 4121.

(2) At-Tabaqât, 2:75; As-Sirah An-Nabawiyyah, 3:233; Ar-Rawd Al-AArif, 3:443; Tafsîr At-Tabari, 20:248; Zâd Al-Ma’âd, 3:117.

Concerning the reason why Banu Quraythah agreed to submit to the judgement of Sa'd Ibn Mu'adh, Ibn Hishâm says that during the siege, 'Ali Ibn Abu Tâlib cried: "O battalion of faith!" then, he headed for the fort along with Az-Zubayr Ibn Al-'Awwâm and said: "By Allâh, I will taste the same destiny of Hamzah otherwise I will open their fort." On that they said: "O Muhammad! We'll submit to the judgement of Sa'd Ibn Mu'adh."

They were made to descend and detained by The Messenger of Allâh [peace be upon him] in the house of Bint Al-Hârith, a woman belonging to Banu An-Najjâr. The Messenger of Allâh [peace be upon him] went out to the market of Madînah and dug ditches for them. Then, they were brought in groups and their heads were chopped off in those ditches, including Huyayy Ibn Akhtab, the enemy of Allâh, Ka'b Ibn Asad, their chief; and they were between six and seven hundred, or eight and nine hundred according to another narration.

Seeing themselves being brought in groups, they asked Ka'b: "O Ka'b! What do you see he will do with us?" he said: "is it that you never give reason on each occasion? Do you not see that the one who is taken away never returns once again? That is, by Allâh, the killing." That was their state until The Messenger of Allâh [peace be upon him] exterminated them entirely. Huyayy Ibn Akhtab was brought and he was putting on an ornate suite which he tore from every side in order that it would not be taken as booty from him, with his hand tied to his neck by a rope. When he looked at The Messenger of Allâh [peace be upon him] he said: "By Allâh, I have never blamed myself for my enmity to you. But whoever disappoints Allâh should be disappointed." He faced the people and said: "O people! Not evil is the decreed and preordained command of Allâh, and a tribulation written by Allâh on the children of Israel." Then he sat down and his head was chopped off.

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] the Mother of Believers that she said: From among their women, only one was killed. She said: By Allâh, she was sitting and talking with me and laughing joyfully while The Messenger of Allâh [peace be upon him] was killing her men in the market when the caller called out her name: "Where is so and so, daughter of so and so?" she responded and I asked her about her matter and she told me that she would be killed. "Why" I asked her. "For something I have committed" she said. She was taken and her head was chopped off. 'Â'ishah [Allâh be pleased with her] said: "By Allâh, I do not forget her amazing state: her gladness and much laughter although she knew

she would be killed. It was she who threw the millstone on Khallad Ibn Suwayd [Allâh be pleased with him] and killed him⁽¹⁾.

An old man from Banu Quraythah called Az-Zubayr Ibn Batta Al-Qurathi had previously done a favor to Thâbit Ibn Qays Ibn Ash-Shamâs in the pre-Islamic days of Jâhiliyyah. On the day of Bu'âth, he took him, cut off his forelock and then released him. Thâbit went to him and said: "O Abu 'Abd-Ar-Rahmân! Do you know me?" he said: "How should the like of me forget the like of you?" he said: "I like to reward you for the favor you had done to me." He said: "The generous always rewards the generous."

Thâbit Ibn Qays then went to The Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh! Az-Zubayr had done a favor to me and I liked to reward him for it. So, please, grant me his life." The Messenger of Allâh [peace be upon him] granted it to him. He went to him and said: "The Messenger of Allâh [peace be upon him] has granted me your life; and I give it to you." He said: "What could an old man do in this life and he has no family nor children?" Qays went to The Messenger of Allâh [peace be upon him] once again and said: "Let my father and mother sacrifice their lives for you O Messenger of Allâh! Grant me the life of his wife and children." He did accordingly; and Qays returned to Az-Zubayr and told him, thereupon he said: "What could a people live in Hijâz without property?" he went to The Messenger of Allâh [peace be upon him] and asked him to grant him his property, and he (did so and Qays) returned to Az-Zubayr and told him.

He asked him: "O Thâbit! What was the destiny of Ka'b Ibn Asad?" he told him that he had been killed. He asked him about others like Huyayy Ibn Akhtab, 'Azzâl Ibn Samaw'al, sons of Ka'b Ibn Quraythah and sons of 'Amr Ibn Quraythah and was told that they had been killed. On that he said: "I ask you, O Thâbit, by virtue of my favor to you, to join me with them. By Allâh, there is no good in life after them. I could not keep patient for a single moment till I meet the lovers." Thâbit brought him forward and he was killed. When his statement reached Abu Bakr As-Siddîq [Allâh be pleased with him] he said: "He, by Allâh, will meet them in the fire."

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] ordered to kill all among Banu Quraythah whose pubes grew (as a sign of attaining the age of puberty).

It is narrated on the authority of 'Atiyyah Al-Qurathi that he said: "The Messenger of Allâh [peace be upon him] ordered to kill all among Banu

(1) 'Uyûn Al-Athar, 2:55; As-Sîrah An-Nabawiyyah, 3:242.

Quraythah whose pubes grew (as a sign of attaining the age of puberty); and since I did not attain puberty at that time, my life was saved⁽¹⁾.”

It is narrated on the authority of Salma Bint Qays, Umm Al-Mundhir, one of the maternal aunts of The Messenger of Allâh [peace be upon him], who prayed with him to both Qiblahs and gave him the pledge of allegiance along with women, that she asked him to grant her the life of Rifâ'ah Ibn Samaw'al Al-Qurathi, who attained puberty and took refuge to her, as he had relation with them. She said: “O Prophet of Allâh! Let my father and mother sacrifice their lives for you! Grant me the life of Rifâ'ah Al-Qurathi: he has promised to pray and eat the camel's meat.” The Messenger of Allâh [peace be upon him] granted her his life⁽²⁾.

Ibn Ishâq says: On that day The Messenger of Allâh [peace be upon him] distributed the property, women and children of Banu Quraythah among the Muslims, and announced the shares of each one of the cavalry and infantry, and deducted the fifth of the booty. He gave three shares to the horseman, two to the horse and one to its rider, and one share to the foot fighter. On the day of the battle of Quraythah, the horsemen were thirty-six. That was the first booty in which shares were assigned and the one-fifth was deducted. It was on this tradition of The Messenger of Allâh [peace be upon him] that the distribution of the war spoils and booty afterwards was done. The Messenger of Allâh [peace be upon him] sent some captives from Banu Quraythah with Zayd Ibn Sa'd Al-Ansâri to Najd to sell them and buy with their price horses and weapons for the Muslims.

The Messenger of Allâh [peace be upon him] took for himself Rayhânah Bint 'Amr Ibn Khunâfah, a woman belonging to Banu 'Amr Ibn Quraythah, who remained with The Messenger of Allâh [peace be upon him] till he died and left her in his possession. The Messenger of Allâh [peace be upon him] had offered to her to marry her and impose Hijâb on her, but she said: “O Messenger of Allâh! It is better to let me in your possession: that will be easier upon me and you.” He let her. When she fell a captive she rejected to embrace Islam and insisted on her Judaism, and this saddened him so much, and he isolated her from his women. While he was sitting with some of his Companions, he heard footsteps from behind him thereupon he said: “That is Tha'labah Ibn Sa'yah, and he has come to tell me about the conversion of Rayhânah to Islam.” He came and said: “O Messenger of Allâh! Rayhânah has embraced Islam.” Thereupon he received the news

(1) As-Sîrah An-Nabawiyyah, 3:241; 'Uyûn Al-Athar, 2:57; Sunan Abu Dâwûd, no. 4404; Sunan At-Tirmidhi, no. 1584, Sunan Ibn Mâjah, no. 2541; Sunan An-Nasâ'i Al-Kubra, no. 8620; Al-Mu'jam Al-Kabîr, no. 13869.

(2) Ar-Rawd Al-Ânîf, 3:444; Al-Maghâzi, 1:515; Subul Al-Huda War-Rashâd, 5:13.

with gladness and pleasure⁽¹⁾.

Ibn Ishâq says: Allâh Almighty revealed upon The Messenger of Allâh [peace be upon him] the story in Sûrat Al-Ahzâb in which He mentioned the trials to which the Muslims were put and His favor upon them, and how He defended and protected them after the statement of the hypocrites. Allâh said (what means): {O you who believe! remember the Grace of Allâh, (bestowed) on you, when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that you saw not: but Allâh sees (clearly) all that you do.} [i.e. the forces of Quraysh, Ghatfân and the Jews of Quraythah; whereas the soldiers sent by Allâh Almighty upon the believers were angels with the wind] {Behold! they came on you from above you} [Banu Quraythah] {and from below you} [the Quraysh and Ghatfân], and behold, the eyes became dim and the hearts gaped up to the throats, and you imagined various (vain) thoughts about Allâh! In that situation were the Believers tried: they were shaken as by a tremendous shaking. And behold! the Hypocrites and those in whose hearts is a disease (even) say: "Allâh and His Messenger promised us nothing but delusions!"} [in reference to the statement of Mu'attab Ibn Qushayr] {Behold! a party among them said: "You men of Yathrib! you cannot stand (the attack)! therefore go back!" and a band of them ask for leave of the Prophet saying, "Truly our houses are bare and exposed," though they were not exposed: they intended nothing but to run away.} [in reference to the statement of Qays Ibn Qaythi and those who adopted his opinion] {And if an entry had been effected to them from the sides of the (City), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay! And yet they had already covenanted with Allâh not to turn their backs, and a covenant with Allâh must (surely) be answered for.} [i.e. Banu Hârithah who, along with Banu Salamah, intended to fail on the day of the battle of Uhud and then promised Allâh Almighty not to do the same once again. Allâh here reminded them of their pledge they gave to Him.] {Say: "Running away will not profit you if you are running away from death or slaughter: and even if (you do escape), no more than a brief (respite) will you be allowed to enjoy!" Say: "Who is it that can screen you from Allâh if it be His wish to give you Punishment or to give you Mercy?" Nor will they find for themselves, besides Allâh, any protector or helper. Verily Allâh knows those among you who keep back (men)} [i.e. the hypocrites] {and those who say to their brethren, "Come along to us",

(1) At-Tabaqât Al-Kubra, 8:131; Al-Isaâbah, 3:491; As-Sîrah An-Nabawiyah, 4:604; Ar-Rawd Al-Ânif, 3:449; Al-Maghâzi, 1:519; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1371.

but come not to the fight except for just a little while, Covetous over you} [i.e. because of their resentment and hatred.] {Then when fear comes, you will see them looking to you, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues}, [i.e. because they do not expect the hereafter, nor reckoning: they fear death like him who does not expect anything after it] {covetous of goods. Such men have no faith, and so Allâh has made their deeds of no effect: and that is easy for Allâh. They think that the Confederates [Quraysh and Ghatfân] have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.} [10-20]

Then, Allâh Almighty addressed the believers saying (what means): {You have indeed in the Messenger of Allâh a beautiful pattern (of conduct) for any one whose hope is in Allâh and the Final Day, and who engages much in the praise of Allâh.} [That is, they should neither turn away from him, nor leave a place where he is] [21]

Talking about the truthfulness of the believers who gave trust to the promise of Allâh and His Messenger [peace be upon him] to put them to trial when they saw the confederates, Allâh said (what means): {When the Believers saw the Confederate forces they said: "This is what Allâh and His Messenger had promised us, and Allâh and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.} [22] [i.e. they kept patient on the trial, submitted to the doom of Allâh, and believed the truth Allâh and His Messenger [peace be upon him] promised them.

Allâh Almighty then said (what means): {Among the Believers are men who have been true to their Covenant with Allâh: of them some have completed their vow (to the extreme)}, [i.e. died] {and some (still) wait} [i.e. martyrdom to join their companions who died before them] {but they have never changed (their determination) in the least: That Allâh may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allâh is Oft-Forgiving, Most Merciful. And Allâh turned back the Unbelievers for (all) their fury} [i.e. the Quraysh and Ghatfân] {no advantage did they gain: and enough is Allâh for the Believers in their fight. And Allâh is full of Strength, Able to enforce His Will. And those of the people of the Book who aided them, Allâh did take them down from their strongholds and cast terror into their hearts, (so that) some you slew, and some you made prisoners. And He made you heirs of their lands, their houses, and their goods, and of a land which you had not frequented (Before)} [i.e. the land of Khaybar].} {And Allâh has power over all

things.} [23-27]

Death of Sa'd Ibn Mu'adh

Ibn Ishâq says: When the matter of Banu Quraythah came to its end, the injury of Sa'd Ibn Mu'adh [Allâh be pleased with him] burst and he died as a martyr because of it.

Ibn Ishâq says: It is reported that on the very night Sa'd Ibn Mu'adh died Gabriel [peace be upon him] came to The Messenger of Allâh [peace be upon him] at midnight wrapping his head with a turban of silk and said to him: "O Muhammad! Who is that dead for whose death the gates of the heaven were opened and the Throne (of Majesty) shook?" The Messenger of Allâh [peace be upon him] then stood up quickly dragging his garment to Sa'd and found out that he died⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of 'Amrah Bint 'Abd-Ar-Rahmân that 'Â'ishah [Allâh be pleased with her] came back from Makkah along with Usayd Ibn Hudayr who received the death news of a woman from among his relatives for whom he grieved a little. On that she said to him: "May Allâh forgive for you Abu Yahya! Do you grieve for a woman and you have been befallen by the calamity of the death of your paternal cousin for whom the Throne (of Majesty) shook?"

Ibn Ishâq says: It is narrated on the authority of Al-Hasan Al-Basri that he said: Sa'd Ibn Mu'adh was a fat man; and when he died the carriers of his dead body felt it was very light. The hypocrites said: "Although he was fat, we have never carried a dead lighter than him." When a mention of that was made to The Messenger of Allâh [peace be upon him] he said: "No doubt, he has carriers (from among the angels) other than you. By Him in Whose Hand is my soul, the angels have rejoiced at the soul of Sa'd, for whose death the Throne (of Majesty) shook⁽²⁾."

Ibn Ishâq says: It is narrated on the authority of Jâbir Ibn 'Abdullâh [Allâh be pleased with them] that he said: When Sa'd Ibn Mu'adh was buried and we were with The Messenger of Allâh [peace be upon him] he exalted and glorified Allâh, and the people exalted and glorified Allâh after him. They asked: "O Messenger of Allâh! Why have you exalted (and glorified Allâh)?" The Messenger of Allâh [peace be upon him] said: "The grave has been constricted upon this righteous man before Allâh Almighty

(1) Siyar A'lâm An-Nubalâ', 1:283; As-Sîrah An-Nabawiyyah, 3:244; Ar-Rawd Al-Ânif, 3:455; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1377.

(2) Siyar A'lâm An-Nubalâ', 1:284; Ar-Rawd Al-Ânif, 3:455.

expanded it upon him⁽¹⁾.”

Ibn Hishâm says: It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that The Messenger of Allâh [peace be upon him] said: “Verily, the grave has a strong embracing and were anyone to be saved from it, it would have been Sa’d Ibn Mu’âdh⁽²⁾.”

Commenting on the wailing of the mother of Sa’d Ibn Mu’âdh [Allâh be pleased with him] The Messenger of Allâh [peace be upon him] said: “Every wailing woman could lie (in what she says in her wail) except the woman who wailed for Sa’d (Ibn Mu’âdh).”

The Muslims lost six martyrs on the day of the battle of Al-Khandaq, and two during the siege of Banu Quraythah. The polytheists lost three men.

At the time of departure from Al-Khandaq the Messenger of Allâh [peace be upon him] said to his Companions: “The Quraysh will never invade you after this year of yours: it is you who will attack them.” The Quraysh never invaded them; and it was the Muslims who attacked it till Allâh Almighty made them conquer Makkah⁽³⁾.

Killing Sallâm Ibn Abu Al-Huqayq

Abu Râfi‘: Sallâm Ibn Abu Al-Huqayq was from the Jews of Banu An-Nadîr, who took part in instigating the confederates against the Muslims. Since the Aws had previously killed Ka’b Ibn Al-Ashraf before Uhud due to his severe enmity and instigation against The Messenger of Allâh [peace be upon him], the Khazraj sought the permission of The Messenger of Allâh [peace be upon him] to kill this Abu Râfi‘ in Khaybar, and he gave them permission.

It is narrated on the authority of Ka’b Ibn Mâlik [Allâh be pleased with him] that he said: Among the good things done by Allâh Almighty to His Messenger [peace be upon him] was that the Ansâri factions of Aws and Khazraj used to run as in a race like two stallions to please the Messenger of Allâh [peace be upon him] (i.e. they competed each other in his service). Never did the Aws do anything in the service of the Messenger of Allâh [peace be upon him] but that the Khazraj would say: “By Allâh, you would not take away, by that deed, superiority with the Messenger of Allâh [peace

(1) Ar-Rawd Al-Ânif, 3:455; Siyar A’lâm An-Nubalâ’, 1:284; As-Sîrah An-Nabawiyyah, 3:245; Subul Al-Huda War-Rashâd, 12:66; Musnad Ahmad, no. 14916.

(2) As-Sîrah An-Nabawiyyah, 3:246; Ar-Rawd Al-Ânif, 3:455; Majma’ Az-Zawâ'id, no. 4255; Sahîh Ibn Hibbân, no. 3112; Tahdhîb Al-Âthâr, no. 328; Musannaf Ishâq Ibn Râhawayh, no. 987.

(3) Sahîh Al-Bukhârî, no. 4109; As-Sîrah An-Nabawiyyah, 3:221; Ar-Rawd Al-Ânif, 3:458; ‘Uyûn Al-Athar, 2:58; Dalâ’il An-Nubuwwah, no. 1841; Musnad Ahmad, 4:262.

be upon him] and in Islam (on the exclusion of us).” Thus, they would not cease until they had done the same. Also, whenever the Khazraj did anything in the service of the Messenger of Allâh [peace be upon him] the Aws would say (and do) the same. When the Aws killed Ka’b Ibn Al-Ashraf because of his enmity toward The Messenger of Allâh [peace be upon him] the Khazraj said: “By Allâh, you would never gain by that any superiority over us.” They discussed who was hostile to The Messenger of Allâh [peace be upon him] like Ka’b Ibn Al-Ashraf; and remembered Sallâm Ibn Al-Huqayq in Khaybar. They sought the permission of The Messenger of Allâh [peace be upon him] to kill him and he gave them permission.

The expedition which killed this Sallâm included Mas’ûd Ibn Sinân, ‘Abdullâh Ibn Unays, Abu Qatâdah: Al-Hârith Ibn Rib’i, and Khuzâ’i Ibn ‘Aswad. All of them were from Khazraj, and The Messenger of Allâh [peace be upon him] appointed ‘Abdullâh Ibn ‘Atîk their leader, and forbade them to kill a woman or a child.

They reached Khaybar and came to the house of Abu Râfi’ at the darkness of the night, and all doors were closed on its dwellers. He was in an upper room in the house having a wheal against which they supported themselves till they ascended to the gate of his room and sought his permission to be admitted. His wife came out to meet them and asked them who they were, and they told her: “We are some Arabs seeking for provision.” She said: “Here is your companion (Abu Râfi’): enter upon him.”

The narrator added: When we entered upon him we closed the door upon us and her for fear there would be a way for him to escape. His wife cried to inform him of us, thereupon we hastened to kill him with our swords while he was lying on his bed; and by Allâh, nothing guided us to him amidst the darkness of the night except his whiteness as if he were a thrown piece of cloth. When his wife cried at us, whenever anyone of us raised his sword to kill her, he remembered the forbiddance given to us by The Messenger of Allâh [peace be upon him] not to kill a woman or a child, and thus held back his hand from her; and had it not been for that, we would have ended her life at night.

He added: When we struck him with our swords ‘Abdullâh Ibn Unays thrust his sword into his abdomen and forced himself against it till it came out of his back while he was saying: “That is enough! that is enough!”

He added: Then we came out and since ‘Abdullâh Ibn ‘Atîk was ill-sighted, he fell from above the stairs and his hand (or leg according to another narration) was severely sprained. We carried him and went far to disappear from their eyes. They kindled their fires and searched for us

everywhere possible. When they despaired of finding us they returned to their companion and surrounded him while he was at his last breaths.

We said to each other: "How should we know that the enemy of Allâh died?" a man from among us said: "Let me go and see." He went and entered between the people. He said: I found his wife and the men of Jews round him with the lamp in her hand, and she was looking at his face and saying: "By Allâh, I heard the voice of Ibn ‘Atîk and then belied myself and said: ‘How should Ibn ‘Atîk come to this city?’ then she turned to look at his face and said: "He died by the god of the Jews." I have never heard a word more pleasant to me than this.

The narrator added: When the news of his death reached us we carried our companion and went to The Messenger of Allâh [peace be upon him] and told him about killing the enemy of Allâh, and disputed as to who among us had killed him. The Messenger of Allâh [peace be upon him] asked us to bring our swords and when we did he looked at them and said beckoning to the sword of ‘Abdullâh Ibn Unays: "This has killed him. I see the traces of food in it⁽¹⁾."

Conversion Of ‘Amr Ibn Al-‘Âs And Khâlid Ibn Al-Walîd To Islam

It is narrated on the authority of ‘Amr Ibn Al-‘Âs [Allâh be pleased with him] that he said: "When we returned with the confederates from (the Battle of) Al-Khandaq, I gathered some of the people of the Quraysh who used to follow my opinion and heed my words. I said to them: "You know, by Allâh, that the matter of Muhammad is going to be evidently superior, and I have an opinion: What do you see about it?" They asked: "What is your opinion?" I said: "I suggest that we should leave for the Negus of Abyssinia and stay with him. If Muhammad becomes victorious over our people, we will be in the land of the Negus. Indeed, to be subject to his power is better for us than to be subject to the power of Muhammad. If our people are victorious, then we are their descendants and we will receive only good from them." They said: "That is the right opinion." I said: "Then, collect things to be presented as gifts to him." The leather of our land was the dearest gift to him.

We collected much leather for him and set out until we reached him. By Allâh, while we were with him, ‘Amr Ibn Umayyah Ad-Damri came to him, with whom the Messenger of Allâh [peace be upon him] sent a message

(1) Sahîh Al-Bukhârî, no. 4039-40; As-Sîrah An-Nabawiyyah, 3:263; Ar-Rawd Al-Ânîf, 3:480; ‘Uyûn Al-Athar, 2:66; Zâd Al-Ma‘âd, 3:240.

regarding the matter of Ja'far and his companions. He entered upon him and (after he had spoken to him) he came out. I said to my companions: "This is 'Amr Ibn Umayyah Ad-Damri: If I enter upon the Negus and ask him to deliver him to me to behead him, the Quraysh would then learn that I have sufficed them (in fighting Islam) by killing the envoy of Muhammad." I entered upon him and fell in prostration to him as this was my custom. He said: "Welcome my friend. Have you brought to me anything from your town as a gift?" I said: "Yes O king! I have brought to you much leather as a gift."

I brought it close to him and he liked it and desired it. I said: "O king! I saw a man having come out from you, and he is the envoy of our enemy. So, please, give him to me to kill, for he killed many of our nobles and the best of our men." He grew very angry and stretched out his hand and struck his nose so violently that I thought it broke. I wished that the earth would split open for me to enter into it out of fear of him. I said: "O king! By Allâh, were I to know that you dislike it, I would not have asked you for it." He said: "Do you ask me to deliver you the envoy of a man who receives the greater divine revelation which Moses [peace be upon him] had received so that you would kill him?" I said: "O king! Is he really so?" He said: "Woe to you O 'Amr! Obey me and follow him, for he, by Allâh, is on the right (path), and he will become victorious over those who oppose him just as Moses became victorious over Pharaoh and his soldiers." I said: "Then, do you accept my pledge of allegiance for Islam on his behalf?" He said: "Yes." He stretched his hand and I gave him the pledge of allegiance for Islam.

Then, I went to my companions in a state different from that in which I was when I left them. I concealed my conversion to Islam from my companions. Then, I went directly to the Messenger of Allâh [peace be upon him] to embrace Islam, where I met Khâlid Ibn Al-Walîd coming from Makkah, before the conquest (of Makkah). I asked him: "Where are you going O Abu Sulaymân?" He said: "By Allâh, the way has become clear and the man is really a Prophet. By Allâh, I am going to embrace Islam. Until when (will we remain obstinate)?" I said: "By Allâh, I have only come to embrace Islam." We then arrived in Madînah and went to the Messenger of Allâh [peace be upon him] and Khâlid Ibn Al-Walîd proceeded first and embraced Islam and gave the pledge of allegiance. Then, I came close and said: "O Messenger of Allâh! I give you the pledge of allegiance on condition that my previous sins would be forgiven, making no mention of the later sins." The Messenger of Allâh [peace be upon him] said: "O 'Amr! Give the pledge of allegiance, for Islam eliminates whatever (misdeeds were committed) before (embracing) it, and Hijrah eliminates whatever (evil deeds were committed) before it." I then gave him the pledge of allegiance

and turned away⁽¹⁾.”

Ibn Ishâq says: I was reported that ‘Uthmân Ibn Talhah was with ‘Amr and Khâlîd when they embraced Islam.

The conquest of Banu Quraythah was in Dhul-Qa‘dah and the early days of Dhul-Hijjah. This year too it was the polytheists who led the Hajj.

The Battle of Banu Lihyân

Ibn Ishâq says: in Jumâda Al-Ûla, six months after the conquest of Banu Quraythah, The Messenger of Allâh [peace be upon him] set out to exact retribution for the men of Rajî‘, Khubayb and his companions, and disclosed that his target was Shâm in order to surprise the enemies; and appointed Ibn Umm Maktûm to lead the people in prayer in Madînah.

The Messenger of Allâh [peace be upon him] first took the way which leads to Shâm before he turned leftward and came to find them having taken heed and fortified themselves in the mountain tops. The Messenger of Allâh [peace be upon him] said: “If we descended ‘Usfân, the people of Makkah would see we have come to Makkah.” He set out leading two hundred of riders till he reached ‘Usfân, and then sent two horsemen to Kurâ‘ Al-Ghamîm. Then, The Messenger of Allâh [peace be upon him] returned home.

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with him] that he said: I heard The Messenger of Allâh [peace be upon him] having said in his way of return to Madînah: “We are returning (as) repentant, worshipping, and praising our Lord. O Allâh! I seek refuge with You from the troubles of the journey, the gloominess of sight, and the evil changes in property and family (on return)⁽²⁾.”

The Battle Of Dhu-Qarad

It was only a few nights after The Messenger of Allâh [peace be upon him] had returned to Madînah that ‘Uyaynah Ibn Hisn Ibn Hudhayfah Ibn Badr Al-Fazari along with horsemen from Ghatfân attacked a herd of milch camels belonging to The Messenger of Allâh [peace be upon him] in Al-Ghâbah, where there was a man from Banu Ghifâr and his wife; and killed the man and took the woman along with the herd of milch camels.

It is narrated on the authority of ‘Abdullâh Ibn Ka‘b Ibn Mâlik that it

(1) Musnad Ahmad, no. 17812; Tarîkh At-Tabari, 2:146; Al-Mustadrak, 4:454.

(2) Sahîh Muslim, no. 1342; Ar-Rawd Al-Ânîf, 3:488; Sunan An-Nasâ’î, no. 5513; Al-Mu‘jam Al-Awsat, no. 6044; Majma‘ Az-Zawâ‘id, no. 17086.

was Salamah Ibn ‘Amr Ibn Al-Akwa‘ Al-Aslami who heeded them. He was on his way to Al-Ghâbah carrying his bow and arrows in the company of a slave belonging to Talhah Ibn ‘Ubaydullâh with a horse which he was driving. When he mounted Thaniyyat Al-Wada‘ he saw some of their horsemen thereupon he looked over from one side of Sala‘ and cried: “Wa Sabâhâh!” then he set out in pursuit of the people, and he was as strong as a wild animal, till he joined them and started to shoot them with arrows and say with each shot: “Take it, and I am the son of Al-Akwa‘! Today is the day of the infant.” Whenever the horsemen turned to face him he would flee; and whenever he found an opportunity to shoot them he would do and say the same.

The cry of Salamah reached The Messenger of Allâh [peace be upon him] who called out in Madînah that they should go forth, and the horsemen hastened toward him in succession. When they gathered to The Messenger of Allâh [peace be upon him] he appointed Zayd Ibn Sa’d as their leader, and asked him to set out in pursuit of the polytheists till he would join him with the rest of the people.

The Messenger of Allâh [peace be upon him] said to Abu ‘Ayyâsh: “O Abu ‘Ayyâsh! Would that you give this horse to a man more skilled in horsemanship so that he would join the people fast.” Abu ‘Ayyâsh said: I said to him: “O Messenger of Allâh! I am the best horseman among the people.” I then struck the horse and by Allâh, it was not after a distance of fifty cubits that it threw me. I was amazed by the advice of The Messenger of Allâh [peace be upon him] to give it to a man more skilled in horsemanship, and my argument that I was the best horseman among the people. It is reported that The Messenger of Allâh [peace be upon him] gave this horse to Mu‘âdh or ‘Â’idh Ibn Mâ’is Ibn Qays Ibn Khaladah.

The horsemen thus went out in pursuit of the disbelievers in succession. Salamah on that day was not a horseman. Muhriz Ibn Nadlah, the brother of Banu Asad Ibn Khuzaymah was the first to join the people. Having Seen a horse belonging to Mahmûd Ibn Maslamah striding in a garden, some women from Banu ‘Abd-Al-Ash-hal said to him: “O Qumayr (the name by which they called Muhriz)! Should you ride that horse and join The Messenger of Allâh [peace be upon him] and the Muslims?” he approved and they gave it to him. He thus set out on it and it excelled the other horses with its good forelock. He joined the people and stood in front of them and said: “O community of Muslims! Wait till these behind you from among the Muhâjirûn and Ansâr join you.” A man from the polytheists attacked and killed him; and he was the only one to be killed among the Muslims in this battle. The horse strode very quickly and none could stop it

till it stood in the dwelling places of Banu ‘Abd-Al-Ash-hal.

But Ibn Hishâm is of the opinion that along with Muhriz, Waqqâs Ibn Mujazzaz Al-Mudliji was killed.

Then, The Messenger of Allâh [peace be upon him] joined the fighters and appointed Ibn Umm Maktûm to lead the prayer in Madînah. Abu Qatâdah Al-Hârith Ibn Rib‘i killed Habîb Ibn ‘Uyaynah Ibn Hisn and covered him with his Burdah and then joined the people. Having seen Abu Qatâdah’s Burdah covering his dead body, the Muslims said: “We all belong to Allâh, and to Him we all shall return. Abu Qatâdah has been killed.” On that The Messenger of Allâh [peace be upon him] said: “No, but he was a person killed by Abu Qatâdah who put his Burdah on his dead body in order that you would know he was his killer.” ‘Ukâshah Ibn Mihsan joined Awbâr and his son ‘Amr on a camel and killed them.

The Messenger of Allâh [peace be upon him] proceeded on towards the mount of Qarad and the people joined him in succession. He camped in it for a day and a night. Salamah Ibn Al-Akwa‘ said to him: “O Messenger of Allâh! Should you let me proceed on along with one hundred men, I would rescue the rest of the milch camels and kill the disbelieving people.” The Messenger of Allâh [peace be upon him] said: “Now they are being milked in the dwelling places of Ghatfân.”

The Messenger of Allâh [peace be upon him] gave a camel to each one hundred of his Companions. Then The Messenger of Allâh [peace be upon him] returned to Madînah.

It is narrated on the authority of Al-Hasan Al-Basri that the wife of Al-Ghifârî (shepherd who was killed by the invaders) came riding a camel belonging to The Messenger of Allâh [peace be upon him] and told him the story. Then she said: “O Messenger of Allâh! I made a vow to Allâh to slaughter it if Allâh Almighty saved me on it.” On that The Messenger of Allâh [peace be upon him] smiled and said: “How evil is to reward it by slaughtering it because Allâh Almighty saved you on it! Verily, there is no vow in what leads to disobedience of Allâh and in what you possess not. It is but a she-camel belonging to my camels. So return to your family with the blessing of Allâh⁽¹⁾.”

The Battle of Banu Al-Mustaliq

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in

(1) Dalâ’il An-Nubuwwah, no. 1530; Ar-Rawd Al-Ânif, 4:4; As-Sîrah An-Nabawiyah, 3:288.

Madīnah till Shaʿbān 6 A.H., when he set out for the battle of Banu Al-Mustaliq and appointed Abu Dharr Al-Ghifārī or Numaylah Ibn ʿAbdullāh to take care of the people's affairs in Madīnah. The news reached The Messenger of Allāh [peace be upon him] that those of Banu Al-Mustaliq under leadership of Al-Hārith Ibn Abu Dirār, the father of Juwairiyah Bint Al-Hārith, the wife of The Messenger of Allāh [peace be upon him] were mobilizing for fighting the Muslims. So The Messenger of Allāh [peace be upon him] hastened to meet them. He encountered them at a well of water belonging to them called Al-Muraysīʿ, and was made by Allāh Almighty victorious over them: he killed their men and took their children, women and property which he distributed among the Muslims.

Only one man from among the Muslims called Hishām Ibn Subābah was mistakenly killed by a Muslim person belonging to the family of ʿUbādah Ibn As-Sāmit [Allāh be pleased with him], thinking him to be one of the enemy.

The Behavior of ʿAbdullāh Ibn Ubayy Ibn Salūl

While the Messenger of Allāh [peace be upon him] was at that well, people came to water their flocks. ʿUmar Ibn Al-Khattāb [Allāh be pleased with him] had a workman from Banu Ghifār called Jahjah Ibn Masʿūd who was leading ʿUmar's horse. Jahjah and Sinān Ibn Wabar Al-Juhani, an ally of Banu ʿAwf Ibn Al-Khazraj, crowded at the water and quarreled. Al-Juhani cried: "O people of the Ansār!" Jahjah cried: "O people of the Muhājirūn!" ʿAbdullāh Ibn ʿUbayy Ibn Salūl became angry and said, while a group of his people including Zayd Ibn Arqam who was a young boy, were present: "Do they do it? They share our livelihood with us and crowd us in our country. Our case with Jalābīb (a derogatory word that polytheists of the Quraysh used to call the Muhājirūn) of Quraysh is best described by the early people when they said: 'Feed your dog and it will eat you.' If we return to Madīnah the more honored will expel from it the humbler." Then, he said to his people who were present: "This is (the fruit of) what you have done to yourselves that you welcomed them into your land and shared your property with them. By Allāh, if you withhold from them what you own, they would move to another country."

Zayd Ibn Arqam [Allāh be pleased with him] heard these words and went to the Messenger of Allāh [peace be upon him] and told him about what ʿAbdullāh Ibn Ubayy had said: while ʿUmar [Allāh be pleased with him] was with the Prophet [peace be upon him]. Thereupon ʿUmar said to the Messenger of Allāh [peace be upon him]: "Order ʿAbbād Ibn Bishr to kill him." The Messenger of Allāh [peace be upon him] said: "What would be that case, O ʿUmar, when people say that Muhammad kills his

Companions? Rather, announce (our) departure to the people.” This took place at an hour that the Messenger of Allāh [peace be upon him] did not use to travel, so the people departed.

‘Abdullāh Ibn Ubayy Ibn Salūl went to the Messenger of Allāh [peace be upon him] when he knew that Zayd Ibn Arqam had told him about what he had heard. ‘Abdullāh took an oath by Allāh that he had not said that. He was an honored and great man among his people.

The Ansār who were present said: “O Messenger of Allāh, perhaps the young boy misunderstood what the man said,” out of kindness and defending Ibn Ubayy Ibn Salūl.

When the Messenger of Allāh [peace be upon him] mounted his riding animal and moved, Usayd Ibn Hudayr [Allāh be pleased with him] met him, greeted and saluted him saying: “O Prophet of Allāh, you have left at a strange time during which you did not use to travel.” The Messenger of Allāh [peace be upon him] said to him: “Have you not known what your companion said?” Usayd said: “Which companion, O Messenger of Allāh?” The Messenger of Allāh [peace be upon him] said: “‘Abdullāh Ibn Ubayy Ibn Salūl.” Usayd said: “What did he say?” The Messenger of Allāh [peace be upon him] said: “He claimed that if he returned to Madīnah, the more honored will expel the humbler.” Usayd said: “You will expel him from it if you will, O Messenger of Allāh. By Allāh, he is the humbler and you are the more honored.” Then, he further said: “O Messenger of Allāh, be lenient with him for Allāh Sent you to us while his people were about to crown him. He thinks that you have seized his kingdom⁽¹⁾.”

Then, the Messenger of Allāh [peace be upon him] traveled with the people from the day until the night and all the night until the morning and the beginning of the next day until they were harmed by the sun. Then, he dismounted and stayed at a place where the people immediately fell asleep when they found any land to rest on. The Messenger of Allāh [peace be upon him] did so to divert the people from what had happened with ‘Abdullāh Ibn Ubayy.

The Messenger of Allāh [peace be upon him] proceeded on with the people through the way of Hijāz till he descended upon a well of water over An-Naqī‘ called Baq‘ā’, where a strong wind blew up which the people feared for themselves. On that The Messenger of Allāh [peace be upon him] said: “Fear it not. It has blown up because of the death of one of the chiefs

(1) Tārīkh At-Tabari, 2:109; As-Sīrah An-Nabawiyyah, 3:299-300; Ar-Rawd Al-Ānif, 4:14; Al-Maghāzi, 1:415; ‘Uyūn Al-Athar, 2:81-82; Subul Al-Huda War-Rashād, 4:348-350; Dalā’il An-Nubuwwah, no. 1403; Tafsīr At-Tabari, 23:404.

of the disbelievers.” When they arrived in Madīnah they found that Rifā‘ah Ibn Zayd Ibn At-Tabūt, one of the chiefs of Banu Qaynuqā’ and the heads of hypocrites, had died on that day.

When the Sûrah in which Allāh Almighty exposed the hypocrites and what ‘Abdullāh Ibn Ubayy did was revealed, the Messenger of Allāh [peace be upon him] held the ears of Zayd Ibn Arqam, and said: “This is the one whom Allāh Has Revealed the truthfulness of what his ears heard.” ‘Abdullāh Ibn ‘Abdullāh Ibn Ubayy Ibn Salûl knew what his father had done, and said: “O Messenger of Allāh, I was informed that you want to kill ‘Abdullāh Ibn Ubayy Ibn Salûl due to what was reported to you about him. If you are going to do so, then, order me to kill him and I will bring his head to you. By Allāh, the Khazraj know that no man is more dutiful to his father than me. I fear that you order someone else to kill him; consequently, I cannot bear looking at him while he is walking among the people and then I will kill him. Doing so, I will have killed a believer in return for a disbeliever - a matter that will lead me to Hell.” The Messenger of Allāh [peace be upon him] said: “But we will be lenient with him and we are still his companions as long as he is amongst us.”

After this incident, his people used to blame, chide and rebuke him. The Messenger of Allāh [peace be upon him] said to ‘Umar, may Allāh be pleased with him: “What do you think, ‘Umar? By Allāh, if I had killed him on that day on which you asked me to, I would have aroused the anger of many people.” ‘Umar said: “By Allāh, I know that the order of the Messenger of Allāh [peace be upon him] is more blessed than mine⁽¹⁾.”

Ibn Ishâq says: Then, Miqyâs Ibn Subâbah came from Makkah pretending Islam and said: “O Messenger of Allāh! I have come to you as a Muslim, and I like to take the blood-money of my brother who was killed by mistake.” The Messenger of Allāh [peace be upon him] ordered that he be given the blood-money of his brother Hishâm Ibn Subâbah. He spent a few days in Madīnah with The Messenger of Allāh [peace be upon him] before he attacked and murdered the killer of his brother, and then escaped to Makkah as an apostate.

Ibn Hishâm says: The motto of the Muslims on the day of the battle of Banu Al-Mustaliq was “O one made victorious! Send (your enemies) to death! Send (your enemies) to death!”

(1) Sahîh Al-Bukhârî, no. 4900-4904; As-Sîrah An-Nabawiyyah, 3:301; Ar-Rawd Al-Ânif, 4:14; Tafsîr Ibn Kathîr, 8:132.

The Story of Juwairiyah Bint Al-Hârith

The Messenger of Allâh [peace be upon him] took many captives from Banu Al-Mustaliq and distributed them among the Muslims. One of those captives was Juwairiyah Bint Al-Hârith Ibn Abu Dirâr, who later became the wife of The Messenger of Allâh [peace be upon him].

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: “When the Prophet [peace be upon him] distributed the captives of Banu Al-Mustaliq, Juwairiyah was given as a share of booty to Thâbit Ibn Qays Ibn Ash-Shamâs or his cousin. Juwairiyah made a contract of freedom from bondage with him. She was indeed a beautiful and charming woman who attracted anyone seeing her. She went to the Messenger of Allâh [peace be upon him] to seek his help in paying the installments for her emancipation.”

‘Â’ishah [Allâh be pleased with her] added: "By Allâh, as soon as I saw her at the door of my room, I hated her. I knew that the Prophet [peace be upon him] would admire her. She entered to see the Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh, I am Juwairiyah Bint Al-Hârith Ibn Abu Dirâr. I have been afflicted with what you already know and I have been given as a share of booty to Thâbit Ibn Qays Ibn Ash-Shamâs or his cousin and I signed a contract of freedom from bondage with him. I have now come to seek your help in paying for my eventual emancipation.” The Prophet [peace be upon him] said: “Would you like something better than this?” She said: “O Messenger of Allâh, what is it?” He said: “ I shall pay for your freedom and marry you.” She promptly accepted this proposal. Once people knew that the Prophet [peace be upon him] had married Juwairiyah Bint Al-Hârith, they realized that the in-laws of the Prophet [peace be upon him] were their captives. Therefore, they released more than one hundred of those captured from Banu Al-Mustaliq. Thus, Juwairiyah [Allâh be pleased with her] was the most beneficial woman to her people⁽¹⁾.”

But it is reported in another narration that when The Messenger of Allâh [peace be upon him] departed from the battle of Banu Al-Mustaliq and he was in Dhât Al-Jaysh and took Juwairiyah [Allâh be pleased with her] with him, he deposited her with a man from the Ansâr and ordered him to take care of her. Then The Messenger of Allâh [peace be upon him] arrived in Madînah and her father Al-Hârith Ibn Abu Dirâr came with her ransom.

(1) Siyar A’lâm An-Nubalâ’, 2:262; As-Sîrah An-Nabawiyyah, 3:303; Ar-Rawd Al-Aanif, 4:18; Al-Mustadrak, 4:26; Musnad Ahmad, no. 26408.

When he was in ‘Aqîq he looked at the camels of the ransom, and, having coveted of two of them, he hid them in a mountain pass. He went to The Messenger of Allâh [peace be upon him] and said: “O Muhammad! You have captured my daughter and here it is her ransom.” The Messenger of Allâh [peace be upon him] asked him: “Where are the two camels you have hidden in such and such a mountain pass of ‘Aqîq?” on that he said: “I bear witness that there is no deity but Allâh and that you, Muhammad, are the Messenger of Allâh. By Allâh, none but Allâh has known about that issue.” Thus Al-Hârith Ibn Abu Dirâr embraced Islam, along with two of his sons and some of his people. He brought the two camels and gave the ransom to The Messenger of Allâh [peace be upon him] and received his daughter Juwairiyah who embraced Islam and was perfect in faith. The Messenger of Allâh [peace be upon him] demanded her hand from his father who gave her to him in marriage for a dowry of four hundred Dirhams.

Al-Walîd Ibn ‘Uqbah and Banu Al-Mustaliq

Ibn Ishâq says: It is narrated on the authority of Yazîd Ibn Rûmân that he said: When Banu Al-Mustaliq embraced Islam the Messenger of Allâh [peace be upon him] sent to them Al-Walîd Ibn ‘Uqbah Ibn Abu Mu‘ayt. Hearing about his coming, they rode to receive him. But thinking they came to kill him he feared them and returned to The Messenger of Allâh [peace be upon him] in Madînah and told him that the people intended to kill him and withheld their objects of charity from him. The Muslims importunately asked The Messenger of Allâh [peace be upon him] to fight them till he intended to do so. Such being the case, their delegation came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! We heard about the coming of your envoy when you sent him to us thereupon we came out to receive him with honor and give him our objects of charity, but he returned. The news reached us that he alleged to The Messenger of Allâh [peace be upon him] that we set out to kill him. By Allâh, we did not have such an intention.”

On that occasion, Allâh Almighty revealed (what means): {O you who believe! if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become regretful for what you have done. And know that among you is Allâh's Messenger: were he, in many matters, to follow your (wishes), you would certainly fall into misfortune: but Allâh has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you disbelief, wickedness, and rebellion: such indeed are those who walk in righteousness; A grace and favour from Allâh; and Allâh is full of Knowledge and

Wisdom.} [Al-Hujurât 6-8]⁽¹⁾

In his way of return from this journey in which he accompanied ‘Â’ishah [Allâh be pleased with her], and when he came near Madînah, the untrue speech was faked about her.

The Story of the Untrue Speech During the Battle of Banu Al-Mustaliq in 6 A.H.

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: Whenever the Messenger of Allâh [peace be upon him] intended to set out on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. In the battle of Banu Al-Mustaliq, he drew lots amongst us as was his use and the lot fell upon me, and I set out with The Messenger of Allâh [peace be upon him] (after Allâh Had Imposed Hijâb on women). At that time, women were light in weight, and thin and lean, and did not use to eat much. Whenever my camel was ready I then would sit in my howdah and the people assigned to prepare it would come to carry me and lift the howdah from underneath and then place it on the back of the camel and tie it with the ropes and then take hold of the camel’s head and drive it.

She added: When the Messenger of Allâh [peace be upon him] finished from his battle and started his journey back home, and we approached Madînah, he descended at a particular station and stayed there for a part of the night. The Messenger of Allâh [peace be upon him] then ordered us to proceed on. When that order was given, I walked until I was past the army to answer the call of nature. I had a necklace made of Azfâr which was surreptitiously lost. After finishing, I returned (to the camp) to depart (with the others) and suddenly realized that my necklace was missing. So, I returned to look for it and delayed because of that. The people who used to carry me on the camel came to my howdah and put it on the back of the camel, thinking that I was in it. They did not feel the difference in the weight of the howdah while lifting it, and they put it over the camel.

At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back searching for me. I covered myself with my gown and while in that state, I felt asleep and lay down. Safwân Ibn Al-Mu’attal As-Sulami Adh-Dhakwâni, who delayed

(1) Ar-Rawd Al-Aanif, 4:22; Tafsîr At-Tabari, 22:289-290.

for some of his needs and did not spend the night with the army, came upon me. When he saw a sleeping person, he came to me, and he used to see me before wearing Hijâb. So, I got up when I heard him saying: "Indeed we belong to Allâh, and indeed to Him we will return. Ah! The wife of The Messenger of Allâh [peace be upon him]! What has delayed you may Allâh bestow mercy upon you?" I was covering my face with my gown and gave no reply to him even with a single word. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwân set out walking, leading the camel by the nose string as quickly as he could to join the people and by Allâh it was not before morning that we reached the army and none felt I was absent, and the people had been halting to take rest when the man appeared driving the camel with me. Then some people slandered me falsely which spread among the men and I did not know anything about it.

After that we returned to Madînah, and I became ill for one month, while the people were spreading the forged statements of the false accusers and I did not know anything about that, and neither The Messenger of Allâh [peace be upon him] nor my parents made a mention of that to me. I only felt, during my ailment, that I did not receive the usual kindness from the Prophet [peace be upon him] which I used to receive from him. It was his habit, before that, that whenever I felt ill, he would be kind and merciful to me. But in this ailment of mine, he did not do the same, which I did not hold with. Whenever he entered upon me and my mother (Umm Rûmân: Zaynab Bint ‘Abd Duhmân) was with me to look after me he would say: "How is that (girl)?" he would not say anything more.

Having perceived his apathy, I felt it and said to him: "O Messenger of Allâh! Would you please give me leave to go to be nursed in the house of my mother?" he said: "You could go." I then left for the house of my mother and did not know anything about what was going on until I recovered from my ailment after over twenty nights.

We, Arabs, had not yet taken near our houses lavatories taken by the foreigners: on the contrary, we used to dislike them; and we rather used to go to the far open spaces of Madînah (to answer the call of nature). We, women, used to go out only from night to night to answer the call of nature. I went out with Umm Mistâh Bint Ruhm Ibn Al-Muttalib Ibn ‘Abd Manâf, whose mother was the daughter of Sakhr Ibn ‘Âmir, the maternal aunt of Abu Bakr As-Siddîq. While walking, Umm Mistâh stumbled because of her long dress and on that she said: "Let Mistâh be ruined!" I said: "What a bad thing that you are saying! How could you say that about a man who took part in (the Battle of) Badr?" She said: "O daughter of Abu Bakr, have

you not heard what he said?" I answered in the negative, and then she told me the rumors that were spread by the slanderers. I asked: "Has this really taken place?" she answered in the affirmative.

She added: By Allâh, I had no sooner heard that than I was hardly able to answer the call of nature. I returned home and went on weeping till I thought this would damage my liver. I asked my mother: "May Allâh forgive for you O mother! How do the people say about me what they are saying and you do not tell me about it?" She said: "O my daughter! Do not worry much about this matter. By Allâh, never is there a charming woman loved by her husband who has co-wives, but the women would forge false news about her."

She added: On that day, and I did not know anything about it, the Messenger of Allâh [peace be upon him] ascended the pulpit and addressed the people saying: "O company of the Muslims, what is the matter with some men (including Abdullâh Ibn Ubayy Ibn Salûl) who have hurt me by slandering my family? By Allâh, I know nothing about my family but good, and they have accused a person (Safwân Ibn Al-Mu'attal) about whom I know nothing but good, and he has never entered my house but in my company."

She added: those who took the lead of spreading this untrue speech were 'Abdullâh Ibn Ubayy Ibn Salûl, along with men from among the Khazraj, Mistâh and Hamnah Bint Jahsh. Her sister Zaynab Bint Jahsh was one of the wives of The Messenger of Allâh [peace be upon him], and none among his wives was competing with me in beauty and love of The Messenger of Allâh [peace be upon him] more than her, yet Allâh Protected her (from destruction) for she had piety and said nothing except good. Her sister Hamnah Bint Jahsh started to spread such false slanders in order to struggle me on behalf of her sister, by which she was miserable.

Usayd Ibn Hudayr got up and said: "O Messenger of Allâh! By Allâh, I will relieve you of them. If they are from the Aws, then we will suffice you against them; and if they are from our brothers, the Khazraj, then order us, and we will fulfill your order: by Allâh, they are entitled to have their heads chopped off." On that, Sa'd Ibn 'Ubâdah, the chief of the Khazraj who, before this incident, was a pious man, got up, motivated by his bigotry for his tribe, and said: "By Allâh, you have told a lie; you cannot kill them, and you will never be able to kill them. By Allâh, you have said what you have said only because you know that they are from the Khazraj; and had they been from your people, you would not have said it." Usayd said: "You have told a lie! But by Allâh, you are a hypocrite and arguing on behalf of the hypocrites." On this, the two tribes of Aws and Khazraj got excited and were about to fight each other, while the Messenger of Allâh [peace be

upon him] was standing on the pulpit. He got down and pacified them until they became silent and he kept quiet. Then The Messenger of Allâh [peace be upon him] left and entered upon me.

She added: The Messenger of Allâh [peace be upon him] called ‘Ali Ibn Abu Tâlib and Usâmah Ibn Zayd [Allâh be pleased with them] to consult them about the matter. Usâmah Ibn Zayd appreciated me and said nothing but good about me, and added: “O Messenger of Allâh! Keep your wife, for what is said is nothing but falsehood, and by Allâh, we know nothing about her but good.” ‘Ali Ibn Abu Tâlib said: “O Messenger of Allâh! Allâh Has not Imposed restrictions on you (concerning marriage), and there are a lot of women and you are able to take wives other than her. Nevertheless, you may ask the female servant who will tell you the truth.” On that the Messenger of Allâh [peace be upon him] invited Barîrah to ask her. ‘Ali Ibn Abu Tâlib stood towards her and beat her severely and said: “Tell The Messenger of Allâh [peace be upon him] the truth.” She said: “By Allâh, I know about her nothing but good. I have never seen in ‘Â’ishah any fault except that whenever I made the dough and asked her to take care of it, she (being a girl of immature age) would sometimes sleep and leave the dough for the goat to eat.”

She added: The Messenger of Allâh [peace be upon him] came in and sat with me, and my parents along with a woman from the Ansâr were with me, and I was still weeping, and she was weeping for my weeping. He sat down, praised Allâh Almighty and lauded Him and then said: “O ‘Â’ishah! Of course the news has reached you about what the people are saying. So, fear Allâh, and if you committed such a sin as about which the people are talking, then repent to Allâh and ask Him to Forgive you, for Allâh Accepts the repentance of those among His servants who repent to Him.”

When the Messenger of Allâh [peace be upon him] finished his speech my tears ceased completely and there remained not even a single drop. I expected my parents to answer the Messenger of Allâh [peace be upon him] on my behalf, but they said nothing. By Allâh, I never thought that Allâh Would Reveal in my case Qur’an to be recited and people pray with in the mosques, as I considered myself too insignificant to be mentioned in the Qur’an. I only hoped that the Messenger of Allâh [peace be upon him] would have a vision in which Allâh Would belie the falsehood he knew about me, and rather Prove my innocence; or that he would receive a news about my innocence. But by Allâh, that a Qur’an would be revealed in my connection, I thought myself more insignificant than this.

She added: I said to my parents: “Would you not answer The Messenger of Allâh [peace be upon him] on my behalf?” they said: “By Allâh, we do

not know what to say to The Messenger of Allâh [peace be upon him].” By Allâh, I did not know a family exposed to a trial more severe than that to which the family of Abu Bakr was exposed at that time. When they gave no reply, I went on weeping. Then I said: “By Allâh, I never repent to Allâh from what you are saying. By Allâh, if I confessed to you falsely what the people are saying, and Allâh Knows that I am innocent, I would then attribute to myself something false; and if I denied what they are saying, you would not believe me.” I then sought the name of Jacob and did not remember it thereupon I said: “But I will say the same as the father of Joseph had previously said (what means): {So (for me) patience is most fitting against that which you assert and it is Allâh (Alone) whose help can be sought.} [Yûsuf 18]

She added: By Allâh, the Messenger of Allâh [peace be upon him] had not left his sitting place before the revelation came to him. So, there overtook him the same state which used to overtake him (whenever he received revelation), thereupon he was covered with his garment and a cushion of leather was placed underneath his head. Seeing that, by Allâh, I neither got scared nor gave care, since I knew that I was innocent and that Allâh Almighty would never deal with me unjustly. As for my parents, by Him in Whose Hand is the soul of ‘Â’ishah, before the state of The Messenger of Allâh [peace be upon him] was over, they remained so much terrified that I thought they would die for fear that Allâh Almighty would reveal the confirmation of what the people were saying.

She added: Then, the state of The Messenger of Allâh [peace be upon him] was over and he sat down and was sweating so much that perspiration was dropping like pearls though it was a (cold) wintry day. He started to wipe the sweat off his forehead and said: “O ‘Â’ishah! Rejoice because Allâh Has revealed (what proves) your innocence.” I said: “That is only by praise of Allâh.”

She added: Then he came out to the people and addressed them, and recited to them what Allâh had revealed of the Qur’an in this respect. He ordered that Mistâh Ibn Uthâthah, Hassân Ibn Thâbit and Hamnah Bint Jahsh, who talked explicitly about the immorality, should receive the legal punishment (prescribed for the crime of launching a false charge of adultery against the innocent).

Ibn Ishâq says: It is narrated on the authority of Abu Ayyûb: Khâlid Ibn Zayd [Allâh be pleased with him] that his wife asked him: “O Abu Ayyûb! Do you not hear what the people are saying about ‘Â’ishah?” he said: “Yes. That is indeed the mere falsehood. Tell me Umm Ayyûb: would you have done it (were you to be in her place)?” she said: “No, by Allâh, I would not

have done it.” On that he said: “Verily, ‘Ā’ishah (should be more entitled not to do it because she) is better than you.”

In this connection Allāh revealed (what means): {Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.} [i.e. Hassân Ibn Thâbit and his companions, or ‘Abdullāh Ibn Ubayy Ibn Salûl and his companions] {Why, when you heard it, did not the believing men and believing women think good of one another and say: "This is an obvious falsehood"?} [That is like what Abu Ayyûb and his wife said] {Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the Sight of Allāh, who are the liars. And if it had not been for the Favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment, when you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the Sight of Allāh, tremendous. And why, when you heard it, did you not say: "It is not for us to speak of this. Exalted Are You, [O Allāh]; this is a great slander"? Allāh Warns you against returning to the like of this [conduct], ever, if you should be believers. And Allāh Makes clear to you the signs, and Allāh Is Knowing and Wise. Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh Knows and you do not know. And if it had not been for the Favor of Allāh upon you and His mercy... and because Allāh Is Kind and Merciful.} [An-Nûr 11-20]

When Allāh revealed the declaration of my innocence, Abu Bakr, who used to provide for Mistâh Ibn Uthâthah, a poor relative of his, said: “By Allāh, I will never provide for Mistâh because of what he said about ‘Ā’ishah.” But Allāh later revealed (what means): {And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the Cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh Is Forgiving and Merciful.} [An-Nûr 22] After that Abu Bakr said: “Yes! By Allāh! I like that Allāh should forgive me,” and resumed helping Mistâh, whom he used to help before and said: “By Allāh, I will never withhold it from him⁽¹⁾.”

(1) Sahîh Al-Bukhârî, no. 2661, 4141, 4750; Sahîh Muslim, no. 2770; Siyar A’lâm An-Nubalâ, 2:157-159; Târikh At-Tabari, 2:113-114; As-Sirah An-Nabawiyah, 3:307-309;

Ibn Ishâq says: Having learnt what Hassân said about him of poetry in which he lampooned him as well as those of Mudar among the Arabs who embraced Islam, Safwân Ibn Al-Mu'attal encountered him with the sword and gave him a strike saying to him: "Let the edge of the sword talk on behalf of me because I am not a poet to return the lampoon with the like of it." Thâbit Ibn Qays Ibn Ash-Shamâs jumped over Safwân Ibn Al-Mu'attal when he struck Hassân with the sword and tied his hand to his neck with a rope and drove him to the house of Al-Hârith Ibn Al-Khazraj, where he was met by 'Abdullâh Ibn Rawâhah who asked him about the matter, and he said: "Will it please you that he has struck Hassân Ibn Thâbit with the sword? By Allâh, I think but that he was killed." 'Abdullâh Ibn Rawâhah said: "Has The Messenger of Allâh [peace be upon him] known about what you have done?" he answered in the negative thereupon he said: "Then, you have proved daring. Release the man."

He released him and they went to The Messenger of Allâh [peace be upon him] and made a mention of that to him. The Messenger of Allâh [peace be upon him] invited both Hassân and Safwân. Safwân said: "O Messenger of Allâh! He has harmed and lampooned me thereupon I was agitated by anger and struck him." The Messenger of Allâh [peace be upon him] said to Hassân: "O Hassân! Be good! Do you satire a people whom Allâh has guided to Islam? Therefore, be good (in seeking the recompense for) your injury." He said: "That is up to you O Messenger of Allâh." The Messenger of Allâh [peace be upon him] gave him, in compensation, Bayruhâ', which later became the palace of Banu Hudaylah in Madînah, and had previously been owned by Abu Talhah Ibn Sahl before he gave it in charity to the household of The Messenger of Allâh [peace be upon him]⁽¹⁾. The Messenger of Allâh [peace be upon him] gave it to Hassân in recompense for the sword strike he received (from Safwân) in addition to Sîrîn, a Coptic slave-girl who gave birth to his son 'Abd-Ar-Rahmân Ibn Hassân.

It is narrated on the authority of 'Â'ishah that she said: When Safwân was inspected, he was found to have no sexual desire for women. After that he was killed as a martyr.

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Al-Maghâzi, 1:431-432; 'Uyûn Al-Athar, 2:88-89; Musnad Ahmad, no. 25664, 26371; Sahîh Ibn Hibbân, no. 5099; Shu'ab Al-Îmân, no. 6769.

- (1) The occasion of that gift was, as narrated by Anas Ibn Mâlik, that When Allâh Almighty revealed (what means): {you will not attain righteousness till you spend in charity of the things you love} [Al-Baqarah 93], Abu Talhah got up in front of The Messenger of Allâh [peace be upon him] and said: "O Allâh's Apostle! ... Verily, the most beloved to me from among my property is Bayruhâ' (garden), so I give it in charity and hope for its reward from Allâh. O Allâh's Apostle! Spend it wherever you like." Sahîh Al-Bukhârî, no. 2318, 2758, 2769.

However, Hassân Ibn Thâbit said some poetic verses in which he apologized to ‘Ā’ishah [Allâh be pleased with her] for his role in spreading the falsehood against her.

The Story of Hudaybiyah in 6 A.H.⁽¹⁾

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in Madînah Ramadân and Shawwal before in Dhul-Qa’dah he set out assuming Ihrâm for ‘Umrah with no intention of war, and appointed Numaylah Ibn ‘Abdullâh Al-Laythi to look after the people’s affairs in Madînah. He encouraged the Arabs and the nearby desert dwellers to go forth with him fearing that Quraysh would wage war against him or keep him off the House. Many desert dwellers and Bedouins delayed to join him. But The Messenger of Allâh [peace be upon him] set out with the Muhâjirûn and Ansâr and those of the Arabs who joined him, and drove the sacrificial animals with him and assumed Ihrâm for ‘Umrah, in order that the people would feel safe and discard the idea that he came to fight with them, and that he rather set out to visit, honor and exalt the House.

It is narrated on the authority of both Al-Miswar Ibn Makhramah and Marwân Ibn Al-Hakam that they said: The Messenger of Allâh [peace be upon him] set out in the year of Hudaybiyah with the intention to visit the House rather than to fight, and drove with him sacrificial animals. The people were seven hundred, and there was a sacrificial animal for each ten.

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with them] that he said: We, men of Hudaybiyah, were fourteen hundred⁽²⁾.

The Messenger of Allâh [peace be upon him] set out until when he was in ‘Usfân he was met by Bishr Ibn Sufyân Al-Ka’bi who said to him: “O Messenger of Allâh! The Quraysh, having heard of your procession, came out in the company of their women and children, putting on the tiger’s skin (apparel of war) and descended in Dhu-Tuwa, and swore by Allâh that you should not enter Makkah against their will. Khâlid Ibn Al-Walid is heading their cavalymen and has reached Kurâ‘ Al-Ghamîm.” The Messenger of Allâh [peace be upon him] said: “Woe to Quraysh! They have been weakened by war. What will they lose if they do not get in the way between me and the Arabs? If they (the Arabs) overcome me, then, this is the wish of people of Quraysh. If Allâh Enables me to overcome them, they will

(1) The story in detail is narrated by Al-Bukhârî with some difference: no. 2731-32.

(2) Sahîh Al-Bukhârî, no. 5639; Sunan Al-Bayhaqî Al-Kubra, no. 12649; Târikh At-Tabari, 2:116; As-Sîrah An-Nabawiyyah, 3:312; Ar-Rawd Al-Ânif, 4:38; Al-Mu‘jam Al-Kabîr, no. 14401.

convert to Islam in great numbers. If they do not, they could fight while they are strong. What is the Quraysh thinking? By Allāh, I will continue to strive to spread what Allāh sent me with until He Makes it superior or until my neck is cut off.”

Then he said: “Who can lead us through a way other than that in which they are camping?” A man from Banu Aslam said: “I can do that, O Messenger of Allāh!” He led them along a stony, bumpy road among the defiles. When they got out of it— and it was very difficult for the Muslims— and reached level land, the Prophet [peace be upon him] told them at the end of the valley to say: “We ask the forgiveness of Allāh and return to Him in repentance.” They said so. He told them that this situation was similar to that of the Children of Israel when they were asked to seek forgiveness but they did not. The Messenger of Allāh [peace be upon him] ordered people to proceed rightward passing through Al-Hamdh which led them to Thaniyyat Al-Mirār of Al-Hudaybiyah down to Makkah.

The Muslims took this road. When the cavalry of the Quraysh noticed that the dust raised by the movements of the Muslims had changed its way, they hurriedly went back to the Quraysh. At Thaniyyat Al-Mirār, the she-camel of the Prophet [peace be upon him] knelt down. People said that the she-camel had become stubborn. He said: “It has not become stubborn and this is not its habit; rather, it has been stopped by Him Who stopped the elephant (of Abrahah from Makkah).” Then he said: “If the Quraysh today ask me to fulfill a plan which will result in maintaining kinship ties, I will give it to them.” Then, he said to the people: “Dismount!” It was said to him: “O Messenger of Allāh, there is no water in the valley to camp beside.” He took out an arrow from his quiver and gave it to one of his Companions, said to be Nājiyah Ibn Jundub Ibn Ya‘mur Ibn Dārim, the driver of the sacrificial animals of The Messenger of Allāh [peace be upon him], who thrust it into a dried well, Thereupon water gushed forth from the well and people and their camels camped around it. But it is reported that Al-Barā’ Ibn ‘Āzib [Allāh be pleased with him] claimed that he was the one who got down and thrust the arrow of The Messenger of Allāh [peace be upon him] in the well⁽¹⁾; and Allāh knows best which of both narrations is authentic.

When the Messenger of Allāh [peace be upon him] felt rest, Budayl Ibn Warqā’ from Banu Khuzā‘ah in the company of some men from Khuzā‘ah went to him and asked him about the reason of his coming, and he told them that he did not intend to launch war; but came to visit the Ka‘bah and

(1) Sahīh Al-Bukhārī, no. 3576-77, 4150-53; Musnad Ahmad, no. 18586, 18586, 18693.

glorify its sanctity. He said to them words similar to what he had said to Bishr Ibn Sufyân. They returned to the Quraysh and said: "O community of Quraysh! You are hasty with Muhammad. He did not come to fight; but came to visit this House (Ka'bah)." The people of Quraysh accused them, faced them with what they thought and said: "Even if he comes and does not want to fight, by Allâh, he will never enter it against our will and we will not give the Arabs a chance to talk about this event."

The Muslims and polytheists of Khuzâ'ah were the advisors of the Messenger of Allâh [peace be upon him]. They used to tell him about everything that happened in Makkah.

Then, they sent to him Mikraz Ibn Hafs Ibn Al-Akhyaf. When the Messenger of Allâh [peace be upon him] saw him he said: "This is a treacherous man." When he reached the Prophet [peace be upon him] and talked to him, the Prophet [peace be upon him] said to him words similar to what he had said to Budayl and his companions. Mikraz returned to the people of Quraysh and told them about what the Messenger of Allâh [peace be upon him] had said.

Then they sent to him Al-Hulays Ibn Zabbân or Ibn 'Alqamah, who was the chief of Al-Ahâbîsh in Makkah, and one of Banu 'Abd Manât Ibn Kinânah. When the Messenger of Allâh [peace be upon him] saw him, he said: "This man is from the people who glorify the sacred ordinances of Allâh Almighty. Let the sacrificial animals walk before him in the valley so that he could see them." When Al-Hulays saw the sacrificial animals eating their hair out of hunger while waiting to enter Makkah, he returned to the people of Quraysh and did not proceed to meet the Messenger of Allâh [peace be upon him] because he regarded the Muslim situation to be a great ordeal.

When he told the people of Quraysh about this, they said to him: "Sit down! You are a mere Bedouin who has no knowledge." At this point, he became angry, and said: "O people of Quraysh, by Allâh, we did not make alliance and conclude a treaty with you on these terms. Do you bar those who come to visit the Ka'bah and glorify it?! By the One in Whose Hand the soul of Al-Hulais is, either you let Muhammad do what he set out to do or I will completely withdraw with the men of Al-Ahâbîsh leaving you." They said to him: "Stop doing this, Hulays, until we take for ourselves what will satisfy us!"

Then, they sent to him 'Urwah Ibn Mas'ûd Ath-Thaqafi. Before he went he said to them: "O community of Quraysh! I noticed that you always rebuke and say bad words to anyone whom you send to Muhammad and

then comes to you from him. You know well that I am to you in the same position of a father to his children. Hearing about your disaster, I have gathered those who obeyed me among my people and then come to support you.” They said: “You have told the truth! You are not suspicious in our sight.” Then he went till he reached the Messenger of Allâh [peace be upon him] and sat before him, and said: “O Muhammad, have you gathered mixtures of people and brought them to your tribe to destroy it? The Quraysh people have set out with their women and children wearing the tigers’ skin (apparel of war) pledging to Allâh that you will never enter it (Makkah) against their will.

By Allâh, I think those people will desert you in the future.” Abu Bakr [Allâh be pleased with him] who was sitting behind the Messenger of Allâh [peace be upon him] insulted ‘Urwah and said to him: “Do we desert him?” ‘Urwah said: “Who is this, Muhammad?” The Prophet [peace be upon him] said: “This is the son of Abu Quhâfah.” ‘Urwah said to Abu Bakr: “By Allâh, had it not been for an unrewarded favor you did to me, I would have returned it to you. However, this is in return for it.”

Then, ‘Urwah kept on touching the beard of the Messenger of Allâh [peace be upon him] while he was addressing him. Al-Mughîrah Ibn Shu‘bah [Allâh Be Pleased with him] was in armor guarding the Messenger of Allâh [peace be upon him]. Once ‘Urwah touched the beard of the Messenger of Allâh [peace be upon him] Al-Mughîrah hit his hand with the bottom of the sword saying to ‘Urwah: “Take your hand off the face of the Messenger of Allâh [peace be upon him] otherwise it may not return to you.” ‘Urwah said: “Woe to you! How rough and rude are you!” The Messenger of Allâh [peace be upon him] smiled. ‘Urwah asked him: “Who is this, Muhammad?” The Messenger of Allâh [peace be upon him] said: “He is the son of your brother: Al-Mughîrah Ibn Shu‘bah.” ‘Urwah said to him: “O treacherous one! Have not I paid for your crime only a short time ago?” The Messenger of Allâh [peace be upon him] said to him as he had said to the previous delegations of Quraysh. The Prophet [peace be upon him] told him that he had not come to fight. He left the Messenger of Allâh [peace be upon him] after seeing the attitude of his Companions towards him. They race to take the remaining water of his ablution, his spit, and any hair that would fall from him. He returned to Quraysh, and said: “O people of Quraysh, I visited Khosrau, Caesar and the Negus in their kingdoms. By Allâh, I have never seen a king more respected among his people than Muhammad is among his Companions. I have seen people who would never let him down for anything; so, what do you think?”

Ibn Hishâm says: ‘Urwah referred by his words with which he addressed

Al-Mughîrah Ibn Shu‘bah to the time before Islam when Al-Mughîrah killed thirteen men from Banu Mâlik of Thaqîf, thereupon both factions of Thaqîf, Banu Mâlik, the family of the killed persons, and the allies, the family of Al-Mughîrah, mobilized for war, thereupon ‘Urwah paid from his wealth the blood-wets of the killed persons, and settled the dispute.

The Messenger of Allâh [peace be upon him] called Khirâsh Ibn Umayyah Al-Khuzâ‘î and sent him to Quraysh giving him his camel which was called “Ath-Tha‘lab” to inform the nobles of Quraysh about the reason of his coming. The Quraysh slaughtered the camel of the Messenger of Allâh [peace be upon him] and wanted to kill Khirâsh, but Al-Ahâbîsh protected him and released him until he returned to the Messenger of Allâh [peace be upon him].

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that the Quraysh sent forty to fifty men and ordered them to go round the camp of The Messenger of Allâh [peace be upon him] in order to kill whomever they could of his Companions. But they all were seized and brought to The Messenger of Allâh [peace be upon him] who pardoned them and let them go, although they volleyed the camp of The Messenger of Allâh [peace be upon him] with stones and arrows.

Then, he called ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] to send him to Makkah to inform the chiefs of the Quraysh about the reason for his coming. ‘Umar said: “O Messenger of Allâh, I fear that the Quraysh would harm me given that there is no one from Banu ‘Adiyy Ibn Ka‘b in Makkah to protect me. The Quraysh know my hostility and toughness toward them. I suggest someone who is dearer to them than I; ‘Uthmân Ibn ‘Affân.” The Messenger of Allâh [peace be upon him] sent ‘Uthmân [Allâh be pleased with him] to Abu Sufyân and the chiefs of Quraysh to tell them that the Messenger of Allâh [peace be upon him] did not come to fight; but he came to visit the Ka‘bah and glorify its sanctities. ‘Uthmân left for Makkah and Ibân Ibn Sa‘îd Ibn Al-‘Âs met him when he entered Makkah and protected him until he could convey the message of the Messenger of Allâh [peace be upon him]. ‘Uthmân went to Abu Sufyân and the chiefs of Quraysh and told them the message of the Messenger of Allâh [peace be upon him]. After delivering his message, they told him that if he wanted to circumambulate the Ka‘bah, he could do. He told them that he would not do so until the Messenger of Allâh [peace be upon him] should do. .

The Ridwân Pledge Of Allegiance

The people of Quraysh detained ‘Uthmân Ibn ‘Affân. The Messenger of Allâh [peace be upon him] and the Muslims were informed that ‘Uthmân

had been killed. It is narrated on the authority of ‘Abdullâh Ibn Abu Bakr that when the Messenger of Allâh [peace be upon him] was told that ‘Uthmân was killed, he said: “We will not leave until we fight the people (of Quraysh).” Then, the Messenger of Allâh [peace be upon him] called the people to pledge allegiance to him; that was the allegiance of Ridwân, which was concluded under the tree. People used to say that the Prophet [peace be upon him] took from them a pledge of allegiance to fight until death. Jâbir Ibn ‘Abdullâh [Allâh be pleased with him] used to say that the Messenger of Allâh [peace be upon him] did not take a pledge of allegiance to fight until death; but he took a pledge of allegiance that they will not escape.

People gave him the pledge of allegiance and it is only Al-Jadd Ibn Qays from Banu Salamah who did not give the pledge of allegiance among the Muslims who were present. Jâbir Ibn ‘Abdullâh used to say: “By Allâh, it seems as if I am seeing him hiding himself from the sight of the people behind his sitting she-camel. Then, the Messenger of Allâh [peace be upon him] was informed that the news of the killing of ‘Uthmân Ibn ‘Affân was false.

Ibn Hishâm says: It is narrated on the authority of Ash-Sha’bi that the first to give The Messenger of Allâh [peace be upon him] the pledge of allegiance of Ridwân was Abu Sinân Al-Asadi. It is narrated on the authority of Ibn Abu ‘Umar that The Messenger of Allâh [peace be upon him] gave the pledge of allegiance on behalf of ‘Uthmân Ibn ‘Affân: he struck one of his hands against the other.

The Armistice

After that, Quraysh sent Suhayl Ibn ‘Amr from Banu ‘Âmir Ibn Lu’ayy to the Messenger of Allâh [peace be upon him] and said to him: “Go to Muhammad and conclude a treaty with him on condition that he should return this year. By Allâh, we will never let the Arabs say that he entered Makkah against our will.” Suhayl reached the Messenger of Allâh [peace be upon him], and when the Messenger of Allâh [peace be upon him] saw him coming he said: “People wanted peace when they sent this man.” When Suhayl reached the Messenger of Allâh [peace be upon him] he talked with him for a long time and then reconciliation was concluded.

When they agreed and the agreement was not yet written, ‘Umar Ibn Al-Khattâb went to Abu Bakr and said: “O Abu Bakr, is not he the Messenger of Allâh?” Abu Bakr said: “Yes.” ‘Umar said: “Are we not Muslims?” Abu Bakr answered: “Yes.” ‘Umar said: “Are they not polytheists?” Abu Bakr replied: “Yes.” ‘Umar said: “Then why should we accept to be humble in our religion?” Abu Bakr said: “O ‘Umar, adhere to him for I testify that he is truly the Messenger of Allâh.” ‘Umar said: “And I testify that he is the

Messenger of Allâh.” Then, ‘Umar went to the Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh, are you not truly the Messenger of Allâh?” The Messenger of Allâh [peace be upon him] answered in the affirmative. ‘Umar asked: “Are not we Muslims?” The Messenger of Allâh [peace be upon him] answered: “Yes.” ‘Umar said: “Are they not polytheists?” The Messenger of Allâh [peace be upon him] replied: “Yes.” ‘Umar said: “Then why should we accept to be humble in our religion?” The Messenger of Allâh [peace be upon him] said: “I am the slave and the Messenger of Allâh. I will not disobey His Order and He Will not Let me down.” ‘Umar used to say: “I kept on giving in charity, fasting, praying, and freeing slaves to expiate for the words I said on that day until I hoped that was good.”

Then, the Messenger of Allâh [peace be upon him] called ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] and said to him: “Write ‘In the name of Allâh The Most Merciful, The Ever Merciful.’” Suhayl said: “I do not recognize this; write “In the name of Allâh.” ‘Ali wrote it and then the Messenger of Allâh [peace be upon him] said: “Write: ‘This is what Muhammad, the Messenger of Allâh, agreed upon with Suhayl Ibn ‘Amr.’” Suhayl said: “If I believed that you are truly the Messenger of Allâh, I would not fight you. Write your name and your father’s name.” The Messenger of Allâh [peace be upon him] said: “Write, ‘This is what Muhammad Ibn ‘Abdullâh agreed upon with Suhayl Ibn ‘Amr. They agreed to stop fighting for ten years during which each people become secure and stop fighting each other. Those who go to Muhammad without the permission of their guardians, Muhammad should return them to Quraysh. Whoever of those with Muhammad goes to Quraysh, Quraysh will not return them to Muhammad. There should be a solemn covenant and there should be neither theft nor treachery. Those who would like to enter the contract and covenant of Muhammad are allowed to. Those who would like to enter the contract and the covenant of Quraysh are allowed to.’” Banu Khuzâ‘ah said: “We entered the contract and covenant of Muhammad.” Banu Bakr said: “We entered the contract and covenant of Quraysh.” Suhayl said: “You should return this year and not enter Makkah but the following year and we would leave Makkah and you can enter it and stay for three days carrying the arms of the rider while the swords are in their sheaths with no other weapons.”

While the Messenger of Allâh [peace be upon him] and Suhayl Ibn ‘Amr were dictating the text of the treaty, Abu Jandal Ibn Suhayl Ibn ‘Amr came staggering with his fetters till he reached the Messenger of Allâh [peace be upon him]. When the Companions of the Messenger of Allâh [peace be upon him] set out, they were certain of the conquest because of a vision the

Messenger of Allâh [peace be upon him] had seen. When they saw the treaty and knew that they would return without performing 'Umrah and when they saw the forbearance of the Messenger of Allâh [peace be upon him] with the terms of the treaty, they were afflicted with great sadness that almost killed them.

When Suhayl saw Abu Jandal, he slapped him on his face and grabbed him by the collar. He turned to the Prophet [peace be upon him] and said: "O Muhammad, we have concluded the agreement before this came to you." The Prophet [peace be upon him] said: "You have told the truth." So, Suhayl violently dragged Abu Jandal from his collar to take him back to the people of Quraysh. Abu Jandal cried loudly saying: "O Muslims, should I return to the polytheists to turn me from my religion?" This situation increased the distress of the Muslims. The Messenger of Allâh [peace be upon him] said: "O Abu Jandal, be patient and seek reward from Allâh for your patience. Allâh will make a way out for you as well as the oppressed Muslims. We have concluded a peace treaty with those people; we gave them and they gave us a covenant for this. We must not be treacherous to them." 'Umar Ibn Al-Khattâb went to Abu Jandal and walked beside him saying: "Be patient, O Abu Jandal. They are polytheists and the life of any of them is as worthless as the life of a dog." 'Umar neared to him the handle of his sword. 'Umar said: "I hoped that he would take the sword to kill his father, but the man did not want to kill his father and that was how it ended."

When the writing of the agreement was completed, some Muslims and polytheists were asked to bear witness to it: Abu Bakr, 'Umar Ibn Al-Khattâb, 'Abd-Ar-Rahmân Ibn 'Awf, 'Abdullâh Ibn Suhayl Ibn 'Amr, Sa'd Ibn Abu Waqqâs, Mahmûd Ibn Maslamah, Mikraz Ibn Hafs who was a polytheist then and 'Ali Ibn Abu Tâlib who wrote the agreement.

Ibn Ishâq says: Being in the state of Ihrâm, the Messenger of Allâh [peace be upon him], after the peace treaty of Hudaibiyah was concluded, slaughtered his sacrificial animals and got his head shaved with the help of Khirâsh Ibn Umayyah Ibn Al-Fadl Al-Khuzâ'i. Seeing The Messenger of Allâh [peace be upon him] having done so, the people hastened to slaughter their sacrifices and get their heads shaved.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: On the day of Hudaibiyah, some men got their heads shaved and others cut short their hair. On that The Messenger of Allâh [peace be upon him] said: "May Allâh bestow mercy upon these who got their heads shaved." They said: "And those who cut short their hair O Messenger of Allâh!" The Messenger of Allâh [peace be upon him] said:

“May Allâh bestow mercy upon these who got their heads shaved.” They said: “And those who cut short their hair O Messenger of Allâh!” The Messenger of Allâh [peace be upon him] said: “May Allâh bestow mercy upon these who got their heads shaved.” They said: “And those who cut short their hair O Messenger of Allâh!” he said: “And also these who cut short their hair.” They asked: “O Messenger of Allâh! Why have you multiplied your supplication of Allâh’s mercy for these who get their heads shaved more than those who cut short their hair?” The Messenger of Allâh [peace be upon him] said: “Because they have no doubt even in the least⁽¹⁾.”

It is narrated on the authority of ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] offered in the year of Hudaibiyah among his sacrifices a camel belonging to Abu Jahl in whose head there was a gem of silver to tease the polytheists.

The Revelation of Sûrat Al-Fath

Then, The Messenger of Allâh [peace be upon him] returned from this journey and when he was between Makkah and Madînah, Sûrat Al-Fath was revealed in which Allâh Almighty said (what means): {Verily We have granted you a manifest Victory: That Allâh may forgive you what preceded of your sin and what will follow, fulfill His favour to you, and guide you to the Straight Way; And that Allâh may help you with powerful help.} [1-3]

In reference to the Ridwân pledge of allegiance under the tree, Allâh Almighty said (what means): {Verily those who plight their fealty to you do indeed plight their fealty to Allâh: the Hand of Allâh is over their hands: then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfills what he has covenanted with Allâh, Allâh will soon grant him a great Reward.} [10]

Then He Almighty made a mention of those who remained behind and failed to set out with him when he asked them to go forth, saying (what means): {The desert Arabs who lagged behind will say to you: "We were engaged in (looking after) our flocks, herds and families: so, ask Forgiveness for us," they say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if His Will is to give you some loss or to give you some profit? But Allâh is well acquainted with all that you do. Nay, you thought that the Messenger and

(1) Musnad Ahmad, no. 4657, 16698, 23280, 27302; Al-Mu‘jam Al-Awsat, no. 9198; Sunan Al-Bayhaqi, no. 9361; Sunan An-Nasâ‘i, no. 4114; Târikh At-Tabari, 2:124; As-Sirah An-Nabawiyyah, 3:323; Ar-Rawd Al-Ânif, 4:24; Al-Bidâyah Wan-Nihâyah, 4:193.

the Believers would never return to their families; this seemed pleasing in your hearts, and you conceived an evil thought, for you are a people lost (in wickedness)." And if any believe not in Allâh and His Messenger, We have prepared for those who reject Allâh, a blazing Fire! To Allâh belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allâh is Oft-Forgiving, Most Merciful. Those who lagged behind (will say), when you (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allâh's decree. Say: "Not thus will you follow us: Allâh has already declared (this) beforehand": then they will say: "But you are jealous of us." Nay, but little do they understand (such things). Say to the desert Arabs who lagged behind: "You shall be summoned (to fight) against a people given to vehement war: then you may fight, or they shall submit. Then if you show obedience, Allâh will grant you a goodly reward, but if you turn back as you did before, He will punish you with a grievous Penalty."} [11-16]

Then He Almighty resumed (what means): {Allâh's Good Pleasure was on the Believers when they swore Fealty to you under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory; And many gains will they acquire (besides): and Allâh is Exalted in Power, Full of Wisdom. Allâh has promised you many gains that you shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path; And other gains (there are), which are not within your power, but which Allâh has compassed: and Allâh has power over all things.} [18-21]

Allâh Almighty also said (what means): {And it is He Who has restrained their hands from you and your hands from them in the midst of Makkah, after that He gave you the victory over them. And Allâh sees well all that you do. They are the ones who denied revelation and hindered you from Al-Masjid Al-Harâm and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know that you were trampling down and on whose account a crime would have accrued to you without (your) knowledge, (Allâh would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He wills. If they had been apart, We should certainly have punished the disbelievers among them with a grievous Punishment.} [24-25]

Ibn Hishâm says: It is narrated on the authority of Mujâhid that this Holy Verse was revealed in connection with Al-Walîd Ibn Al-Walîd Ibn Al-Mughîrah, Salamah Ibn Hishâm, 'Ayyâsh Ibn Abu Rabî'ah, Abu Jandal Ibn

Suhayl Ibn ‘Amr and others.

Then He added (what means): {While the Unbelievers got up in their hearts heat and cant - the heat and cant of Ignorance} [in reference to the passion of Suhayl Ibn ‘Amr when he rejected to write ‘In the Name of Allâh, the Most Merciful the Ever Merciful’ and ‘Muhammad, the Messenger of Allâh’] {Allâh sent down His Tranquillity to His Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it.} [i.e. the testimony of monotheism that there is no deity except for Allâh and that Muhammad [peace be upon him] is the Messenger of Allâh] {And Allâh has full knowledge of all things. Truly did Allâh fulfill the vision for His Messenger: you shall enter Al-Masjid Al-Harâm, if Allâh wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what you knew not,} [in reference to the vision of The Messenger of Allâh [peace be upon him] that he and the believers would enter Al-Masjid Al-Harâm in full security and without fear] {and He granted, besides this, a speedy victory.} [i.e. the peace treaty of Hudaibiyah] [25-27]

It is narrated on the authority of Az-Zuhri that he said: “There was no greater conquest in Islam than Al-Hudaibiyah treaty. People had been used to war. However, when the truce started, war was stopped and the people were safe. People could then meet and talk. When Islam was introduced to any man with some sense, he converted to it. During those years, a great number of people converted to Islam after the treaty; they were as many as all those who embraced Islam before the treaty.”

Ibn Hishâm says: “The evidence of the words of Az-Zuhri is that the Messenger of Allâh [peace be upon him] set out for Al-Hudaibiyah accompanying one thousand and four hundred people, according to Jâbir Ibn ‘Abdullâh. Two years later, i.e. in the year of the conquest of Makkah he set out accompanying ten thousand Muslims. It is sufficient to know that such leaders of Quraysh as Khâlid Ibn Al-Walid, ‘Amr Ibn Al-‘Âs and ‘Uthmân Ibn Talhah converted to Islam during this period.”

The State Of The Oppressed After The Peace Treaty

Immediately after Al-Hudaibiyah Peace Treaty, Abu Basîr: ‘Utbah Ibn Usayd managed to escape from the prison of the polytheists in Makkah fleeing for his religion. He was able to join the Messenger of Allâh [peace be upon him] and the Muslims in Madînah. The people of the Quraysh sent two men, one from Banu ‘Âmir and a slave belonging to theirs, after him to the Prophet [peace be upon him] to bring him back to the Quraysh in compliance with the terms of the peace treaty. Consequently, the Messenger

of Allâh [peace be upon him] said to Abu Basîr: "O Abu Basîr, we have given those people what you know (agreement and treaty) and treachery is not fit for our religion. Allâh will grant you and the oppressed people with you relief and a way out; so, return to your people." Abu Basîr said: "O Messenger of Allâh, would you return me to the polytheists to turn me from my religion?" He replied: "O Abu Basîr, go for Allâh will grant you and the oppressed people with you relief and a way out." He returned with the two men.

Abu Basîr left with the two men and when they reached Dhul-Hulayfah, he sat to a wall along with his two companions. Then he said to one of them: "Is your sword sharp, O son of Banu 'Âmir?" The man answered in the affirmative. He asked him to show it to him, and he said: "Have a look at it if you like." Abu Basîr drew the sword and killed him. The other man fled quickly returning to the Prophet [peace be upon him]. He came to him while he was sitting in the masjid. When The Messenger of Allâh [peace be upon him] saw him he said: "No doubt, this man has seen what scared him." When he reached The Messenger of Allâh [peace be upon him] he asked him: "What is wrong with you?" the man said: "Your companion killed mine."

By Allâh, he did not leave before Abu Basîr came carrying an unsheathed sword and said: "O Messenger of Allâh, you have fulfilled your covenant by giving me over to the people and I protected my religion so as not to become an apostate." The Prophet [peace be upon him] said: "Woe to his mother! He would have kindled war if there had been other men with him⁽¹⁾."

When Abu Basîr heard that, he understood that the Prophet [peace be upon him] would return him to them again, so he set out until he reached Al-'ûs from the direction of Dhul-Marwah, on the seashore, the way of the Quraysh to Shâm. At the same time, the oppressed Muslims who were still in Makkah understood from the words of the Prophet [peace be upon him] that Abu Basîr was in need of men. So, they started escaping from Makkah to Abu Basîr at the seashore and formed a strong group of nearly seventy. They made things intolerable for the Quraysh. Whenever they captured anyone of the Quraysh they would kill him; and whenever a caravan of the Quraysh came upon them they would attack it and take its contents. Hence, the people of the Quraysh sent a message to The Messenger of Allâh [peace be upon him] begging him for the Sake of Allâh and kith and kin to give them shelter since they had no need for them. Thus The Messenger of

(1) Sunan Al-Bayhaqi Al-Kubra, no. 18611; Târikh At-Tabari, 2:125; 'Uyûn Al-Athar, 1:132.

Allâh [peace be upon him] gave them shelter and they came to him in Madînah.

Ibn Ishâq says: In Makkah, when the news reached Suhayl Ibn ‘Amr that Abu Basîr killed the man of Banu ‘Âmir, he supported his back against the wall of the Ka‘bah and said: “By Allâh, I will not leave till the blood-money of this man is given.” Abu Sufyân Ibn Harb said: “By Allâh, that is foolish!” he said thrice: “By Allâh, no blood-money will be given for him.”

The State Of The Emigrating Women After The Truce

Ibn Ishâq says: Zaynab Bint ‘Uqbah Ibn Abu Mu‘ayt set out and migrated to The Messenger of Allâh [peace be upon him] in Madînah during that truce. Her brothers, ‘Umârah and Al-Walîd, sons of ‘Uqbah, went out to The Messenger of Allâh [peace be upon him] to ask him to bring her back according to the terms of the Hudaibiyah peace treaty between him and the Quraysh; and he [peace be upon him] refused to do so, by command of Allâh Almighty.

Ibn Ishâq says: It is narrated on the authority of Az-Zuhri that he said: I entered upon ‘Urwah Ibn Az-Zubayr and he was writing a letter to Ibn Abu Hunaydah, the companion of Al-Walîd Ibn ‘Abd-Al-Malik, in reply to is question about the meaning of the following statement of Allâh Almighty (what means): {O you who Believe! When there come to you believing women refugees, examine (and test) them: Allâh knows best as to their Faith: if you ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what you have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the Command of Allâh: He judges (with justice) between you. And Allâh is Full of knowledge and Wisdom.} [Al-Mumtahanah 10]

He said: “On the day of Hudaibiyah, The Messenger of Allâh [peace be upon him] concluded a peace treaty with the Quraysh to bring back to them anyone coming to him without the leave of his guardian. When the women emigrated to The Messenger of Allâh [peace be upon him] and Islam, Allâh Almighty refused that they should be brought back to the polytheists after they were tested for their faith and desire for Islam. Allâh also commanded to give back the dowries paid to these women by the disbelievers if they were to be kept in Madînah provided that those (disbelievers) would give

back the dowries paid by the Muslims to their wives they detained in Makkah. Thus The Messenger of Allâh [peace be upon him] kept the women in Madīnah and returned only the men. Furthermore he asked the disbelievers, by command of Allâh Almighty, for the dowries of the women detained with them in return for the like of what they would give back if they did. Had it not been for such a judgement of Allâh Almighty, The Messenger of Allâh [peace be upon him] would have returned the women as he did with the men; and had it not been for the truce and Hdaybiyah peace treaty he concluded with the Quraysh, he would have kept the women without giving back their dowers, as he did with the Muslim women who came to him before that treaty⁽¹⁾.

Ibn Ishâq says: I asked Az-Zuhri about the meaning of Allâh's saying (what means): {And if any of your wives deserts you to the Unbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allâh, in Whom you believe.} [Al-Mumtahanah 11] He said: "That is, if the wife of anyone of you left you for the disbelievers, and no women came to you thereby to take from the disbelievers the like of (the dowry) they take from you, compensate those (who lost their wives) from the war booty once you get it.

When Allâh Almighty revealed (what means): {O you who Believe! When there come to you believing women refugees, examine (and test) them ... But hold not to the guardianship of Unbelieving women}, 'Umar Ibn Al-Khattâb divorced two of his wives: Quraybah Bint Abu Umayyah Ibn Al-Mughîrah who, after him, got married to Mu'âwiyah Ibn Abu Sufyân in Makkah and both at that time were polytheists; and Umm Kulthûm Bint Jarwal, the mother of 'Ubaydullâh Ibn 'Umar, who got married to Abu Jahm Ibn Hudhayfah Ibn Ghânim, and both were also polytheists."

Ibn Hishâm says: When The Messenger of Allâh [peace be upon him] returned to Madīnah, some of those who were with him said: "O Messenger of Allâh! Have you not told us that you would enter Makkah in security?" he said: "Yes. But have I told you that it would take place at this year of yours?" they answered in the negative thereupon The Messenger of Allâh [peace be upon him] said: "It will take place just as I have been told by Gabriel [peace be upon him]."

The March Towards Khaybar In Muharram 7 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in

(1) Ad-Durr Al-Manthûr, 8:133; Tafsîr At-Tabari, 23:328.

Madīnah from Dhul-Hijjah 6 A.H. to the early days of Muharram 7 A.H., when he set out leading the Muslims towards Khaybar, and (according to Ibn Hishām) appointed Numaylah Ibn ‘Abdullāh Al-Laythi to look after the affairs of the Muslims in Madīnah, and gave the flag which was white to ‘Ali Ibn Abu Tālib.

Ibn Ishâq says: It is narrated on the authority of Nasr Ibn Dahr Al-Aslami that he heard the Messenger of Allāh [peace be upon him] during his march to Khaybar having said to ‘Āmir Ibn Al-Akwa‘, the paternal uncle of Salamah Ibn ‘Amr Ibn Al-Akwa‘: “Dismount, O Ibn Al-Akwa‘ and recite to us some of your poetic verses.” He dismounted and went on saying: “By Allāh, had it not been for the help of Allāh we would not have been guided, nor given in charity nor prayed. If a people transgressed upon us and wanted to put us to trial, we would resist them strongly. So please (O Allāh) send down tranquility upon us and firmly plant our feet if we meet (the enemy).” On that The Messenger of Allāh [peace be upon him] said: “May Allāh bestow mercy upon you O Ibn Al-Akwa‘.” ‘Umar Ibn Al-Khattāb said: “It (martyrdom) has been assured to him O Messenger of Allāh! Would that you let him delight us more!” on the day of (the battle of) Khaybar he was killed as a martyr. His sword was very short and while he was fighting it returned against him and fatally wounded him as a result of which he died. The Muslims had doubt that he might probably have killed himself with the sword. His nephew, Salamah, asked The Messenger of Allāh [peace be upon him] about that and told him what the people were saying, thereupon The Messenger of Allāh [peace be upon him] said: “Verily he is a martyr.” He led the funeral prayer on him and the Muslims did accordingly⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of Abu Mu’attab Ibn ‘Amr that he said: When The Messenger of Allāh [peace be upon him] came near Khaybar he said to his Companions, and I was one of them: “Stop!” then he said: “O Allāh, Lord of the heavens and what they shade, Lord of the earths and what they contain, Lord of Satan and what they mislead, and Lord of the winds and what they throw: we ask You for the good of this village, the good of its people and the good of what it contains; and seek refuge with You from the evil of it, the evil of its people and the evil of what it contains.” Then he said to them: “Proceed on, in the Name of Allāh.” The Messenger of Allāh [peace be upon him] used to say the same

(1) Sahīh Muslim, no. 1802; Sahīh Al-Bukhārī, no. 4196 (on the authority of Salamah Ibn Al-Akwa‘); Musnad Ahmad, no. 15594, 15955; Sunan Al-Bayhaqī, no. 6609; Al-Mu‘jam Al-Kabīr, no. 1289; Ar-Rawd Al-Ānif, 4:66; Majma‘ Az-Zawā‘id, no. 13342, 14004.

for each village he entered⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: Whenever The Prophet [peace be upon him] went out with us to fight (in Allâh's cause) against any people, he never allowed us to attack till morning and he would wait and see: if he heard Adhân he would postpone the attack and if he did not hear Adhân he would attack them.

Anas added: We reached Khaybar at night and in the morning when The Messenger of Allâh [peace be upon him] did not hear the Adhân for the prayer he rode and I rode behind Abu Talhah Ibn Sahl and my foot was touching that of The Messenger of Allâh [peace be upon him].

The inhabitants of Khaybar came out with their baskets and spades and when they saw The Messenger of Allâh [peace be upon him] they shouted: "Muhammad! By Allâh, Muhammad and his army." When The Messenger of Allâh [peace be upon him] saw them, he said: "Allâhu Akbar! Allâhu Akbar! Khaybar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned⁽²⁾."

On his way to Khaybar The Messenger of Allâh [peace be upon him] camped at a valley called Rajî' between Khaybar and Ghatfân in order to prevent any supplies from those of Ghatfân who used to back the Jews against The Messenger of Allâh [peace be upon him].

Hearing about the march of The Messenger of Allâh [peace be upon him] towards Khaybar, the Ghatfân mobilized and went out to aid the Jews against The Messenger of Allâh [peace be upon him]. But on the way they heard voices which roused their doubt that their families and property might have been attacked thereupon they returned on their heels and preferred to stay among their families and property. In this way they let down the Jews of Khaybar.

The Messenger of Allâh [peace be upon him] went on taking and conquering the forts of Khaybar one after another, beginning from Nâ'im where Mahmûd Ibn Maslamah was killed, then the fort of Al-Qamûs belonging to the sons of Ibn Abu Al-Huqayq, and so on. The Messenger of Allâh [peace be upon him] got a lot of female captives including Safiyyah Bint Huyayy Ibn Akhtab, previously the wife of Kinânah Ibn Ar-Rabi'Ibn

(1) Al-Isâbah, 7:376; Ar-Rawd Al-Ânif, 4:68; Majma' Az-Zawâ'id, no. 17117; Sunan An-Nasâ'i Al-Kubra, no. 10377; Al-Mu'jam Al-Kabîr, no. 18337.

(2) Sahîh Al-Bukhaari, no. 371, 4198; Sahîh Muslim, no. 1365; As-Sirah An-Nabawiyyah, 3:348; Ar-Rawd Al-Ânif, 4:68; Al-Maghâzi, 1:641; 'Uyûn Al-Athar, 2:134; Musnad Ahmad, no. 12963, 13600.

Abu Al-Huqayq, and two of her female cousins. The Messenger of Allâh [peace be upon him] selected Safiyyah for himself. Since Dihyah Ibn Khalifah Al-Kalbi had already asked The Messenger of Allâh [peace be upon him] to give her to him, The Messenger of Allâh [peace be upon him] gave him her two female cousins instead.

The Prophet [peace be upon him] Forbids Many Things on the Day of (the Battle of) Khaybar

On the day of (the battle of) Khaybar, The Messenger of Allâh [peace be upon him] forbade many things. The people on that very day ate the meat of donkeys.

It is narrated on the authority of ‘Abdullâh Ibn Abu Salîr from his father that he said: “We were informed that the Messenger of Allâh [peace be upon him] forbade eating the meat of donkeys while the cooking vessels were boiling thereupon we overturned them⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of Makhûl that he said: On that day The Messenger of Allâh [peace be upon him] forbade them four things: to have sexual relations with the pregnant slave-captives, to eat the meat of donkeys, to eat any of the wild animals which has fangs, and to sell the war spoils till they are distributed.

Ibn Ishâq says: It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with him], even though he did not attend the battle of Khaybar, that when The Messenger of Allâh [peace be upon him] forbade them to eat the meat of donkeys, he gave them permission to eat the meat of horses⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of Hanash As-Sun‘âni that he said: We took part in the conquests of the Arab Maghrib along with Ruwayfi’ Ibn Thâbit Al-Ansâri and when we opened a village known as Jirbah he stood and addressed us saying: I do not relate to you but what I heard from the Messenger of Allâh [peace be upon him]. He said to you on the day of (the battle of) Hunayn: “It is unlawful for anyone who has faith in Allâh and the Last day to have his water (semen) irrigate the tilth of another (i.e. to have sexual relation with a pregnant woman); and it is unlawful for one who has faith in Allâh and the Last Day to have sexual relation with any of the female captives (who is not pregnant) until she gets

(1) Musnad Ahmad, no. 15496, 15856; Al-Mu‘jam Al-Kabîr, no. 577; Majma‘ Az-Zawâ'id, no. 8062; Ar-Rawd Al-Aanîf, 4:70.

(2) Ar-Rawd Al-Ânîf, 4:70.

purified (by having at least one menses); and it is unlawful for one who has faith in Allâh and the Last day to sell anything of the war spoils until they are distributed; and It is unlawful for one who has faith in Allâh and the Last day to ride a mount of those gained by Muslims with no fight until when he weakens it, he brings it back; and it is unlawful for one who has faith in Allâh and the Last day to wear a garment from these gained by Muslims with no fight until when he tears it, he brings it back⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of ‘Ubâdah Ibn As-Sâmit that he said: On the day of the Battle of Khaybar, The Messenger of Allâh [peace be upon him] forbade us from selling or buying raw gold for coined gold or raw silver for coined silver and said: “Sell raw gold for coined silver and raw silver for coined gold⁽²⁾.”

Then, The Messenger of Allâh [peace be upon him] continued taking the forts in succession.

It is narrated on the authority of ‘Abdullâh Ibn Abu Bakr from a man from Aslam that Banu Sahm of Aslam came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! By Allâh, we have been put to severe trouble and we have nothing to sustain us.” But they found with The Messenger of Allâh [peace be upon him] nothing to give them. He supplicated for them saying: “O Allâh! You know well their state and how weak they are and I have nothing to give them. So open to them the greatest and richest of its (Khaybar’s) fort with food.” In the morning the people went out and Allâh Almighty opened to them the fort of As-Sa‘b Ibn Mu‘âdh, the richest in Khaybar with food.

After opening most forts there remained only their two last forts: Watîh and Salâlim which The Messenger of Allâh [peace be upon him] besieged for over ten nights.

Ibn Hishâm says: On that day, the motto of Muslims was “O Mansûr! Send (our enemy) to death! send (our enemy) to death!”

Killing Marhab and Other Jews

It is narrated on the authority of Jâbir Ibn ‘Abdullâh [Allâh be pleased with him] that he said: Marhab the Jew came out fully armed while reciting some poetic verses: “The Khaybar has learnt that I am Marhab, the fully armed skilled hero in fight, striking everyone with my sword when war comes spreading its wings. The protected zone I am protecting is

(1) At-Tabaqât, 2:115; As-Sîrah An-Nabawiyah, 3:365; Ar-Rawd Al-Ânif, 4:70; Sunan Abu Dâwûd, no. 2158; Sunan Al-Bayhaqi Al-Kubra, no. 15366.

(2) Ar-Rawd Al-Ânif, 4:70; Al-Iktifâ’, 2:159; ‘Uyûn Al-Athar, 2:137.

impregnable.” He asked for swordfight. The Messenger of Allâh [peace be upon him] said: “Who could fight with this?” Muhammad Ibn Maslamah said: “I will fight him O Messenger of Allâh. I am the one cut off my brother who was killed yesterday.” He said: “Then, stand up to him. O Allâh! Help him against that man.” When they approached each other there was a huge long-lived tree between them by which each of them protected himself from the other who, in turn, would cut a part thereof, till when all its branches were cut off and it stood like a pillar between them, Marhab attacked Muhammad Ibn Maslamah and struck him with the sword; but he safeguarded himself with his shield in which the sword fell and was ensnared, and Muhammad Ibn Maslamah struck him and killed him.

Then his brother Yâsir came out and asked for swordfight and Az-Zubayr Ibn Al-‘Awwâm, according to the narration of Hishâm Ibn ‘Urwah, set out to meet him, thereupon Safiyyah Bint ‘Abd-Al-Muttalib, his mother said: “My son will be killed O Messenger of Allâh!” he said: “No, it is he who will kill him Allâh willing.” They met and Az-Zubayr killed him.

Whenever it was said to Az-Zubayr that his sword on that day was strongly sharp, he said: “By Allâh, it was not so, but I forced it to be so.”

The Prophet gives the flag to Ali

It is narrated on the authority of Salamah Ibn ‘Âmir Ibn Al-Akwa‘ that he said: The Messenger of Allâh [peace be upon him] sent Abu Bakr As-Siddîq with his flag, and it was white as stated by Ibn Hishâm, to conquer one of the forts of Khaybar; and he fought hard and returned with exhaustion and did not open it. Then he sent ‘Umar Ibn Al-Khattâb with the flag to the same fort and he fought hard and returned with exhaustion and did not open it. On that The Messenger of Allâh [peace be upon him] said: “Tomorrow I will give the flag to a man at whose hands Allâh will open the fort: he loves Allâh and His Messenger [peace be upon him] and never flees (from the battlefield).”

Then The Messenger of Allâh [peace be upon him] invited ‘Ali and he was suffering from eye-trouble, thereupon he spat in his eye and it recovered. He said to him: “Take this flag and go on till Allâh helps you conquer the fort.” He came out with it running and we were running after him till he fixed it in a heap of stones at the bottom of the fort. A Jewish man looked at him from the head of the fort and asked him: “Who are you?” he said: “‘Ali Ibn Abu Tâlib.” He said: “Let not you be high, by what was revealed to Moses!” ‘Ali did not leave till he was helped by Allâh to

conquer the fort⁽¹⁾.

It is narrated on the authority of Abu Râfi', the freed slave of The Messenger of Allâh [peace be upon him] that he said: We set out under the leadership of 'Ali Ibn Abu Tâlib when The Messenger of Allâh [peace be upon him] sent him with the flag. When he approached the fort its inhabitants came out and he fought them fiercely. A man from them struck him (so strongly that) his ('Ali's) shield flew from him, thereupon he took hold of a door near the fort and protected himself with it (instead of the shield); and it remained in his hand till he was helped by Allâh Almighty to conquer the fort. When he finished he threw it. I saw myself in the company of seven men with me trying our greatest effort to lift it but in vain.

The Story of Abu Al-Yusr Ka'b Ibn 'Amr

It is narrated on the authority of Abu Al-Yusr Ka'b Ibn 'Amr that he said: By Allâh, we were with The Messenger of Allâh [peace be upon him] in Khaybar on one night when some sheep belonging to a man from the Jews came towards the direction of their fort, and we were besieging them. The Messenger of Allâh [peace be upon him] said: "Who among you could feed us from those sheep?" Abu Al-Yusr said: I said: "I could do O Messenger of Allâh." The Messenger of Allâh [peace be upon him] said: "Then, do that."

I set out running and when The Messenger of Allâh [peace be upon him] saw me turning towards them he said: "O Allâh! Make us enjoy of him (as long as You wish)." I caught up with the sheep by the time the first of them had entered the fort, and I took the last two of them and embraced them between my arms and returned with them running as lightly as if I were carrying nothing till I threw them in front of The Messenger of Allâh [peace be upon him]. They slaughtered and ate them." Abu Al-Yusr was among the last of the Companions of The Messenger of Allâh [peace be upon him] to die. Whenever he was reminded of that story he would go on weeping and say: "They enjoyed of me so long that I was the last of them to die⁽²⁾."

The Story of Safiyyah

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] conquered Al-Qamûs, the fort of Banu Ibn Abu Al-Huqayq, Safiyyah Bint

(1) Ar-Rawd Al-Ânif, 4:75; Dalâ'il An-Nubuwwah, no. 1550; Musannaf Ibn Abu Shaybah, no. 36874. It is also narrated by Al-Bukhârî but on the authority of Sahl Ibn Sa'd with some difference: no. 4210.

(2) Musnad Ahmad, no. 15564; As-Sirah An-Nabawiyyah, 3:368; Ar-Rawd Al-Ânif, 4:75; Al-Maghâzi, 1:659; Subul Al-Huda War-Rashâd, 5:121; Majma' Az-Zawâ'id, no. 15753.

Huyayy Ibn Akhtab and another girl were brought to The Messenger of Allâh [peace be upon him] by Bilâl who, on the way, came with them upon some of the Jews who were killed in the battle. When the girl who was with Safiyyah saw them she cried and slapped her face and threw handfuls of dust on her head. Seeing her The Messenger of Allâh [peace be upon him] said: "Keep away from me this female devil." He ordered that Safiyyah be kept behind him and he threw his garment over her thereupon the Muslims came to know that The Messenger of Allâh [peace be upon him] had chosen her for himself. The Messenger of Allâh [peace be upon him] said to Bilâl: "Has your heart been deprived of mercy O Bilâl? How do you come with two women upon some of their killed men?"

While she was a bride with Kinânah Ibn Ar-Rabî', Safiyyah saw in her dream as if the moon had fallen in her lap. When she told her husband about that he said to her: "It is your wish that the dominion of Hijâz be Muhammad's." He slapped her face so violently that her eye was severely affected. When she was brought to The Messenger of Allâh [peace be upon him] the trace of that was still visible in her. He asked her about the reason and she told him.

On the other hand, Kinânah Ibn Ar-Rabî' was brought to The Messenger of Allâh [peace be upon him] and he had the treasure of Khaybar; and when he asked him he denied that he knew where it was. A man from the Jews came to The Messenger of Allâh [peace be upon him] and said: "I have seen Kinânah going round this dumps every morning." The Messenger of Allâh [peace be upon him] said: "Tell me: if we find it with you, should I kill you?" he answered in the affirmative. The Messenger of Allâh [peace be upon him] ordered that the dumps be dug and a part of the treasure was extracted. He asked him about the rest of it and he rejected to tell him, thereupon The Messenger of Allâh [peace be upon him] ordered Az-Zubayr Ibn Al-'Awwâm to torment him in order to get from him the information he had; and when he insisted to give no information The Messenger of Allâh [peace be upon him] handed him over to Muhammad Ibn Maslamah who chopped off his head in retaliation for his killed brother Mahmûd Ibn Maslamah.

The agreement with people of Khaybar

The Messenger of Allâh [peace be upon him] besieged the Jews of Khaybar in their forts of Watîh and Salâlim till when they were certain of destruction they asked him to let them go and save their lives, and he did. The Messenger of Allâh [peace be upon him] had previously got all their property and forts. Hearing about that peace agreement, the Jews of Fadak sent to him their wish to do the same, and he did. It was Muhayyisah Ibn

Mas'ūd, the brother of Banu Hārithah, who mediated between The Messenger of Allāh [peace be upon him] and those Jews.

The Jews of Khaybar also asked The Messenger of Allāh [peace be upon him] to let them look after the cultivated land and get half the crops and said: "We have better knowledge of that than you." The Messenger of Allāh [peace be upon him] concluded a peace agreement with them on condition that they would get half the crops, and that if he saw it better, any day, to expel them, he would have the right to do. The Jews of Fadak also enjoyed a peace agreement on the same conditions. In this way Khaybar was booty shared among the Muslims, whereas Fadak was a Fay' assigned to The Messenger of Allāh [peace be upon him] only, because it was not opened by force of camelry or cavalry.

The Story Of The Poisoned Sheep

When The Messenger of Allāh [peace be upon him] rested, Zaynab Bint Al-Hārith, the wife of Salām Ibn Mishkam presented to him a roasted sheep. She asked which part The Messenger of Allāh [peace be upon him] liked most and, having been told that he liked the forearm, she poisoned it much, in addition to the whole sheep. She served The Messenger of Allāh [peace be upon him] with it and he took the forearm and when he got a morsel thereof he detested it. Bishr Ibn Al-Barā' Ibn Ma'rūr got a similar morsel but swallowed it. Having ejected it The Messenger of Allāh [peace be upon him] said: "This bone tells me that it is poisoned." The Messenger of Allāh [peace be upon him] invited her and she confessed, and when he asked her about the reason she said: "You have put my people (Jews) to such humiliation as is not hidden from you thereupon I said to myself: "If he is a king I will be relieved of him, and if he is a Prophet he will be told about that (poison)." The Messenger of Allāh [peace be upon him] excused her even though Bishr died because of that morsel⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of Marwân Ibn 'Uthmân Ibn Sa'îd Ibn Al-Mu'alla that during his fatal illness The Messenger of Allāh [peace be upon him] said to Umm Bishr Bint Al-Barā' Ibn Ma'rūr who came to visit him and inquire about his health: "O Umm Bishr! I feel I would die because of the (poisoned) food I shared with Bishr in Khaybar⁽²⁾." In the sight of the Muslims, The Messenger of Allāh [peace be

(1) Sahîh Al-Bukhârî, no. 2617, 3169 (on the authority of Abu Hurayrah); Ar-Rawd Al-Ânif, 4:81; Târikh At-Tabari, 2:138.

(2) Subul Al-Huda War-Rashâd, 12:303; Sunan Al-Bayhaqi Al-Kubra, no. 19501; As-Sîrah An-Nabawiyah, 3:399; Al-Maghâzi, 1:678; At-Tabaqât, 2:202; Al-Mustadrak, no. 4393; Dalâ'il An-Nubuwwah, no. 3097; Sunan Ad-Dârimî, no. 67.

upon him], in this way, died as a martyr in addition to the Prophethood by which Allâh Almighty honored him.

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] finished from Khaybar he turned to Wâdi Al-Qura and besieged its men for many nights after which he returned to Madînah.

Killing the slave who was presented to the Messenger [peace be upon him] by Rifâ'ah

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: When we returned along with The Messenger of Allâh [peace be upon him] from Khaybar to Wâdi Al-Qura we camped in it at sunset. With The Messenger of Allâh [peace be upon him] there was a slave presented to him by Rifâ'ah Ibn Zayd Al-Judhâmi. By Allâh, while he was putting the saddle of The Messenger of Allâh [peace be upon him] an unidentified arrow was shot and killed him, thereupon we said: "Blessed be he in Paradise." On that The Messenger of Allâh [peace be upon him] said: "No, by Him in Whose Hand is the soul of Muhammad, the garment he stolen from the booty is now burning upon him in the fire." He had previously stolen it from the war spoils of the Muslims on the day of (the battle of) Khaybar. Hearing this, a man from among the Companions of The Messenger of Allâh [peace be upon him] came to him and said: "O Messenger of Allâh! I have stolen a pair of shoelaces." He said: "Two like them of fire will be kindled for you to burn in⁽¹⁾."

It is narrated on the authority of 'Abdullâh Ibn Mughaffal Al-Muzani [Allâh be pleased with him] that he said: I got a leather container of fat from the booty of Khaybar and carried it on my shoulder to my luggage and companions (to share). The one in charge of war spoils met me and caught hold of one of its sides and said to me: "Let us distribute this among the Muslims." I said: "No, by Allâh, I will not give it to you." We were pulling it from one another when The Messenger of Allâh [peace be upon him] saw us and smiled. He said to the one in charge of the war spoils: "Let it to him." He released it and I brought it to my luggage and companions and shared it with them.

Ibn Ishâq says: When the Messenger of Allâh [peace be upon him] consummated his marriage with Safiyyah [Allâh be pleased with her] at Khaybar or at some point on the road from Khaybar, he spent the night with her in a dome-shaped tent. Throughout that entire night, Abu Ayyûb:

(1) Ar-Rawd Al-Ânif, 4:85; Al-Mustadrak, no. 4347; Al-Iktifâ', 3:163; Târikh At-Tabari, 2:139.

Khâlid Ibn Zayd Al-Ansâri stood guard outside the tent, girding his sword and went on going round the dome along the night. When the Messenger of Allâh [peace be upon him] saw Abu Ayyûb in the morning, he asked him: "What is the matter O Abu Ayyûb?" He replied: "O Messenger of Allâh, I feared that this woman may harm you; she is a woman whose father, husband and people were killed, and she has only embraced Islam recently. I feared that she might try to harm you." The Prophet [peace be upon him] supplicated for Abu Ayyûb saying: "O Allâh, protect Abu Ayyûb just as he spent the night guarding me⁽¹⁾."

Ibn Ishâq says: It is narrated on the authority of Sa'îd Ibn Al-Musayyab that he said: When The Messenger of Allâh [peace be upon him] returned from the battle of Khaybar, and it was the end of one night, he halted to take rest for sleep and descended at some place and said: "Who could keep on guard at night for us to tell us when Fajr prayer is due?" Bilâl said: "I could do O Messenger of Allâh." Bilâl prayed as much as he was doomed to do, and The Messenger of Allâh [peace be upon him] and his Companions fell asleep. When the time of the dawn approached, Bilâl reclined against the back of his mount, facing the (direction from which the) dawn (would rise). He was overwhelmed by sleep while leaning against the back of his mount. Neither The Messenger of Allâh [peace be upon him], nor Bilâl nor anyone of his Companions got up until the sun rose upon them. The Messenger of Allâh [peace be upon him] was the first of them to get up. The Messenger of Allâh [peace be upon him] was shocked and he said: "O Bilâl! What have you done with us?" he said: "O Messenger of Allâh! I was overtaken by the same which overtook you." He (The Prophet) said: "Yes." The Messenger of Allâh [peace be upon him] drove his mount to some distance. Then, The Messenger of Allâh [peace be upon him] offered Wudû' (followed by his Companions), and ordered Bilâl to pronounce Iqâmah, and he led the Morning prayer. When he finished the prayer he said: "Whoever forgets a certain (obligatory) prayer should offer it immediately once he remembers it, for Allâh says (what means): {and establish regular prayer for my remembrance.}" [Tâ Hâ 14]⁽²⁾

Ibn Ishâq says: Some Muslim women attended the battle of Khaybar with The Messenger of Allâh [peace be upon him] and he gave them from the booty but did not assign shares to them.

(1) Ar-Rawd Al-Ânif, 4:85; 'Uyûn Al-Athar, 2:402; As-Sîrah An-Nabawiyyah, 3:402; Al-Iktifâ', 2:158.

(2) Ar-rawd Al-Ânif, 4:85; Dalâ'il An-Nubuwwah, no. 1621; Subul Al-Huda War-Rashâd, 5:150; As-Sîrah An-Nabawiyyah, 3:403; Sunan At-Tirmidhi, no. 3163; As-Sunan Al-Kubrah of Al-Bayhaqi, no. 2995; Sunan Abu Dâwûd, no. 435.

Ibn Ishâq says: It is narrated on the authority of Umayyah Bint Abu As-Salt⁽¹⁾ from a woman of Banu Ghifâr that she said: "A group of women from the tribe of Ghifâr including me came to The Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh, we want to accompany the army heading for Khaybar to take care of the wounded fighters and to help the Muslims as best we can." The Messenger of Allâh [peace be upon him] said: "(Come) with the blessings of Allâh." The woman added: "We accompanied him, and he made me ride behind him on the rear of the camel saddle since at that time I was very young. By Allâh, the Messenger of Allâh [peace be upon him] got down in the morning. He made his camel kneel down and I dismounted from the back of the saddle. There was a mark of blood on the saddle and that was the first menstruation that I had. I stayed on the camel and felt embarrassed. When the Prophet [peace be upon him] saw the state I was in and saw the blood, he said: "Perhaps you are menstruating." I said: "Yes." He then said: "Set yourself right (i.e. tie some cloth to prevent bleeding), then take a vessel of water and put some salt in it, then wash the blood from the back of the saddle and return to your mount." When the Prophet [peace be upon him] conquered Khaybar, he gave us a portion of the booty. He gave me the necklace that you see on my neck. He put it on my neck with his own hands. By Allâh, I never leave it." This necklace remained on her neck until she died and she had ordered that it be buried with her. The (narrator) woman added: Whenever she washed after her menses was over, she would put salt in the water. Before she died, she left a will to put salt in the water for washing her (dead body after death)⁽²⁾.

The martyrs of the Muslims in the battle of Khaybar were nearly twenty including Al-Aswad the shepherd.

Ibn Ishâq says: It is reported that Al-Aswad the shepherd, having a flock of sheep belonging to one of the Jews of whom he was a hireling, came to The Messenger of Allâh [peace be upon him] during his siege of one of the forts of Khaybar and asked The Messenger of Allâh [peace be upon him] to offer Islam to him. He offered Islam to him and the shepherd embraced Islam. The Messenger of Allâh [peace be upon him] never dealt with anyone whomsoever as too insignificant to offer Islam to and instruct him. When he embraced Islam he said: "O Messenger of Allâh! I have been a hireling

(1) According to the narration of Al-Maghâzi, the narrator is Umayyah Bint Qays Ibn Abu As-Salt Al-Ghifâriyyah directly from The Messenger of Allah [peace be upon him]; 1:685.

(2) Musnad Ahmad, no. 27180; Ar-Rawd Al-Ânif, 4:82; Al-Iktifâ', 2:163-164; As-Sirah An-Nabawiyyah, 3:387; Subul Al-Huda War-Rashâd, 5:144.

of that Jew, the owner of the sheep, and now they are a trust with me: what should I do with them?” he said: “Throw a handful of pebbles at their faces, and they will return to their lord.” The man took a handful of pebbles and threw it at their faces saying: “Return to your owner, for by Allâh, I will never accompany you.” They went out altogether as if led by a driver till they entered the fort. This shepherd proceeded on to fight besides the Muslims and was thrown with a stone which killed him and he had never performed a single prayer to Allâh. He was brought to The Messenger of Allâh [peace be upon him] and placed behind him and covered with a garment which was over his body. The Messenger of Allâh [peace be upon him] turned to him, and he had a group of his Companions, and then he turned away from him. They said: “O Messenger of Allâh! Why have you turned away from him?” he said: “Now, his two wives from among the houris are with him⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn Abu Najîh that he was informed that if a martyr was killed, his two wives from among the houris would descend to him shaking dust off his face and saying: “May Allâh cover with dust the face of him who covered your face with dust; and may Allâh kill him who killed you.”

The Story of Al-Hajjâj Ibn ‘Ilât As-Sulami

Ibn Ishâq says: When Khaybar was conquered Al-Hajjâj Ibn ‘Ilât As-Sulami and later Al-Bahzi said to The Messenger of Allâh [peace be upon him]: “O Messenger of Allâh! I have some property in Makkah with my wife Umm Shaybah Bint Abu Talhah, (from whom he had his child Mu‘rid), and other kinds of wealth with the merchants of Makkah. So, please, give me leave, O Messenger of Allâh, to go and bring it.” He gave him leave and he said: “But O Messenger of Allâh, it (the trickery) may require me to say something (in opposition to the reality).” The Messenger of Allâh [peace be upon him] approved.

He added: I went to Makkah and when I reached Thaniyyat Al-Baydâ’ I found some men from the Quraysh eager to know the news of The Messenger of Allâh [peace be upon him], and were reported that he marched towards Khaybar, the Hijâz’s richest and most impregnable town and countryside. Seeing me, and they had not known about my embracing Islam, they said: “Al-Hajjâj Ibn ‘Ilât! Tell us Abu Muhammad! The news reached us that the severer (of kinship ties, i.e. the Prophet) has marched

(1) Ar-Rawd Al-Ânif, 4:87; ‘Uyûn Al-Athar, 2:148; As-Sirah An-Nabawiyah, 3:361; Dalâ’il An-Nubuwwah, no. 1563.

towards Khaybar, the town of Jews and the rich countryside of Hijâz.” I said: “I have been informed about that and have the news which pleases you.” They sat by the sides of my she-camel, saying: “Bring what you have O Hajjaj!” I said: “He was defeated in such a way the like of which you have never heard about, his Companions were killed in such a way the like of which you have never heard about, and Muhammad himself was taken a captive and they intended not to kill him and rather to send him to you here in Makkah to kill in retaliation for your killed men.” They stood and cried joyfully and rejoiced that he would be brought to them to kill. I said: “Then, help me collect my property in Makkah and from my debtors for I like to go to Khaybar and get from the booty of Muhammad and his Companions before the other merchants.”

They stood and collected for me my property so much quickly. I went to my wife and asked her for my wealth I had with her “So that I would go to Khaybar and get from the spoils of the people before other traders.” Hearing about the news, Al-‘Abbâs Ibn ‘Abd-Al-Muttalib came and stood by my side and I was in a tent belonging to the merchants. He said: “O Hajjaj! What is that news which you have brought?” I said: “Could you keep any secret I disclose to you?” he answered in the affirmative. I said: “Then, leave me now till I meet you in seclusion as I am busy with collecting my property as you see.” He left me till I could finish.

When I finished from collecting all things I had in Makkah and was ready to set out I met Al-‘Abbâs to whom I said: “Keep my secret at least for three days O Abu Al-Fadl for I feel afraid of being pursued by the people, after which you may say what you like to say.” He said: “I will do.” I said: “By Allâh, I left your nephew having consummated marriage with the daughter of their king (Safiyah Bint Huyayy Ibn Akhtab), and conquered Khaybar and took all what it has, and it has become for him and his Companions.” He said: “What are you saying O Hajjaj?” I said: “That is the truth, By Allâh. So, conceal this secret. I have embraced Islam and come only to take my property. So, when three days elapse, you could disclose the matter: by Allâh, it is as you like.”

When it was the third day Al-‘Abbâs put on a cloak and applied perfume and took his stick and went out to the Ka‘bah and circumambulated round it. When they saw him they said: “O Abu Al-Fadl! That is how you keep patient on the severe calamity.” He said: “No, by Allâh by Whom the people swear, Muhammad conquered Khaybar and married the daughter of their king, and got their property and all they have, and it has become for him and his Companions.” They asked: “Who has told you about that news?” he said: “The same person who has told you. He came to you as a

Muslim in order to be able to take his property and then went to join Muhammad and his Companions. A short while later, the true story reached them.

The wealth of Khaybar was divided into eighteen main shares, each was distributed among one hundred. The Muslims were fourteen hundred footmen and two hundred horsemen; and each horseman took three shares: two for the horse and one for the rider, and each footman took one share. All the Muslims attended the battle except for Jâbir Ibn ‘Abdullâh to whom The Messenger of Allâh [peace be upon him] assigned a share.

At first The Messenger of Allâh [peace be upon him] appointed ‘Abdullâh Ibn Rawâhah to estimate and divide into two halves the fruits and crops of the land of Khaybar which was with the Jews, and whenever they accused him of transgressing upon their share, he would say to them: “If you like we could take yours and you ours.” On that they would say: “It is by that (justice) that the heavens have been established.” However, ‘Abdullâh Ibn Rawâhah did that only for one year after which he fell a martyr in the battle of Mu’tah. He was succeeded by Jabbâr Ibn Sakhr Ibn Umayyah Ibn Khansâ’.

Killing ‘Abdullâh Ibn Sahl

The Jews remained as such and the Muslims received no harm from them till they attacked and killed ‘Abdullâh Ibn Sahl during the lifetime of The Messenger of Allâh [peace be upon him]. They were accused of killing him by The Messenger of Allâh [peace be upon him] and the Muslims.

It is narrated on the authority of Sahl Ibn Abu Hathmah that he said: ‘Abdullâh Ibn Sahl was killed in Khaybar to which he had gone along with some of his companions to get provisions of dates: he was found thrown in a well with his neck broken. They took and buried him and then went and made a mention of his case to The Messenger of Allâh [peace be upon him]. They were his brother ‘Abd-Ar-Rahmân Ibn Sahl along with his paternal cousins Huwayyisah and Muhayyisah, sons of Mas‘ûd. When ‘Abd-Ar-Rahmân, the blood claimant and the youngest of them, started to speak The Messenger of Allâh [peace be upon him] said to him: “Let the eldest speak first.” He kept silent and both Huwayyisah and Muhayyisah talked and then he talked after them and made a mention to The Messenger of Allâh [peace be upon him] of the murder of their companion.

The Messenger of Allâh [peace be upon him] asked them: “Could you identify the murderer of your companion and take fifty oaths about that? In this case we would hand him over to you.” They said: “O Messenger of Allâh, we are not to swear on what we know not.” He said: “Then, they

would take fifty oaths by Allâh that they did neither kill him nor know his killer, thereupon they would clear themselves from his blood.” They said: “O Messenger of Allâh! We are not to accept the oaths of the Jews. Their disbelief allows them to take false oaths.” The Messenger of Allâh [peace be upon him] thus gave them the compensation for his blood, one hundred she-camels. Sahl said: By Allâh, I do not forget a red one of them which kicked me while I was driving it⁽¹⁾.

Deportation Of Jews During The Caliphate Of ‘Umar

Ibn Ishâq says: I asked Ibn Shihâb Az-Zuhri how The Messenger of Allâh [peace be upon him] gave the Jews of Khaybar the date-palms (to take care of them) in return for a share of the yields. He told me that The Messenger of Allâh [peace be upon him] conquered Khaybar by force after he fought the Jews. He took one-fifth the booty and distributed the rest among the Muslims, and when its people intended to leave it The Messenger of Allâh [peace be upon him] invited them and said: “If you so like, I would give you this land to cultivate and take half the fruits and crops and we the other half; and I would let you live as long as Allâh wills you to leave.” They accepted. They looked after the land and The Messenger of Allâh [peace be upon him] sent ‘Abdullâh Ibn Rawâhah to estimate and divide the fruits between them and the Muslims with justice.

When The Messenger of Allâh [peace be upon him] died, Abu Bakr did the same with them according to the conditions put by The Messenger of Allâh [peace be upon him], and so did ‘Umar Ibn Al-Khattâb after the death of Abu Bakr for the first part of his caliphate. Then, ‘Umar was reported that The Messenger of Allâh [peace be upon him] said during his fatal illness in which he died: “It is not fit that two religions should gather together in the Arab Peninsula⁽²⁾.” When he verified the authenticity of the story he sent to the Jews and said: “Allâh Almighty has permitted that you should leave. I was reported that The Messenger of Allâh [peace be upon him] said: “It is not befitting that two religions should gather together in the Arab Peninsula.” So, whoever among you has a covenant from The Messenger of Allâh [peace be upon him] should bring it to me in order that I would implement it; and whoever has no such a covenant should get ready

(1) Sahîh Al-Bukhâri, no. 3173, 6142-43; Sahîh Muslim, no. 1669; Sunan Abu Dâwûd, no. 4521; Sunan Ibn Mâjah, no. 2677; Sunan An-Nasâ’i, no. 4719-28; Ar-Rawd Al-Ânif, 4:101; Al-Isâbah, 2:136; Sunan Al-Bayhaqi Al-Kubra, no. 16233, 8:126.

(2) As-Sîrah An-Nabawiyah, 3:415; Ar-Rawd Al-Ânif, 4:95; Al-Iktifâ’, 2:168; Al-Maghâzi, 1:718; ‘Uyûn Al-Athar, 2:431; Majma’ Az-Zawâ’id, no. 9661; Musnad Ahmad, no. 26395; Sunan Al-Bayhaqi Al-Kubra, no. 12334; Dalâ’il An-Nubuwwah, no. 3132; Tafsîr Ibn Kathîr, 1:389.

to leave.” ‘Umar expelled those among them who had no covenant from The Messenger of Allâh [peace be upon him].

Ibn Ishâq says: It is narrated on the authority of Nâfi‘ from ‘Abdullâh Ibn ‘Umar that he said: I, Az-Zubayr and Al-Miqdâd Ibn ‘Amr went out to Khaybar to look after our land there, and when we arrived there each went to his property. While I was sleeping at night I was attacked and the joint of my hand was dislocated. When it was morning I called for my companions who came and asked me who had done that with me and I told them that I did not know. They mended the joint of my hand and brought me to ‘Umar Ibn Al-Khattâb who said: “It is the Jews who have done so.” Then he stood and addressed the people saying: “O people! The Messenger of Allâh [peace be upon him] agreed with the Jews of Khaybar to look after the land provided that we could expel them if we so like; and now they have attacked ‘Abdullâh Ibn ‘Umar and dislocated the joint of his hand as you have been informed, and before him they attacked the Ansâri (‘Abdullâh Ibn Sahl), and we have no doubt that it was they who murdered him because we have there no enemy other than them. Whoever among you has property in Khaybar should join it because I am going to expel the Jews.” He thus expelled them accordingly.

When ‘Umar expelled the Jews from Khaybar he went there in the company of Jabbâr Ibn Sakhr Ibn Umayyah Ibn Khansa’, who used to estimate and divide the fruits of Khaybar between the Jews and Muslims after the martyrdom of ‘Abdullâh Ibn Rawâhah and Yazîd Ibn Thâbit. He distributed Wâdi Al-Qura among the Muslims⁽¹⁾.

Arrival of Ja'far Ibn Abu Tâlib From Abyssinia

On the day of the conquest of Khaybar Ja'far Ibn Abu Tâlib came from Abyssinia, and The Messenger of Allâh [peace be upon him] kissed him between his eyes and embraced him and said: “I do not know with which thing I should be pleased more: with the conquest of Khaybar or with the arrival of Ja'far⁽²⁾.” The Messenger of Allâh [peace be upon him] had previously sent ‘Amr Ibn Umayyah Ad-Damri to the Negus in order to bring the Muslims who remained in Abyssinia to Madînah, and he transported them in two ships, and they came to him in Khaybar after Hudaybiyah. They were sixteen men along with their wives and children out

(1) Sahîh Al-Bukhârî, no. 2730; As-Sîrah An-Nabawiyyah, 3:416; Ar-Rawd Al-Ânif, 4:101; Musnad Ahmad, no. 90.

(2) As-Sîrah An-Nabawiyyah, 1:390; Ar-Rawd Al-Ânif, 4:104; Subul Al-Huda War-Rashâd, 5:136; Al-Bidâyah, 4:306; Kanz Al-'Ummâl, no. 33216; Dalâ'il An-Nubuwwah of Al-Bayhaqî, no. 1598; Al-Mustadrak, no. 4218, 4931.

of fifty men constituting all the Muslims who emigrated to Abyssinia. The number of women who emigrated to Abyssinia was sixteen, not to mention the girls they gave birth to there.

The Compensatory 'Umrah In Dhul-Qa'dah 7 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] returned to Madînah and spent from Rabi' Al-Awwal to Dhul-Qa'dah when he set out to Makkah to perform the compensatory 'Umrah in the same month the polytheists of the Quraysh kept him off the 'Umrah in 6 A.H, he appointed 'Uwayf Ibn Al-Adbat Ad-Dayli to take care of the affairs of the Muslims in Madînah. It is called also the 'Umrah of Qisâs (legal retribution) because the polytheists kept The Messenger of Allâh [peace be upon him] off performing the 'Umrah in the Prohibited month of Dhul-Qa'dah 6 A.H., thereupon in the same Prohibited month of 7 A.H., the Messenger of Allâh [peace be upon him] exacted retribution from them and entered Makkah.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: On that occasion Allâh Almighty revealed (what means): {The prohibited month, for the prohibited month, and so for all things prohibited, there is the legal retribution.} [Al-Baqarah 194]

There came out with him all the Muslims who, in the previous year, were kept off 'Umrah. Hearing about their march the men of Makkah went out to see them and the polytheists of the Quraysh said among themselves: "No doubt the Companions of Muhammad are suffering from severe difficulty, fatigue and exhaustion."

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: "They aligned in front of Dar An-Nadwah to see The Messenger of Allâh [peace be upon him] and the Muslims with him. When The Messenger of Allâh [peace be upon him] entered the masjid (Ka'bah) he did Idtbâ' (i.e. placed the middle of his upper garment under his right arm and the ends of it over his left shoulder) and uncovered his right shoulder and said to the Muslims: "May Allâh bestow mercy upon anyone who shows them (the men of Quraysh) that he is strong." He then touched the corner (of the Black Stone) and started running and his Companions started running with him till when he was hidden from their sight with the House and touched the Yemenite Corner he walked at a normal pace till he touched the corner of the Black (Stone) where he started running once again. He did so for three rounds and walked at a normal pace for the remaining (four rounds) of Tawâf." Ibn 'Abbâs used to say: "The people thought it was not due on them because The Messenger of Allâh [peace be upon him] did so in order to tantalize those disbelievers of the Quraysh

when he received the news about their statement concerning him and the Muslims. But when he performed the farewell Hajj he adhered to it and thus it became an act of sunnah⁽¹⁾.”

The Messenger of Allâh [peace be upon him] entered Makkah while ‘Abdullâh Ibn Rawâhah was taking hold of the nose-string of his she-camel and saying: “O sons of disbelievers, let him (the Prophet) go on his way since all good lies in the Messenger of Allâh. O Lord! I believe in all what he says, and know that the right of Allâh due on me is to accept it.”

The Prophet's Marriage From Maymûnah

Ibn Ishâq says: It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that in this journey The Messenger of Allâh [peace be upon him] wedded Maymûnah Bint Al-Hârith, and he was in the state of Ihrâm; and it was Al-‘Abbâs Ibn ‘Abd-Al-Muttalib who gave her to him in marriage. Maymûnah referred her matter to her sister Umm Al-Fadl, the wife of Al-‘Abbâs, who, in turn, referred her matter to Al-‘Abbâs, her husband, who gave her in marriage to The Messenger of Allâh [peace be upon him] in Makkah and paid her a dower of four hundred Dirhams on behalf of The Messenger of Allâh [peace be upon him]⁽²⁾.

The Messenger of Allâh [peace be upon him] spent three days in Makkah and when it was the third day the Quraysh sent to him Huwaytib Ibn ‘Abd-Al-‘Uzza Ibn Abu Qays Ibn ‘Abd Wudd Ibn Nasr, in the company of some people in order to ask The Messenger of Allâh [peace be upon him] to leave Makkah. They said: “Your term has come to end so, please, leave us.” The Messenger of Allâh [peace be upon him] said to them: “What is the matter if you leave me hold my bridal among you and make a wedding banquet for you to attend and share us?” they said: “We have no need for your banquet. Please leave us.” The Messenger of Allâh [peace be upon him] departed and left behind his freed slave Abu Râfi‘ till he brought Maymûnah to him in Sarif where The Messenger of Allâh [peace be upon him] consummated marriage with her. Then The Messenger of Allâh [peace be upon him] returned to Madînah in Dhul-Hijjah.

Ibn Hishâm says: On that occasion Allâh Almighty revealed to his

(1) Sahîh Al-Bukhâri, no. 1602; As-Sîrah An-Nabawiyyah, 3:430; Ar-Rawd Al-Ânif, 4:113; Al-Iktifâ’, 2:169.

(2) Sahîh Al-Bukhâri, no. 893, 4258-59; Sahîh Muslim, no. 1410; At-Tabaqât, 8:132; As-Sîrah An-Nabawiyyah, 3:439; Ar-Rawd Al-Ânif, 4:117; Târikh At-Tabari, 2:143; Subul Al-Huda War-Rashâd, 11:208; Musnad Ahmad, no. 2638, 3108, 3289; Dalâ’il An-Nubuwwah of Al-Bayhaqi, no. 1673; Al-Mu’jam Al-Kabîr, no. 11667; Al-Mustadrak, no. 6796.

Messenger [peace be upon him] (what means): {Truly did Allâh fulfill the vision for His Messenger: you shall enter Al-Masjid Al-Harâm, if Allâh wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what you knew not, and He granted, besides this, a speedy victory [i.e. Khaybar].} [Al-Fath 27]

The Envoys of the Messenger to the Kings

Ibn Hishâm says: The Messenger of Allâh [peace be upon him] had previously sent some of his Companions as envoys to many kings and rulers with letters inviting them to Islam. It is narrated on the authority of Abu Bakr Al-Hudhali that he said: I was reported that One day the Messenger of Allâh [peace be upon him] came out to his Companions after the 'Umrah he was kept off in the year of Hudaibiyah and addressed them saying: "O men, Allâh has sent me as a Prophet of mercy to all mankind. Do not, therefore, dissent after me as the disciples of Jesus, son of Mary, [peace be upon him] did after him." When his Companions asked him to explain, he replied: "Jesus had called his disciples to the same truth to which I have called you. Those of them whom he sent to nearby places accepted and observed the truth that Jesus had conveyed; and those whom he sent to faraway places disliked that and adhered heavily to the earth. Jesus [peace be upon him] made a complaint against those to Allâh Almighty Who punished them by causing each of them to speak the very language of the people to whom he was sent⁽¹⁾."

The Messenger of Allâh [peace be upon him] sent Dihyah Ibn Khalîfah Al-Kalbi to Caesar of Rome; 'Abdullâh Ibn Hudhâfah As-Sahmi to Khosrau of Persia; 'Amr Ibn Umayyah Ad-Damri to the Negus of Abyssinia; Hâtib Ibn Abu Balta'ah to Al-Muqawqis the bishop of Alexandria; 'Amr Ibn Al-'Âs As-Sahmi to both Jayfar and 'Abbâd sons of Al-Julundi of Oman; Salîl Ibn 'Amr to Thumâmah Ibn Uthâl and Hawdhah Ibn 'Ali of Yamâmah; Al-'Alâ' Ibn Al-Hadrami to Al-Mundhir Ibn Sâwa Al-'Abdi of Bahrain; and Shujâ' Ibn Wahb Al-Asadi to Al-Hârith Ibn Abu Shamar Al-Ghassâni of the bordering territories of Shâm.

The Expedition of Usâmah Ibn Zayd to Palestine

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] returned to Madînah and stayed there till Safar when he prepared a military expedition under Usâmah Ibn Zayd to the territories of Shâm. He ordered him to

(1) Al-Iktifâ', 2:302; Ar-Rawd Al-Ânif, 4:386; Majma' Az-Zawâ'id, no. 9586; Jâmi' Al-Ahâdith, no. 6731. Al-Mu'jam Al-Kabir, no. 16444.

trample with the horsemen the borders of Al-Balqa’ and Dârûm of Palestine. The people mobilized and the army included the early Muhâjirûn.

The Military Expedition Of Ghâlib Ibn ‘Abdullâh Al-Laythi To Banu Al-Mulawwah

Ibn Ishâq says: It is narrated on the authority of Jundub Ibn Makîth Al-Juhani [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] sent Ghâlib Ibn ‘Abdullâh Al-Kalbi on the head of a military expedition and I was enlisted in it, and ordered him to attack Banu Al-Mulawwah in Al-Kadîd. We set out till when we reached Qudayd we met Al-Hârith Ibn Mâlik known as Ibn Al-Barsâ’ Al-Laythi whom we captured thereupon he said: “I have come out with the sole intention to embrace Islam and to meet The Messenger of Allâh [peace be upon him].” We said to him: “If you are really a Muslim, no harm will befall you from spending a night in fetters; otherwise we then have safeguarded ourselves from your evil.” We fastened him and left with him a black man of our companions and said to him: “If he attacks you then chop off his head.”

He added: Then we proceeded on till we reached Al-Kadîd at sunset in one side of the valley and my companions sent me as a forerunner. I went out to a hillock to be able to see the people and ascended it to have a look. By Allâh, while I was lying flat on the hillock, a man came out of his tent and said to his wife: “I see on the hillock a living being that I have not seen at the fall of the day. See whether you miss any of your vessels which the dogs might have taken away.” She told him that she missed nothing thereof. He said: “Then give me my bow and two arrows.”

He shot an arrow and injured my side thereupon I removed it and put it by my side and remained steadfast in my place. He shot the other and wounded my shoulder and I also removed it and remained steadfast in my place. He told his wife to look for the arrows and bring them in the morning before the dogs would take them.

He added: We waited till they became at ease and slept and then we attacked them a short while before dawn and killed many of them and drove much of their livestock and sheep. Their caller called out to the people to mobilize for fight and a multitude of people came to fight us and they were so numerous that we had no power to face. We drove the cattle and came upon Ibn Al-Barsâ’ and his guard and took them with us. The enemies ran after us till when there was only the valley of Qudayd between us and them Allâh Almighty sent a huge torrent upon the valley without a cloud visible to us, and none had the power to traverse it. They stood

motionless and kept looking at us while we were driving their livestock, and none of them was able to catch us till we brought it to The Messenger of Allâh [peace be upon him].

The Expedition Of Zayd Ibn Hârithah To Judhâm

Ibn Ishâq says: When Rifâ'ah Ibn Zayd went back from The Messenger of Allâh [peace be upon him] as a Muslim with a letter to his people inviting them to Islam they responded to him and accepted the invitation and embraced Islam. Meanwhile Dihyah Ibn Khalîfah Al-Kalbi returned from his embassy to Caesar of Rome having a commercial caravan belonging to him till when he was at the valley of Shanâr, one of their valleys, he was attacked by Al-Hunayd Ibn 'Uwâs and his son and took all the merchandise. Having received the news, Banu Dubayb, Rifâ'ah's clansmen, went forth and fought with Al-Hunayd and his people. They took back all things Al-Hunayd and his son had previously seized and gave them to Dihyah who came back to The Messenger of Allâh [peace be upon him] and told him about the story and asked him to permit him to kill Al-Hunayd and his son. On that The Messenger of Allâh [peace be upon him] dispatched Zayd Ibn Hârithah [Allâh be pleased with him] leading a great army to those of Judhâm, Rifâ'ah Ibn Zayd and some from Dubayb knew nothing of the expedition. The army of Zayd attacked and killed Al-Hunayd and his son and other two men and took all they found of wealth and people as spoils.

Heard about that some of Banu Dubayb set out including Hassân Ibn Millah and Unayf Ibn Millah and Abu Zayd Ibn 'Amr. When they approached the army and the soldiers intended to strike them with swords they hastened to tell them that they were Muslims. They were brought to Zayd Ibn Hârithah and Hassân said to him that they were Muslims. Zayd asked him to recite the Mother of the Book (Sûrat Al-Fâtihah), and he recited it. On that Zayd said to his men: "Announce in the army that Allâh made unlawful for us to attack the valley whence they have come (as Muslims) except one who proves treacherous."

Hassân Ibn Millah and others rode and went to Rifâ'ah Ibn Zayd near a spring of water at Harrat Layla. Hassân said to him: "Are you here milking the sheep and the women of Judhâm are captives, having been deluded by the letter you have brought to them?" Rifâ'ah asked for his camel to be brought for him and he rode it and went along with other men direct to Madînah. When they dismounted and entered upon The Messenger of Allâh [peace be upon him] he pointed to them to walk toward him from behind the people. Rifâ'ah gave him the letter he had previously sent with him, and when the letter was read by command of The Messenger of Allâh [peace be

upon him] he asked about the story and was told. On that The Messenger of Allâh [peace be upon him] said thrice: "How should I do with the killed men?" Rifâ'ah said: "O Messenger of Allâh! You know best. We neither make lawful for you what is unlawful, nor unlawful what is lawful." Abu Zayd said: "O Messenger of Allâh! Set free for us those who are still living (the captives), and the blood claim of the killed should be cancelled out." The Messenger of Allâh [peace be upon him] said: "Abu Zayd has told the truth." He commanded 'Ali Ibn Abu Tâlib [Allâh be pleased with him] to go with them and carry out his command. 'Ali said to him: "O Messenger of Allâh! Zayd will not obey me." He gave him his sword (as a sign). He further said: "I have no mount to ride O Messenger of Allâh." They made him ride a camel belonging to Tha'labah Ibn 'Amr. They went and met the army and took back all things the soldiers had previously seized to the extent that they took even the woman's mantle from underneath the saddle.

The Military Expedition Of Zayd Ibn Hârithah To Banu Fazârah

Zayd Ibn Hârithah set out leading a military expedition to Wâdi Al-Qura where he met Banu Fazârah and some of his companions were killed, and he himself was severely wounded and considered among the killed before he was taken and rescued. When Zayd came back to Madînah he took oath not to have sexual relation before he would fight Banu Fazârah (and take revenge from them). After he had recovered from his injury The Messenger of Allâh [peace be upon him] sent him leading a great army to fight Banu Fazârah and he killed many of them in Wâdi Al-Qura including Mas'adah Ibn Hakamah Ibn Mâlik, and Umm Qurfah: Fâtimah Bint Rabî'ah Ibn Badr, a very old lady was captured and later killed by command of Zayd Ibn Hârithah and her daughter was taken a captive and then given to 'Amr Ibn Salamah Ibn Al-Akwa' who gave her as a gift to his maternal uncle Hazn Ibn Abu Wahb who begot from her his son 'Abd-Ar-Rahmân.

The Expedition of 'Abdullâh Ibn Rawâhah to Kill Al-Yasîr Ibn Rizâm

This Al-Yasîr was in Khaybar mobilizing the Ghatfân to fight The Messenger of Allâh [peace be upon him]. On that The Messenger of Allâh [peace be upon him] sent to him 'Abdullâh Ibn Rawâhah leading some men including 'Abdullâh Ibn Unays to kill him. They went and talked to him and said: "If you come to The Messenger of Allâh [peace be upon him] he will appoint you in a public office and honor you." They succeeded to convince him and he rode in the company of some Jews along with them to meet

The Messenger of Allâh [peace be upon him].

‘Abdullâh Ibn Unays made him ride behind him in his camel till when they were in Qarqarah, six miles from Khaybar, he regretted for going with them to The Messenger of Allâh [peace be upon him] and ‘Abdullâh Ibn Unays made sense to his attempt to take hold of the sword thereupon he struck him with the sword and cut off his leg and Al-Yasîr injured him in his hand. Then each Muslim killed the Jew which was riding behind him except for one who was able to flee on foot. When ‘Abdullâh Ibn Unays came to The Messenger of Allâh [peace be upon him] he spat in his wound which neither secreted pus nor pained him⁽¹⁾.

The Expedition of ‘Abdullâh Ibn Unays to Kill Khâlid Ibn Sufyân Ibn Nubayh Al-Hudhali

The Messenger of Allâh [peace be upon him] sent ‘Abdullâh Ibn Unays to kill him in Nakhlah or ‘Urnah where he was gathering the disbelievers to invade the Muslims. It is narrated on the authority of ‘Abdullâh Ibn Unays [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] invited me and said: “The news has reached me that Khâlid Ibn Sufyân Ibn Nubayh Al-Hudhali is mobilizing the people to invade me. Now he is in Nakhlah or ‘Urnah: so go and kill him.” I said: “O Messenger of Allâh! Describe him to me so that I would recognize him.” The Messenger of Allâh [peace be upon him] said: “When you see him he reminds you of the devil. Anyway the sign by which you will recognize him is that he is quivering.”

He added: I set out taking up my sword till I went to find him among his wives preparing a house for them. When I saw him I detected the same quiver described to me by The Messenger of Allâh [peace be upon him]. Since this was at the time of ‘Asr prayer and I felt afraid that he would engage me from prayer, I performed prayer while walking towards him. When I approached him he asked me who I was and I told him: “I am a man from the Arabs and I have heard about what you are gathering for that man (Muhammad); and for this purpose I have come to meet you.” He said: “Yes, I am doing so.” I walked with him a little till when I was able to kill him I attacked him with the sword and killed him. I then departed and left his wives turning over him. When I came to The Messenger of Allâh [peace be upon him] and he saw me he said: “You have been successful.” I said: “I have killed him O Messenger of Allâh.” He said: “You are true.”

(1) Târîkh At-Tabari, 2:208; Al-Bidâyah Wan-Nihâyah, 5:238.

He added: Then The Messenger of Allâh [peace be upon him] stood up and took me and admitted me to his house and gave me a staff belonging to him and said: “Keep this with you O ‘Abdullâh Ibn Unays.” I came out with it to the people who asked me about it and I said: “That is a staff The Messenger of Allâh [peace be upon him] has given to me and ordered me to keep with me.” They said: “Would you not return to The Messenger of Allâh [peace be upon him] and ask him about the reason for that?” I returned to The Messenger of Allâh [peace be upon him] and asked him: “O Messenger of Allâh! Why have you given me this staff?” he said: “To be a sign between you and me on the Day of Judgment. Verily the smallest number of people are those who will meet together after long absence at that time.” ‘Abdullâh Ibn Unays joined it with his sword and it remained with him till he died and bequeathed that it be put along with his dead body in the shroud and they both were buried⁽¹⁾.

The Military Expedition of ‘Uyaynah Ibn Hisn Ibn Badr to Banu Al-‘Anbar of Tamîm

The Messenger of Allâh [peace be upon him] sent ‘Uyaynah Ibn Hisn to Banu Al-‘Anbar and he attacked them and killed many and took others as captives. It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said to The Messenger of Allâh [peace be upon him]: “O Messenger of Allâh! Due on me is the emancipation of a slave from the descendants of Ishmael.” He said: “The captives of Banu Al-‘Anbar are now coming and we will give you one of them to emancipate⁽²⁾.”

Ibn Ishâq says: When they were brought to The Messenger of Allâh [peace be upon him] a delegation from Tamîm went to him to intercede for releasing them. They talked to The Messenger of Allâh [peace be upon him] about that and he emancipated some and accepted the ransom for others.

The Military Expedition of Ghâlib Ibn ‘Abdullâh to the Land Of Banu Murrah

In this expedition Mirdâs Ibn Nahîk, an ally of them from Hurûqah, was jointly killed by both Usâmah Ibn Zayd and an Ansâri man. It is narrated on the authority of Usâmah Ibn Zayd [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] sent us towards Al-Hurûqah, and in the morning we attacked them and defeated them. I and an Ansâri

(1) Mawârid Al-Tham’ân, Al-Haythami, 1:156; Majma‘ Az-Zawâ’id, no. 10344; Musnad Ahmad, no. 16090.

(2) Târikh At-Tabari, 2:209.

man followed a man from among them and when we took him over and raised the swords against him, he said: "I testify that there is none worthy of worship except for Allâh." But we did not leave him before we killed him. When we returned The Messenger of Allâh [peace be upon him] came to know about that and he said: "O Usâmah! Did you kill him after he had said: "I testify that there is none worthy of worship except for Allâh"?" I said: "But he said so only to save himself." The Messenger of Allâh [peace be upon him] said once again: "O Usâmah! Did you kill him after he had said: "I testify that there is none worthy of worship except for Allâh"?" Usâmah said: "By Him Who sent him with the truth, I wished I had not embraced Islam before that day and that I had not killed him⁽¹⁾. I said: "O Messenger of Allâh! Give me respite and I promise Allâh not to kill anyone saying: "I testify that there is none worthy of worship except for Allâh." He said: "After me O Usâmah?" I said: "After you O Messenger of Allâh."

The Military Expedition of ‘Amr Ibn Al-‘Âs To Dhât As-Salâsil

The Messenger of Allâh [peace be upon him] dispatched ‘Amr Ibn Al-‘Âs to prompt the Arabs to go forth to fight in the territories of Shâm, because the mother of Al-‘Âs Ibn Wâ’il was from Bali and for this relationship The Messenger of Allâh [peace be upon him] sent him to seek their cooperation. When he came near a well of water in the land of Judhâm called As-Salsal from which the name of the expedition was derived he feared and sent to The Messenger of Allâh [peace be upon him] asking him for supplies. The Messenger of Allâh [peace be upon him] sent to him Abu ‘Ubaydah Ibn Al-Jarrâh [Allâh be pleased with him] leading the early Muhâjirûn including Abu Bakr and ‘Umar Ibn Al-Khattâb. He said to Abu ‘Ubaydah: "Do not dispute with each other."

When Abu ‘Ubaydah [Allâh be pleased with him] set out and reached him ‘Amr said to him: "You have come to supply my forces." Abu ‘Ubaydah said: "No: I am the commander of my forces and you are on yours." Abu ‘Ubaydah [Allâh be pleased with him] was tractable and lenient and the world was insignificant in his sight. So when ‘Amr insisted on his situation he said to him: "O ‘Amr! The Messenger of Allâh [peace be upon him] ordered me that we should not dispute with each other and that if you disobeyed me I should obey you." He said: "Then I am the commander and you are to supply me." He accepted and ‘Amr led the people in prayer.

It is narrated on the authority of Râfi‘ Ibn Abu Râfi‘ that he said: I was a

(1) Sahîh Al-Bukhârî, no. 4269, 6872; Sahîh Muslim, no. 96; Sunan Abu Dâwûd, no. 2643.

Christian called Sarjis. I was the most guided and knowledgeable about the sand: I used to bury the eggs of ostrich filled with water in the sand during the pre-Islamic days; and whenever I attacked the camels of the people and came to this sand none would be able to overpower me as I would hide myself in the sand and drink from the buried water till they would go and leave me. When I embraced Islam I took part in this military expedition in which The Messenger of Allâh [peace be upon him] sent ‘Amr Ibn Al-‘Âs to Dhât As-Salâsil. I said to myself: “By Allâh I will choose for myself a companion.” I took Abu Bakr [Allâh be pleased with him] as my companion and was with him in his tent. He had an outer garment made in Fadak and whenever we dismounted he would spread it and whenever we mounted he would wear it.

On our way of return and when we approached Madînah I said to him: “O Abu Bakr! I have accompanied you so that Allâh would benefit me by you. So, please, advise and teach me.” He said: “Had you not asked me to do so I would have done it myself. I advise you to worship Allâh Alone and associate no partner with Him, to establish prayer, to give Zakâh, to fast Ramadân, to perform Hajj to this House, to take ceremonial bath from Janâbah and not to be a ruler even over a Muslim person.” I said: “O Abu Bakr! As for me, I expect to associate none with Allâh in worship. I will never leave prayer Allâh willing. If I have property I will give Zakâh Allâh willing. I will never leave fasting Ramadân. If I could I will perform Hajj Allâh willing. I will always take bath to get clean from Janâbah. But as for ruling I see that the men are honored in the sight of The Messenger of Allâh [peace be upon him] and the people only by it. So why do you forbid me it?”

He said: “You have sought my reasoning to tell you the truth and I will do. Allâh Almighty sent Muhammad [peace be upon him] with that religion and he strived his utmost till the people embraced it willingly and unwillingly; and when they entered it they became safeguarded by Allâh and lived under His protection. So I beware you to violate the covenant of Allâh concerning those under His protection, thereupon Allâh will inflict upon you the adverse consequence of your violation. If the right of protection given by anyone of you is violated he will keep angry for his sake even if only his sheep or camel is affected. Allâh is angrier for the sake of those under His protection.” Then I left him on that.

He added: When The Messenger of Allâh [peace be upon him] died and Abu Bakr [Allâh be pleased with him] was appointed the ruler over the people I came to him and said: “O Abu Bakr! Have you not forbidden me to be a ruler over even two Muslim persons?” he said: “Yes and I also forbid you once more.” I asked him: “Then what has forced you to be the

ruler over the people?" He said: "I had no way but to do so. I feared the ummah of Muhammad [peace be upon him] would be divided."

It is narrated on the authority of 'Awf Ibn Mâlik Al-Ashja'i that he said: I was in the expedition dispatched by The Messenger of Allâh [peace be upon him] under the leadership of 'Amr Ibn Al-'Âs to Dhât As-Salâsil. I was in the company of Abu Bakr and 'Umar Ibn Al-Khattâb [Allâh be pleased with them]. I came upon some people having slaughtered a camel and been unable to divide it. Being a good butcher I said to them: "Will you give me one-tenth thereof if I divide it for you?" they accepted. I took the knife and divided it and took my portion and brought it to my companions and we cooked and ate it. Abu Bakr and 'Umar [Allâh be pleased with them] said to me: "From where have you brought this meat O 'Awf?" I told them thereupon they said: "By Allâh, you have not done well when you fed us with that meat." They stood and forced themselves to vomit it. When the people returned from that journey I was the first to meet The Messenger of Allâh [peace be upon him]. I went to him and he was praying in his house. I said: "Peace and Allâh's mercy and blessings be upon you O Messenger of Allâh." He said: "Are you 'Awf Ibn Mâlik?" I said: "Yes, let my father and mother sacrifice their lives for you." He asked: "Are you the man of the camel?" The Messenger of Allâh [peace be upon him] said no more to me.

The Expedition of Ibn Abu Hadrâd to Batn Idam

It was before the conquest of Makkah. It is narrated on the authority of 'Abdullâh Ibn Abu Hadrâd [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] dispatched us to Idam in a detachment including Abu Qatâdah Al-Hârith Ibn Rib'i and Muhallam Ibn Jaththâmah Ibn Qays. We set out till when we came to Batn Idam 'Âmir Ibn Adbat Al-Ashja'i passed by us on a camel having a small bag and a water-skin of milk. He greeted us with the Islamic greeting thereupon we refrained from harming him and Muhallam Ibn Jaththâmah attacked and killed him for some dispute between them and took his camel and small bag. We came back to The Messenger of Allâh [peace be upon him] and told him the story. In connection with us the following was revealed (what means): {O you who believe! when you go abroad in the cause of Allâh, investigate carefully, and say not to anyone who offers you a salutation: "You are not a Believer!" coveting the perishable goods of this life: with Allâh are profits and spoils abundant. Even thus were you yourselves before, till Allâh conferred on you His favours: therefore carefully investigate. For Allâh is well aware of all that you do.} [An-Nisâ' 94]

It is narrated on the authority of Az-Zubayr Ibn Al-'Awwâm [Allâh be

pleased with him], and he attended the battle of Hunayn with The Messenger of Allâh [peace be upon him], that he said: The Messenger of Allâh [peace be upon him] led us in Thuhr prayer and went to sit under the shade of a tree in Hunayn. Both Al-Aqra' Ibn Hâbis and 'Uyaynah Ibn Hisn stood to him and appealed to him to judge between them in the killing of 'Âmir Ibn Adbat Al-Ashja'i. 'Uyaynah, who was the chief of Ghatfân at that time, claimed the blood of 'Âmir; and Al-Aqra' Ibn Hâbis defended Muhallam Ibn Jaththamah due to his position among his people. They raised the case before The Messenger of Allâh [peace be upon him] and we were hearing. We heard 'Uyaynah saying: "By Allâh, O Messenger of Allâh, I will not leave him before I make his women taste the same fire (of grief) as mine have tasted." The Messenger of Allâh [peace be upon him] said: "No, you will take the blood-money: fifty camels in this journey of ours and further fifty when we return." Such being the case a man from Layth called Mukaytil stood up and said: "O Messenger of Allâh! By Allâh, the only example I could find for this murdered since the beginning of Islam is that of a flock of sheep which have come upon a well of water and when the first of them was shot, the last ran away. Carry out the law (of Qisâs) today lest it would be changed in the morrow." The Messenger of Allâh [peace be upon him] raised his hand and said: "No, you will take the blood-money: fifty camels in this journey of ours and further fifty when we return." They accepted the blood-money. Then they said: "Where is your companion (the killer) so that The Messenger of Allâh [peace be upon him] would ask for Allâh's forgiveness for him?" a tall brown-complexioned man clad in a war suite stood up and sat in front of The Messenger of Allâh [peace be upon him] who asked him about his name and he told him: "Muhallam Ibn Jaththâmah." The Messenger of Allâh [peace be upon him] raised his hand and said thrice: "O Allâh! Forgive not for Muhallam Ibn Jaththâmah." He stood while sweeping his tears with the hem of his garment. We said to ourselves: "We expect that The Messenger of Allâh [peace be upon him] might have sought forgiveness for him." But what seemed from The Messenger of Allâh [peace be upon him] was one of the indications of his Prophethood.

It is narrated on the authority of Al-Hasan Al-Basri that The Messenger of Allâh [peace be upon him] said to Muhallam when he sat in front of him and before he invoked Allâh against him: "You caused him to feel safe with the safety of Allâh and then killed him." By Allâh, it was only seven days later that Muhallam Ibn Jaththâmah died. By Him in Whose Hand is the life of Al-Hasan, when they put him in the grave the earth ejected him. They placed him once again and the earth ejected him too. They buried him for the third time and the earth also ejected him. They took him to two stones

and made him lie flat between them and threw stones over his body till they interred him. When the news reached The Prophet [peace be upon him] he said: "By Allâh, the earth embraces him who is more evil. But Allâh wanted to instruct you concerning the inviolability of your blood by what He showed you from him⁽¹⁾."

What prompted 'Uyaynah Ibn Hisn and his people to accept the blood-money was the statement of Al-Aqra' Ibn Hâbis to them when he met with them alone: "O community of Tamîm! You have rejected the judgment of The Messenger of Allah [peace be upon him] concerning the blood-money of a murdered by which he would make peace between the people. Do you feel safe that The Messenger of Allah [peace be upon him] would invoke Allâh's curse upon you, thereupon Allâh would curse you because of his curse, or that The Messenger of Allah [peace be upon him] would grow angry with you, thereupon Allâh would grow angry with you because of his anger? By Allâh in Whose Hand is the soul of Al-Aqra'! You should refer the matter to The Messenger of Allah [peace be upon him] to do what he likes, otherwise, I would bring fifty men from Banu Tamîm to witness that your companion was killed as a disbeliever and never prayed, thereby annulling the claim on his blood." Hearing that they accepted the blood-money.

The Expedition of Ibn Abu Hadrâd to Al-Ghâbah to Kill Rifâ'ah Ibn Qays Al-Jushami

It is narrated on the authority of Ibn Abu Hadrâd that he said: I married a woman from my people on a dowry of two hundred Dirhams and went to The Messenger of Allâh [peace be upon him] to seek his aid in my marriage. He asked me: "How much is the dowry you have paid her?" I said: "Two hundred Dirhams O Messenger of Allâh." On that he said: "Exalted be Allâh! It seems as if you scoop the Dirhams from the middle of a valley. By Allâh I have nothing to aid you with." I spent many days in that state before a man called Rifâ'ah Ibn Qays or Qays Ibn Rifâ'ah from Banu Jusham Ibn Mu'âwiyah came leading a great number of his people and camped at Al-Ghâbah with the intention to mobilize Banu Qays to fight The Messenger of Allâh [peace be upon him]. He was of good family status and standing among his people of Jusham. The Messenger of Allâh [peace be upon him] invited me and two men of the Muslims and said to us: "Go out and bring me the news about that man." He presented to us an old lean camel which could hardly carry anyone of us and asked us to ride it by turns.

(1) Musnad Ahmad, no. 21118; Musannaf Ibn Abu Shaybah, no. 38168; Al-Mu'jam Al-Kabir, no. 5455; Jâmi' Al-Usûl, no. 2518; Ma'âlim As-Sunan, Al-Khatâbi, no. 1188.

He added: We set out carrying our arms of arrows and swords till we approached the camp at sunset and I hid myself in one side and ordered my two companions to hide themselves in another side, and said to them: “When you hear me glorifying Allâh and attacking the people in the side of the camp do the same.” We waited in expectation to take them by surprise and get anything from them till it was very dark at night. They had a shepherd who delayed to return to them so much that they feared for him. Their leader Rifâ‘ah Ibn Qays stood up and hung his sword in his shoulder and said: “By Allâh, I will follow the trace of this shepherd of ours. I fear an evil may have befallen him.” Some of his men said to him: “By Allâh, you will not go and we will suffice you.” he said: “By Allâh, none but I will go.” They suggested to go with him but he insisted on going alone.

He added: He came out till when he passed by me and I found myself able to kill him I shot him with my arrow and it penetrated his heart and he fell down motionless and silent thereupon I jumped and cut off his head. I attacked in the side of the camp and glorified Allâh and my two companions did the same. By Allâh, they were able to save only themselves and their women and children and what they could carry with them of the light things. We drove numerous camels and sheep and brought them to The Messenger of Allâh [peace be upon him]. I also brought his head with me. The Messenger of Allâh [peace be upon him] aided me with thirteen camels, and thus I was able to take my wife.

The Military Expedition of ‘Abd-Ar-Rahmân Ibn ‘Awf to Dawmat Al-Jandal

Ibn Ishâq says: It is narrated on the authority of ‘Atâ’ Ibn Abu Rabâh that he said: I heard a man from the men of Basrah asking ‘Abdullâh Ibn ‘Umar [Allâh be pleased with them] about letting the turban fall loosely from behind one’s back and he said: “I will tell you about that Allâh willing. I was the tenth of ten from among the Companions of The Messenger of Allâh [peace be upon him] in his masjid including Abu Bakr, ‘Umar Ibn Al-Khattâb, ‘Uthmân Ibn ‘Affân, ‘Ali Ibn Abu Tâlib, ‘Abd-Ar-Rahmân Ibn ‘Awf, ‘Abdullâh Ibn Mas‘ûd, Mu‘âdh Ibn Jabal, Hudhayfah Ibn Al-Yamân, Abu Sa‘îd Al-Khudri and I [Allâh be pleased with them]. We were with The Messenger of Allâh [peace be upon him] when a young man from the Ansâr came and greeted The Messenger of Allâh [peace be upon him] and sat down. Then he said: “O Messenger of Allâh, may Allâh send blessing and peace upon you: which among the believers is the best?” he said: “The one who has the best manners among them.” He further said: “Then which among the believers is the most intelligent?” he said: “The one who

remembers death most among them and gets ready for it most among them before it approaches him: those are indeed the intelligent.”

The Messenger of Allâh [peace be upon him] then faced us and said: “O community of Muhâjirûn! You should be careful of the following five things, if you are put to trial concerning them, and I seek refuge with Allâh that you should catch up with them: the adultery never appears among a people who practice it publicly but that this will lead to the outbreak of plague and such ailments as never had been among their bygone ancestors; and they never make their weights and measures less than what is due but that they will be seized with famine years, shortage of provisions, and the oppression of rulers; and they never withhold the obligatory charity due upon their property but that they will be forbidden rain, and had it not been for animals, they would have received no rain at all; and they never break the covenant of Allâh and the covenant of His Messenger but that an enemy from outside will be invested by Allâh Almighty with authority over them, to take some of what is in their possession; and their rulers never judge in opposition to the (laws and principles of) Allâh’s Book and what has been revealed by Allâh but that Allâh will make their destruction by their mutual vengeance each from the other⁽¹⁾.”

Then The Messenger of Allâh [peace be upon him] ordered ‘Abd-Ar-Rahmân Ibn ‘Awf [Allâh be pleased with him] to get ready for a military expedition he dispatched under his leadership. He came in the following morning having put on a black turban. The Messenger of Allâh [peace be upon him] brought him near and loosened it and re-tied it for him by himself and let it fall loosely from behind his back as much as four fingers or so and said: “As such you should put on the turban O Ibn ‘Awf! It will be better and easier to recognize.” He ordered Bilâl to give him the flag and he did thereupon he praised Allâh Almighty and invoked Allâh’s blessing and peace upon himself and then said: “Take it O Ibn ‘Awf: fight all of you the disbelievers in the Cause of Allâh. Do not misappropriate the booty nor betray nor mutilate a dead body nor kill a child. That is the covenant of Allâh and the conduct of His Prophet among you⁽²⁾.” ‘Abd-Ar-Rahmân took the flag and headed for Dawmat Al-Jandal.

(1) Al-Bidâyah Wan-Nihâyah, 5:220; As-Sîrah An-Nabawîyyah, 4:436; Ar-Rawd Al-Ânif, 4:413; Majma‘ Az-Zawâ'id, 5:123.

(2) Majma‘ Az-Zawâ'id, no. 9615; Ithâf Al-Maharah, no. 7297; Al-Mustadrak, no. 8623; Al-Mu'jam Al-Awsat, no. 4671.

The Military Expedition of Abu ‘Ubaydah Ibn Al-Jarrâh to the Coast

Ibn Ishâq says: It is narrated on the authority of ‘Ubâdah Ibn As-Sâmit [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] dispatched a military expedition to the direction of the coast led by Abu ‘Ubaydah Ibn Al-Jarrâh [Allâh be pleased with him] and provided them with only a leather container of dates and he continued sustaining them with it till the provision fell short and he started to give each a single date daily, and then half a date daily; and when the stock was used up we felt how painful the loss (of the single date daily) was. While we were troubled by severe hunger Allâh Almighty caused the sea to throw out a huge fish of which we kept eating for over twenty days, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). The commander, Abu ‘Ubaydah, took one of its ribs, fixed it on the ground, then brought the tallest man among us and let him ride the tallest camel we had and pass underneath it and he did not touch it. When we returned to The Messenger of Allâh [peace be upon him] we told him the story and asked him about the validity of what we had done. On that he said: “It is a provision given to you by Allâh⁽¹⁾.”

Sending ‘Amr Ibn Umayyah Ad-Damri to Kill Abu Sufyân Ibn Harb

Ibn Hishâm says: The following has not been mentioned by Ibn Ishâq: After the killing of Khubayb Ibn ‘Adiyy and his companions the Messenger of Allâh [peace be upon him] sent ‘Amr Ibn Umayyah Ad-Damri to kill Abu Sufyân Ibn Harb in Makkah, and sent with him Jabbâr Ibn Sakhr Al-Ansâri. They set out and approached Makkah and kept their camels at one of the defiles of Ya’jaj. They entered Makkah at night and Jabbâr said to ‘Amr: “Would that we perform Tawâf round the House and pray two rak’ahs.” ‘Amr said: “It is the habit of the people to sit in the courtyards of their houses when they take supper.” He said: “Nay, we will do Allâh willing.”

‘Amr said: We performed Tawâf round the House and prayed two rak’ahs, and went out aiming at Abu Sufyân (to kill him). By Allâh, while we were walking in the streets of Makkah behold! A man of the Makkans saw

(1) Ar-Rawd Al-Ânif, 4:414; Subul Al-Huda War-Rashâd, no. 6:176. On the authority of Jâbir: Sahîh Al-Bukhârî, no. 2483, 2983, 4360; Sahîh Muslim, no. 1935; Sunan Ibn Mâjah, no. 4159; Sunan At-Tirmidhi, no. 2475; Sunan An-Nasâ’i Al-Kubra, no. 4844, 8741; see Al-Musnad Al-Jâmi’, no. 2660; Al-Muwatta’, no. 2689; Musannaf ‘Abd-Ar-Razzâq, no. 8666; Musnad Ahmad, no. 14337; Majma’ Az-Zawâ'id, no. 18275.

and recognized me and said: "'Amr Ibn Umayyah! By Allâh he has come only for an evil (plot)." I said to my companion: "Let us save ourselves!" we fled running till we ascended a mount and they came out in pursuit of us and when we rose up to the top of the mountain they lost hope of catching hold of us. We returned and entered a cave in the mountain where we spent the night and placed some stones over us. In the morning a Quraishi man riding a horse came upon us in the cave and I said: "Were he to see us he would shout out to announce our place and we will be taken and killed." I had a dagger which I had previously prepared for Abu Sufyân: I came out and gave him one strike on his breast thereupon he cried so loudly that the Makkans heard it. I returned to my place before the people came to him running and he was at his last breaths. They asked him: "Who has struck you?" he said: "'Amr Ibn Umayyah Ad-Damri." But death overtook him before he informed them about our place.

When it was evening I said to my companion: "Let us save ourselves." We left Makkah at night for Madînah and came upon the guards who were guarding the corpse of Khubayb Ibn 'Adiyy. One of them said to the other: "By Allâh, I have never seen on this night a gait more similar to that of 'Amr Ibn Umayyah! Had he not been in Madînah I would have said that he is 'Amr Ibn Umayyah." When he came alongside the wood he carried it and went running and they ran after him till he came to a hole in the slope of Ya'jaj where he threw it and thus Allâh hid him from them and they failed to get hold of him. I said to my companion: "Let us save ourselves till you join your camel and sit on it, and I will engage them from you."

He added: I went on till I came into Dajnân and took shelter to a mountain and entered a cave there. While I was there an old one-eyed man from Banu Ad-Dayl Ibn Bakr entered upon me with his sheep and asked who I was. I said: "From Banu Bakr. And from where are you?" he said: "From Banu Bakr too." I welcomed him. He lay down and said at the top of his voice (in the form of a poetic verse): "I will never embrace Islam as long as I survive nor will I submit to the religion of the Muslims." I said to myself: "Then you will know." I left him till he slept thereupon I took my bow and put its blade in his sound eye and forced against it till it penetrated into the bone. Then I came out to save myself till I reached 'Arj and when I descended An-Naqî' behold! I saw two polytheists from the Quraysh dispatched as spies to Madînah. I asked them to surrender and they rejected. I shot one of them with an arrow and killed him and the other surrendered whom I fastened and brought to Madînah.

The Expedition of Zayd Ibn Hârithah to Madyan

Ibn Hishâm says: It is narrated on the authority of Fâtimah, daughter of Al-Husayn Ibn ‘Ali [Allâh be pleased with them] that The Messenger of Allâh [peace be upon him] sent Zayd Ibn Hârithah [Allâh be pleased with him] in the company of Dumayrah, a freed slave belonging to ‘Ali Ibn Abu Tâlib [Allâh be pleased with him] and a brother of him; and they got captives from the dwellers of the coast. They were sold and thus divided from each other. The Messenger of Allâh [peace be upon him] came out while they were weeping and he asked about that and was told that they had been divided from each other. On that The Messenger of Allâh [peace be upon him] said: “Do not sell them unless they are gathered together.” He means the mothers and their children as explained by Ibn Hishâm.

The Expedition of Sâlim Ibn ‘Umayr to Kill Abu ‘Afak

Ibn Ishâq says: A mention may also be made of the expedition of Sâlim Ibn ‘Umayr to kill Abu ‘Afak, one of Banu ‘Amr Ibn ‘Awf whose hypocrisy seemed evident when The Messenger of Allâh [peace be upon him] killed Al-Hârith Ibn Suwayd Ibn Sâmî, thereupon he said some poetic verses in which he praised him and lampooned those who believed in Islam.

The Messenger of Allâh [peace be upon him] said: “Who could relieve me of this malicious person?” Sâlim Ibn ‘Umayr [Allâh be pleased with him], one of Banu ‘Amr Ibn ‘Awf, and of those who wept (in the battle of Tabûk when The Messenger of Allâh [peace be upon him] told them that he had no mounts for them to ride) went out and killed him.

The Expedition of ‘Umayr Ibn ‘Adiyy Al-Khitmi to Kill ‘Asmâ’ Bint Marwân

She was from Banu Umayyah Ibn Zayd. When Abu ‘Afak was killed she proved to be a hypocrite. She was the wife of a man from Khatmah called Yazîd Ibn Zayd. She said some poetic verses in which she denounced Islam and Muslims. Having been informed about that The Messenger of Allâh [peace be upon him] said: “Is there somebody to take revenge from the daughter of Marwân for my sake?” hearing this ‘Umayr Ibn ‘Adiyy Al-Khitmi went to her house at night and killed her. In the morning he went to The Messenger of Allâh [peace be upon him] and told him that he had killed her. He said: “You have supported Allâh and His Messenger O ‘Umayr.” He said: “Is there anything due on me concerning her O Messenger of Allâh?” he said: “She is too insignificant for even two goats to gore each other.”

‘Umayr returned to his people to find those of Banu Khatmah (her clansmen) having engaged in discourse about the murder of the daughter of Marwân who had five sons. When ‘Umayr came to them from The Messenger of Allâh [peace be upon him] he said: “O Banu Khatmah! I have killed the daughter of Marwân. Make your plots against me whatsoever and give me no respite.” From this day on Islam became strong among Banu Khatmah and before that time those who embraced it did so in secret. The first to embrace Islam from Banu Khatmah were ‘Umayr Ibn ‘Adiyy known as Al-Qâri’ (the reciter of the Qur’an), ‘Abdullâh Ibn Aws and Khuzaymah Ibn Thâbit. On the day the daughter of Marwân was killed other men from among Banu Khatmah embraced Islam when they saw how strong Islam became.

The Capture of Thumâmah Ibn Uthâl

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] sent some cavalry towards Najd and they captured a man from the tribe of Banu Hanîfah without knowing who he was till they brought him to The Messenger of Allâh [peace be upon him] who said to them: “Do you know whom you have captured? He is Thumâmah Ibn Uthâl Al-Hanafi (the chief of Yamâmah). Deal with him kindly.” The Messenger of Allâh [peace be upon him] returned to his family and ordered them to gather all they had of food and send it to him. He also commanded that his milch sheep be made to pass by him every morning and evening (to drink from its milk). Whenever The Messenger of Allâh [peace be upon him] went to him and told him to embrace Islam, he would say: " O Muhammad! If you kill me, you would kill a person who has already killed somebody, and if you set me free, you would do a favour to one who is grateful, and if you want ransom, then ask me whatever wealth you want, and you will be given.”

He was left as long as Allâh Almighty willed before one morning The Messenger of Allâh [peace be upon him] said: "Release Thumâmah." So he (Thumâmah) was set free and then went to Baqî’, took bath and got purified perfectly, and then returned and gave The Messenger of Allâh [peace be upon him] the pledge of allegiance for Islam. When it was evening he was served with the same quantity of food he used to receive but he got only a little thereof, and also drank very little from the milk of the milch sheep. The Muslims wondered at that thereupon The Messenger of Allâh [peace be upon him] said to them: “At which thing do you wonder? Do you wonder at a man who ate in the beginning of the day in the intestine of a disbeliever and at the end of the day in the intestine of a Muslim? Verily, the disbeliever

eats in seven intestines and the Muslim eats only in one⁽¹⁾.”

Ibn Hishâm says: He then went out to Makkah with the intention to perform ‘Umrah till when he was in the middle of Makkah he recited Talbiyah thereby was the first to enter Makkah while reciting Talbiyah. He was taken by the Quraysh and when they brought him forward to chop off his head one of them said: “Leave him because you are in need of Yamâmah for your foodstuff.” Thus they released him.

Ibn Hishâm says: I was told that when he embraced Islam he said to The Messenger of Allâh [peace be upon him]: “By Allâh, O Muhammad! There was no face on the surface of the earth which had been more hateful to me than yours, but now your face has become the most beloved face to me. By Allâh, there was no religion which had been more hateful to me than yours, but now it is the most beloved religion to me. By Allâh, there was no town which had been more hateful to me than yours, but now it is the most beloved town to me.”

Then he went to Makkah to perform ‘Umrah, and someone said to him: "Have you deviated from your religion O Thumâmah?" he replied: "No! By Allâh, I have embraced Islam with Muhammad, The Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâmah unless The Messenger of Allâh [peace be upon him] gives leave for it." He went to Yamâmah and prevented his people from transporting any foodstuff to Makkah. They sent a letter to The Messenger of Allâh [peace be upon him] saying: “You enjoin the maintenance of kinship ties even though you have severed kinship ties with us. You have killed the fathers with the sword and the children with starvation.” The Messenger of Allâh [peace be upon him] sent to him a letter to allow for the transportation of foodstuff to Makkah⁽²⁾.

The Expedition of ‘Alqamah Ibn Mujazzaz

On the day of Dhu-Qarad ‘Alqamah Ibn Mujazzaz Al-Mudliji asked The Messenger of Allâh [peace be upon him] to permit him to chase the people

(1) Al-Maghâzi, 1:1018; Majma’ Az-Zawâ’id, no. 7963; Al-Muwatta’, 2:575; Musnad Ahmad, no. 7488, 8210, 9366, 9619, 9875; Sahîh Al-Bukhârî, no. 5396-97; Sahîh Muslim, no. 2063; Sunan Ibn Mâjah, no. 3256; Sunan Ad-Dârimi, no. 2043; Musnad Abu Ya’li, no. 2069; Sunan An-Nasâ’i Al-Kubra, no. 6741; Musannaf Ibn Abu Shaybah, no. 24538; Sahîh Ibn Hibbân, no. 161; Musannaf ‘Abd-Ar-Razzâq, no. 19558.

(2) Ar-Rawd Al-Ânif, 4:418; Sahîh Al-Bukhârî, no. 462, 469, 2422, 2423, 4372; Sahîh Muslim, no. 1764; Sunan Abu Dâwûd, no. 2679; Sunan An-Nasâ’i Al-Kubra, no. 192, 793; Musnad Ahmad, no. 8024, 9832, 17273; see Jâmi’ Al-Ahâdith, no. 14642.

to take his retaliation from them. In this connection It is narrated on the authority of Abu Sa'îd Al-Khudri [Allâh be pleased with him] that he said: The Messenger of Allâh [peace be upon him] sent 'Alqamah Ibn Mujazzaz leading a detachment and I was one in it. When we were on the way he gave leave to a part of the army to remain and appointed as their commander 'Abdullâh Ibn Hudhâfah As-Sahmi and he was one of the Companions of The Messenger of Allâh [peace be upon him]. Being a jokey person, he kindled fire and said to his men: "Do I not have on you the right to hear and obey me?" they answered in the affirmative. He said: "Will you do anything I command you to do?" they answered in the affirmative. He said: "Then I swear by the right I have upon you to hear and obey me that you should throw yourselves in it." Some stood towards it till he thought they would throw themselves in it thereupon he said to them: "Sit down, I only was joking with you." After they had returned to Madînah a mention was made of that to The Messenger of Allâh [peace be upon him] who said: "Do not obey anyone of those (leaders) who orders you to do a sin⁽¹⁾." 'Alqamah Ibn Mujazzaz returned along with his companions and received no harm.

The Expedition Of Kurz Ibn Jâbir To Kill These Of Bajîlah Who Killed Yasâr

It is narrated on the authority of 'Abd-Ar-Rahmân Ibn 'Uthmân that he said: The Messenger of Allâh [peace be upon him] got a slave called Yasâr in the battle of Muhârib and Banu Tha'labah and made him shepherd some milch camels belonging to him which were grazing in the direction of Al-Jammâ'. Meanwhile a group of Qays from Bajîlah came to The Messenger of Allâh [peace be upon him] (and gave him the pledge of allegiance for Islam), but The climate of Madînah did not suit them, so he ordered them to follow his milch camels, and drink their milk and urine (as a medicine). So they followed the camels and drank their milk and urine till when their bodies became healthy and they recovered they attacked and killed Yasâr the shepherd of The Messenger of Allâh [peace be upon him] and pierced the thorns in his eyes and then drove away the camels. When the news reached The Messenger of Allâh [peace be upon him] he sent Kurz Ibn Jâbir in their pursuit. They were caught and brought to The Messenger of Allâh [peace be upon him] by the time he had returned from the battle of Dhu-Qarad, thereupon he cut their hands and feet and their eyes were branded with heated pieces of iron⁽²⁾.

(1) It is narrated by Al-Bukhârî on the authority of 'Ali: no. 4340.

(2) As-Sîrah An-Nabawiyyah, 3:341; Ar-Rawd Al-Ânif, 2:283, 4:422; Al-Khasâ'is Al-

The Battle of Mu'tah in Jumâda Al-Ûla 8 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in Madînah from Dhul-Hijjah to Jumâda Al-Ûla of 8 A.H., when he sent a military expedition to Mu'tah of Shâm.

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr that he said: The Messenger of Allâh [peace be upon him] sent a military expedition to Mu'tah of Shâm in Jumâda Al-Ûla 8 A.H., and appointed Zayd Ibn Hârithah the leader of the army and said: "If Zayd is killed, let Ja'far Ibn Abu Tâlib succeed him in leadership; and if Ja'far is killed, let 'Abdullâh Ibn Rawâhah succeed him in leadership⁽¹⁾."

The army got ready for departure and it consisted of three thousand. When it was the time of departure the people saw off the leaders of The Messenger of Allâh [peace be upon him]. 'Abdullâh Ibn Rawâhah cried. When people asked him why he did so, he told them that it was not out of clinging to the worldly life or to them, however, he heard the Prophet [peace be upon him] reciting Allâh's saying (what means): {And there is none of you except he will come to it. This is upon your Lord inevitability decreed.} [Maryam 71] Thus, he did not know how he would escape Hell, having come before it. The Muslims supplicated Allâh the Almighty to support, protect and help the army return safely. 'Abdullâh Ibn Rawâhah, however, recited poetry in which he asked Allâh, the Most Merciful, to forgive for him and expressed his yearning for martyrdom⁽²⁾.

The Muslim army marched until they stopped at Ma'ân, a village in Shâm, where they were informed that Heraclius had arrived at Ma'âb in Balqâ' region with 100,000 Roman troops. His army was also reinforced by another 100,000 soldiers from the Arab tribes loyal to Heraclius, like Lakhm, Judhâm, Al-Qayn, and Bahrâ' led by a man called Mâlik Ibn Zâfilah. Therefore, the Muslims held a consultation session. Some of them suggested sending a message to the Prophet [peace be upon him] informing him about the numbers of the enemies' troops so that he could either send

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Kubra, 1:402; Al-Maghâzi, 1:571; 'Uyûn Al-Athar, 2:75; on the authority of Ibn 'Umar: Sunan Abu Dâwûd, no. 4369-70; on the authority of Anas: Sahîh Al-Bukhârî, no. 233, 1501, 4192, 5685-86; Sunan Abu Dâwûd, no. 4367; Sunan At-Tirmidhi, no. 72, 1845; Sahîh Muslim, no. Sunan An-Nasâ'i Al-Kubra, no. 3477-80, 7526-27; Musnad Ahmad, no. 12065, 13160, 14107; Sunan Ibn Mâjah, no. 2578.

(1) Sahîh Al-Bukhârî on the authority of Ibn 'Umar, no. 4261.

(2) Târikh Dimashq, 28:106; Siyar A'lâm An-Nubalâ', 1:236-237; Ar-Rawd Al-Ânif, 4:119; Târikh At-Tabari, 2:149; Majma' Az-Zawâ'id, no. 10220; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1692.

reinforcements or order them to return. 'Abdullâh Ibn Rawâhah stood and encouraged them saying: "O people, what you hate is the thing for which you have set out - martyrdom. We do not fight others by virtue of troops, military equipment or multitudes. We fight them by virtue of this religion with which Allâh Almighty honored us. Proceed and it will be one of two things, either victory or martyrdom." The people said: "By Allâh, Ibn Rawâhah has told the truth." They then proceeded on their way.

It is narrated on the authority of Zayd Ibn Arqam that he said: I was an orphan under the guardianship of 'Abdullâh Ibn Rawâhah when he took me with him in the battle of Mu'tah and made me ride behind him on the saddlebag of his mount. One night while he was proceeding I heard him reciting some poetry in which he expressed his strong longing for martyrdom and departure from this world of life. When I heard that from him I went on weeping thereupon he beat me lightly with his stick and said: "What is the matter that Allâh would endow me with martyrdom and you would return sitting between the sides of the camel in my place⁽¹⁾?"

They proceeded until they were close to Balqâ', a region in Shâm, where they were met by the Roman and Arab troops at a village called Mashârif. The enemies went forward and the Muslims drew back to a village called Mu'tah (presently Karkh). The armies met there and the Muslims got ready for confrontation, assigning the leadership of the right wing of the army to Qutbah Ibn Qatâdah from Banu 'Udhrah, the leadership of the left wing to 'Ubâdah Ibn Mâlik from the Ansâr.

The two armies now engaged and fought severely. Zayd Ibn Hârithah, the first leader of the Muslims was martyred while fighting courageously. Therefore Ja'far Ibn Abu Tâlib took the standard of The Messenger of Allâh [peace be upon him] and fought with it, till when he was besieged by the fighters he dismounted from his horse, hamstringing it and then fought on foot and was killed. Ja'far, by so doing, was the first Muslim to hamstring his horse.

It is narrated on the authority of 'Abbâd Ibn 'Abdullâh Ibn Az-Zubayr from his father that he said: It seems as if I am seeing Ja'far Ibn Abu Tâlib when he dismounted from his white horse and hamstringing it and then went on fighting till he was killed while chanting lines of poetry referring to Paradise and determination to fight the Romans⁽²⁾.

(1) Ar-Rawd Al-Ânif, 4:123.

(2) Siyar A'lâm An-Nubalâ', 1:210; Târikh Dimashq, 28:123; Ar-Rawd Al-Ânif, 4:126; Sunan Al-Bayhaqi Al-Kubra, no. 18254; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1698; Hilyat Al-Awliyâ', 1:118.

Ibn Hishâm says: I was reported that Ja'far took the standard with his right hand and when it was cut off he held the standard with his left hand, and when it was cut off he enfolded the standard using the upper parts of his arms until he was martyred and he was thirty-three years old. Allâh Almighty rewarded him with two wings to fly therewith in Paradise wherever he likes⁽¹⁾. It is said that a Roman fighter struck him at that time and cut his body into two halves.

'Abdullâh Ibn Rawâhah grabbed the standard and endeavored to dismount from his horse. Feeling some hesitation he recited lines of poetry swearing that he would dismount, and wondered how his soul hated to be killed while it would later enjoy Paradise, and said to himself that he would inevitably die even if he was not killed in the battlefield.

After he had dismounted from his horse one of his cousins offered him a piece of meat to eat so that he would have enough power to fight. No sooner had he taken a bite than he heard people shoving for combat. Thus he threw down the piece of meat and took his sword and went on fighting with it until he was martyred.

Thâbit Ibn Aqram, the brother of Banu Al-'Ajlân, took the standard and suggested that the Muslims should entrust the leadership of the army to one of them. They suggested that he could do this, however he refused and they ultimately chose Khâlid Ibn Al-Walîd who fought the enemy and could manage to save the bulk of the army and withdrew safely.

Ibn Ishâq says: In Madînah, when the Muslim commanders were killed The Messenger of Allâh [peace be upon him] said: "The flag was taken by Zayd Ibn Hârithah who fought with it till he was killed as a martyr. Then the flag was taken by Ja'far Ibn Abu Tâlib who fought with it till he was killed as a martyr." Then The Messenger of Allâh [peace be upon him] kept silent so much that the color of the faces of the Ansâr changed, and thought there was something hateful in 'Abdullâh Ibn Rawâhah. He resumed: "Then it was taken by 'Abdullâh Ibn Rawâhah and fought with it till he was killed as a martyr." He further said: "They were shown to me in Paradise in my dream on beds of gold and I saw in the bed of 'Abdullâh Ibn Rawâhah some crookedness, and when I asked about the reason it was said: "His two companions (Zayd and Ja'far) went on with determination whereas he hesitated for some time before he went on⁽²⁾.""

(1) Al-Isâbah, 1:160; As-Sirah An-Nabawiyyah, 3:462; Ar-Rawd Al-Ânif, 4:126; Majma' Az-Zawâ'id, no. 15495; Jâmi' Al-Ahâdith, 12585-7.

(2) As-Sirah An-Nabawiyyah, 3:463; Ar-Rawd Al-Ânif, 4:126; Majma' Az-Zawâ'id, no. 10221; Dalâ'il An-Nubuwwah, no. 1704; Al-Mu'jam Al-Kabîr, 18474-475. The

Ibn Ishâq says: It is narrated on the authority of Asmâ' Bint 'Umayy [Allâh be pleased with her] that she said: When Ja'far and his companions were killed The Messenger of Allâh [peace be upon him] entered upon me and I had prepared my food and dough and washed and tidied my children. The Messenger of Allâh [peace be upon him] said to me: "Bring me the children of Ja'far." I brought them to him and he smelled them and then his eyes shed tears. I asked him: "O Messenger of Allâh! Let my father and mother sacrifice their lives for you! What causes you to weep? Have you received news about Ja'far and his companions?" The Messenger of Allâh [peace be upon him] said: "Yes, they were killed today." I went on crying and the women gathered to me and The Messenger of Allâh [peace be upon him] came out to his family. He said: "Do not forget to make food for the family of Ja'far, since they were occupied by the matter of their deceased⁽¹⁾."

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: When the death news of Ja'far and his companions was revealed, we recognized the traces of grief on the face of The Messenger of Allâh [peace be upon him]. A man entered upon him and said: "O Messenger of Allâh! The women pained us and put us to severe trouble (by their weeping)." He said: "Return and forbid them." He went and came back once again and said to him the same. He said: "Go and forbid them and if they insist throw dust into their mouths." I said to myself: "May Allâh put down your nose in dust! By Allâh, you neither relieved The Messenger of Allâh [peace be upon him] of the trouble nor obeyed his command." I knew that he would not throw dust into their mouths⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr that he said: When the army approached the vicinities of Madînah The Messenger of Allâh [peace be upon him] and the Muslims received them.

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narration of Al-Bukhârî on the authority of Anas goes as follows: The Messenger of Allah [peace be upon him] informed the people about the death of Zayd, Ja'far and Ibn Rawâha before the news of their death reached them. He said, as his eyes were flowing with tears: "Zayd took the flag and was martyred; then Ja'far took the flag and was martyred; and then Ibn Rawâha took the flag and was martyred. Finally the flag was taken by one of Allâh's Swords (Khâlid Ibn Al-Walid) whom Allah gave victory." No. 1246, 2798, 3063, 3757, 4262.

- (1) As-Sîrah An-Nabawiyyah, 3:475; Ar-Rawd Al-Ânif, 4:129; Majma' Az-Zawâid, no. 10225; Musnad Ahmad, no. 27131, 27845; Dalâ'il An-Nubuwwah, no. 1710; Jâmi' Al-Ahâdith, no. 42885; Al-Mu'jam Al-Kabîr, no. 19860; and a part of it is narrated in Sunan Ibn Mâjah, no. 1611; Sunan Abu Dâwûd on the authority of 'Abdullâh Ibn Ja'far, no. 3132.
- (2) Sahîh Al-Bukhârî, no. 4263; At-Tabaqât, 4:40-41; Ar-Rawd Al-Ânif, 4:126; Al-Maghâzi, 1:767; Musnad Ahmad, no. 26406; Musannaf Ibn Abu Shaybah, no. 36967; Jâmi' Al-Ahâdith, no. 43400; Al-Mustadrak, no. 4349.

The children also went running to receive them and The Messenger of Allâh [peace be upon him] was riding a mount. He said: "Take and carry the children and give me the child of Ja'far." 'Abdullâh Ibn Ja'far was brought to him and he took and embraced him. The people started to throw handfuls of dust at the army and say: "O escapees! You have fled from the battlefield in the Cause of Allâh." The Messenger of Allâh [peace be upon him] replied: "They are not escapees: but they are the attackers Allâh willing⁽¹⁾."

Ibn Ishâq says: It is narrated on the authority of Umm Salamah [Allâh be pleased with her] that she said to the wife of Salamah Ibn Hishâm Ibn Al-'Âs Ibn Al-Mughîrah: "Why do I not see Salamah attending the congregational prayers with The Messenger of Allâh [peace be upon him] and the Muslims?" she said: "He could not dare to do: whenever he came out the people would cry at his face: "O escapees! You have fled from the battlefield in the Cause of Allâh." At the end he sat at home⁽²⁾."

Ibn Hishâm says: It is narrated on the authority of Az-Zuhri that he said: Then, the Muslims appointed Khâlid Ibn Al-Walîd as their commander and Allâh Almighty granted them victory at his hand; and he remained their commander till they returned to The Messenger of Allâh [peace be upon him] in Madînah safely.

The Conquest Of Makkah In Ramadân 8 A.H.

A short time before Ramadân 8 A.H., Banu Bakr, the allies of the

(1) Târikh At-Tabari, 2:152; As-Sîrah An-Nabawiyyah, 3:469; Ar-Rawd Al-Ânif, 4:130; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1718. However, Ibn Kathîr is of the opinion that Ibn Ishâq was mistaken when he thought that those whom the Muslims received by throwing dust at their faces were the entire army: they were only a part of it who fled away and left the rest of the army who were made victorious by Allâh Almighty at the hands of Khâlid Ibn Al-Walîd as The Messenger of Allah [peace be upon him] told from over the pulpit. 'Abdullâh Ibn 'Umar was one of those who ran away according to his narration: I was in a certain military expedition when the people were put to trouble and retreated, and I was one of them. When we emerged (and gathered) we said (to one another): "What would we do since we fled away from the hostile array, and thus incurred Allâh's wrath upon ourselves?" then, we said: "Let's enter into Madînah and hide ourselves there, so that none would be able to see us." Then, when we entered Madînah, we said: "Let's display ourselves to the Messenger of Allâh [peace be upon him]: if there is repentance for us, we shall stay, otherwise, we should go back." We sat in expectation for the Messenger of Allâh [peace be upon him] before the Morning Prayer, and when he came out we stood and went towards him and said: "We're the escapees (from the battlefield)." On that he came towards us and said: "Nay, you're rather these who return (to fight after wheeling away)." We then came close to him and kissed his hand. Then he said: "I'm (your troop, as well as I'm) the troop of all the Muslims." [Sunan Abu Dâwûd, no. 2647]

(2) See Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1719.

Quraysh, attacked Khuzâ'ah, the allies of The Messenger of Allâh [peace be upon him] according to the terms of Hudaibiyah peace treaty at a well of water belonging to them lower of Makkah called Al-Watîr. There were hostilities and retaliations between both tribes since the pre-Islamic days before Islam came and engaged the people from that for some time. When it was the armistice Banu Bakr availed themselves of the opportunity to take their retaliation from Khuzâ'ah. Nawfal Ibn Mu'âwiyah Ad-Dayli, the leader of Banu Dayl- a branch of Banu Bakr - set out and lay in wait of Khuzâ'ah at night while they were at Al-Watîr and killed a man from them and both went on fighting. The Quraysh supplied Banu Bakr with weapons and men and forced Khuzâ'ah to enter the Sanctuary. Banu Bakr said: "O Nawfal! We have now entered the Sanctuary. So, observe your God." He said: "Today there is no god! O Banu Bakr! Take your retaliation. No doubt, since you steal in the Sanctuary, would you not take your retaliation there?" when Khuzâ'ah entered Makkah they took shelter in the house of Budayl Ibn Warqâ' and the house of Râfi', a freed slave of him.

When Banu Bakr and the Quraysh attacked Khuzâ'ah as such, and they were the allies of The Messenger of Allâh [peace be upon him], a man from Khuzâ'ah called 'Amr Ibn Sâlim left for Madînah to meet The Messenger of Allâh [peace be upon him]. He stood near him while he was sitting among the people in the masjid and loudly recited some poetic verses in which he reminded him of the alliance between the Muslims and Khuzâ'ah, and how they were taken aback by Banu Bakr and the Quraysh in violation of the Hudaibiyah peace treaty concluded between The Messenger of Allâh [peace be upon him] and the Quraysh. On that The Messenger of Allâh [peace be upon him] said: "You would receive our help O 'Amr Ibn Sâlim." Then a cloud from the sky appeared to The Messenger of Allâh [peace be upon him] thereupon he said: "This cloud is the commencement of support to Banu Ka'b⁽¹⁾."

At the same time Budayl Ibn Warqâ' in the company of some people from Khuzâ'ah went out to The Messenger of Allâh [peace be upon him] in Madînah and told him how they were attacked and how the Quraysh backed Banu Bakr against them and then returned to Makkah. The Messenger of Allâh [peace be upon him] said to the people: "It seems that Abu Sufyân would come soon to confirm the peace treaty and prolong the term of the armistice." On their way of return to Makkah, Budayl Ibn Warqâ' and his Companions met Abu Sufyân Ibn Harb in 'Ufân having been dispatched by the Quraysh to The Messenger of Allâh [peace be upon

(1) Maghâzi Al-Wâqidi, 1:803.

him] to confirm the peace treaty and prolong the term of the truce, for fear of the adverse consequences of what they had done. Abu Sufyân asked him where he had come from, thinking he had gone to The Messenger of Allâh [peace be upon him]. He said: "I have been with those of Khuzâ'ah towards the direction of the seashore and the middle of that valley." He asked him: "Have you not gone to Muhammad?" he answered in the negative. Abu Sufyân said: "If Budayl has come from Madînah, he would have foddered his camels with the date stones." He went to the kneeling place of his mount and rumbled the dung in his hand, and found the traces of date-stones of Madînah, and said: "I swear by God that Budayl has visited Muhammad."

Abu Sufyân continued his journey till he came to The Messenger of Allâh [peace be upon him] in Madînah. He entered upon his daughter Umm Habîbah, the wife of The Messenger of Allâh [peace be upon him] and when he intended to sit on the bed of The Messenger of Allâh [peace be upon him] she folded it and withdrew from underneath him. He said: "O daughter! I do not know whether you regard me unfit for this bed or regard it unfit for me." She said: "It is the bed of The Messenger of Allâh [peace be upon him] and you are a filthy polytheist and I do not like that you should sit on it." He said: "O my daughter! By Allâh, you had been befallen by evil since you left me."

He went to The Messenger of Allâh [peace be upon him] and talked to him and The Messenger of Allâh [peace be upon him] gave him no reply. He went to Abu Bakr and asked him to use his good offices with The Messenger of Allâh [peace be upon him] and Abu Bakr rejected to do. He went to 'Umar Ibn Al-Khattâb and talked to him and he said: "Would I intercede for you with The Messenger of Allâh [peace be upon him]? By Allâh, were I to find nothing but dust I would strive against you with it." He went to 'Ali Ibn Abu Tâlib along with his wife Fâtimah the daughter of The Messenger of Allâh [peace be upon him] and her son Al-Hasan Ibn 'Ali. He said: "O 'Ali! You are the closest to me in kinship. I have come for a certain need and am afraid I would return with failure. So please intercede for me with The Messenger of Allâh [peace be upon him]." He said: "Woe to you O Abu Sufyân! By Allâh, the Messenger of Allâh [peace be upon him] decided to do a thing and we could not talk to him about it."

He turned his face to Fâtimah and said: "O daughter of Muhammad! Would you order this child of yours to grant protection to the people thereby he would be the chief of the Arabs to the end of time?" She said: "By Allâh, my child has not attained such a position as to give protection to the people, and none could grant protection to anyone against The

Messenger of Allâh [peace be upon him].” He said: “O Abu Al-Hasan! I see that things has worsened upon me. So advise me.” He said: “By Allâh, I do not know you could do anything that may avail you. Anyway you are the chief of Banu Kinânah. Stand and grant protection to the people and then return to your land.” He said: “Do you think this would avail me even in the least?” he said: “No, by Allâh, I do not think so, but I do not find for you anything other than this.”

Abu Sufyân stood in the masjid and said: “O people! I have granted protection to the people.” Then he rode his camel and went back to Makkah. When the people of Quraysh asked him about the matter he said: “I went to Muhammad and talked to him and by Allâh he gave me no reply. I went to (Abu Bakr) Ibn Abu Quhâfah and talked to him and found no good with him. I came to ‘Umar Ibn Al-Khattâb and found him stronger in enmity. Then I went to ‘Ali Ibn Abu Tâlib and he was the most lenient and he suggested to me to do something and I did it; and by Allâh, I do not know whether or not it would avail me.” They asked: “What has he suggested to you to do?” he said: “To grant protection to the people; and I did accordingly.” They asked: “Has Muhammad authorized that?” he answered in the negative. They said: “Woe to you! The man seems to have played with you. That would not avail you even in the least.” He said: “No, by Allâh, I have found no way but to do so.”

The Messenger of Allâh [peace be upon him] ordered the people to get ready and commanded his family to prepare his equipment. Abu Bakr entered upon her daughter ‘Â’ishah while she was moving some articles of equipment of The Messenger of Allâh [peace be upon him] and asked her: “O daughter! Has The Messenger of Allâh [peace be upon him] ordered you to prepare his equipment?” she answered in the affirmative and told him to get ready. He further asked: “Where does he intend to go?” she said: “By Allâh, I do not know.”

The Messenger of Allâh [peace be upon him] informed the people that he was going to Makkah and ordered them to take it seriously and get ready. He said: “O Allâh! Keep away the spies and news from the Quraysh till we take them by surprise in their city.” The people thus started to get ready⁽¹⁾.

The Story Of Hâtib Ibn Abu Balta'ah

Ibn Ishâq says: It is narrated on the authority of ‘Urwah Ibn Az-Zubayr and others that they said: When The Messenger of Allâh [peace be upon

(1) Târîkh At-Tabari, 2:155; As-Sîrah An-Nabawiyyah, 3:535; ‘Uyûn Al-Athar, 2:184; Ar-Rawd Al-Ânif, 4:149; Al-Iktifâ’, 2:179.

him] decided to march towards Makkah Hâtib Ibn Abu Balta'ah wrote a letter to the Quraysh people informing them about the decision of The Messenger of Allâh [peace be upon him] to proceed on to conquer Makkah, and handed it over to a woman, claimed to be from Muzaynah, or Sârah, the freedwoman of one of Banu 'Abd-Al-Muttalib, and asked her to convey it to the Quraysh and gave her a sum of money. She put it in her head and tied her braids over it and then went out with it.

Meanwhile the revelation came from the heaven to The Messenger of Allâh [peace be upon him] about the matter. The Messenger of Allâh [peace be upon him] sent both 'Ali Ibn Abu Tâlib and Az-Zubayr Ibn Al-'Awwâm [Allâh be pleased with them] and said to them: "Catch up a woman whom Hâtib Ibn Abu Balta'ah gave a letter to convey to the Quraysh warning them of our decision to march towards them." They rode and were able to catch up with her at Rawdat Khâkh and asked her to dismount and searched for the letter in her luggage and found nothing. On that 'Ali Ibn Abu Tâlib said to her: "I swear by Allâh that neither The Messenger of Allâh [peace be upon him] nor we told a lie. You should bring out the letter to us otherwise we would strip you off your clothes." When she saw he was serious she ordered him to turn away his sight and she loosened her braids and brought out the letter and gave it to him.

They brought it to The Messenger of Allâh [peace be upon him] who invited Hâtib Ibn Abu Balta'ah and asked him about the reason for that. He said: "O Messenger of Allâh! By Allâh, I believe in Allâh and His Messenger and have never changed my religion. But I have no people nor a clan to protect my property and family in Makkah, so I wanted to do them some favor in order that they might look after my family and property." The Prophet [peace be upon him] said: "Hâtib has told the truth." 'Umar Ibn Al-Khattâb said: "Allow me to chop off his head as he has done hypocrisy." The Prophet [peace be upon him] said to him: "Who knows, perhaps Allâh has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you.'"

On that occasion Allâh Almighty revealed (what means): {O you who believe! Take not My enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because you believe in Allâh your Lord! If you have come out to strive in My Way and to Seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that you conceal and all that you reveal. And any of you that does this has strayed from the Straight Path. ... There is for

you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever you worship besides Allâh: we have rejected you, and there has arisen, between us and you, enmity and hatred forever, unless you believe in Allâh and Him alone."} [Al-Hashr 1-4]⁽¹⁾

The March Towards Makkah

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that he said: When ten nights elapsed out of Ramadân The Messenger of Allâh [peace be upon him] proceeded on and appointed Abu Ruhm: Kulthûm Ibn Husayn Ibn ‘Utbah Ibn Khalaf to take care of the affairs of the Muslims in Madînah. The Messenger of Allâh [peace be upon him] observed fast and so did the Muslims till when he reached Al-Kudayd between ‘Usfân and Amaj he left fasting and the Muslims followed him⁽²⁾.

Then he came to Marr Ath-Thahrân in ten thousand of the Muslims including the Muhâjirûn and Ansâr, Sulaym and Muzaynah and others. When The Messenger of Allâh [peace be upon him] arrived at Marr Ath-Thahrân no news had reached the Quraysh about his plan. During those nights, Abu Sufyân Ibn Harb, Hakîm Ibn Hizâm and Budayl Ibn Warqâ’ came out in search for any news. Al-‘Abbâs Ibn ‘Abd-Al-Muttalib had previously met The Messenger of Allâh [peace be upon him] on the way at Al-Juhfah emigrating with his family and children; and before that he was in Makkah, in charge of Siqâyah and The Messenger of Allâh [peace be upon him] was pleased with him according to the narration of Az-Zuhri.

Both Abu Sufyân Ibn Al-Hârith Ibn ‘Abd-Al-Muttalib and ‘Abdullâh Ibn Abu Umayyah Ibn Al-Mughîrah also came to meet The Messenger of Allâh [peace be upon him] in Niq Al-‘Uqâb between Makkah and Madînah and sought to be admitted to him. Umm Salamah [Allâh be pleased with her] used her good offices with him saying: "O Messenger of Allâh! The son of your paternal uncle (Abu Sufyân Ibn Al-Hârith) and the son of your paternal aunt and relative (‘Abdullâh Ibn Abu Umayyah) seek your permission to meet you." He said: "I have no need for them now. As for

(1) Sahîh Al-Bukhârî, no. 2845, 3007, 4025, 4608, 4890; Sahîh Muslim, no. 2494; Târikh At-Tabari, 2:155; As-Sîrah An-Nabawiyyah, 3:537; Ar-Rawd Al-Ânif, 4:150; Al-Maghâzi, 1:798; ‘Uyûn Al-Athar, 2:185; Musnad Al-Bazzâr, no. 197 1:306; Musnad Ahmad, no. 600,

(2) Musnad Ahmad, no. 2350, 2434; As-Sîrah An-Nabawiyyah, 3:539; Ar-Rawd Al-Ânif, 4:152; Majma‘ Az-Zawâ’id, no. 10233; Al-Mu‘jam Al-Kabîr, no. 7115; Dalâ’il An-Nubuwwah, no. 1764.

the son of my paternal uncle, he has violated my honor; and the son of my paternal aunt and relative has abused me in Makkah.” When the news reached them Abu Sufyân, who had with him one of his children, said: “By Allâh, he should admit me otherwise I would take hold of the hand of this child and wander on the land till we die out of hunger and thirst.” Having been informed about that The Messenger of Allâh [peace be upon him] sympathized for them and admitted them. They entered upon him and embraced Islam.

Conversion Of Abu Sufyân Ibn Harb To Islam

Al-‘Abbâs narrated that he exclaimed and swore by Allâh Almighty that if The Messenger of Allâh [peace be upon him] entered Makkah by force before the Quraysh would ask him for security, this would be their destruction to the end of time. He rode the she-mule of The Messenger of Allâh [peace be upon him] seeking someone to convey the news to the Makkans to set out to The Messenger of Allâh [peace be upon him] to obtain security before he would enter by force. Meanwhile, Abu Sufyân, Hakîm Ibn Hizâm and Budayl Ibn Warqâ’ left Makkah scouting for news. When Abu Sufyân saw the fires he said in astonishment that he had never seen so many fires as were lit that night and that he had never seen so many soldiers as those who were there. In response to him, Budayl said that it was probably the Khuzâ’ah tribe flared by war. Abu Sufyân said that Khuzâ’ah was not powerful enough to have such fires and soldiers.

Al-‘Abbâs heard their voices and recognized them. He called Abu Sufyân by his nickname, Abu Hanthalah, and Abu Sufyân responded: “Yes Abu Al-Fadl! What is the matter let my father and mother sacrifice their lives for you?” he said: “Woe to you, Abu Sufyân. The Messenger of Allâh [peace be upon him] is coming with people. It is an impending disaster for the Quraysh.” Abu Sufyân asked what they should do, to which he said: “By Allâh, if The Messenger of Allâh [peace be upon him] seizes you, he will strike your neck, so ride behind me on this she-mule until I take you to him and ask him to grant you security.” He rode behind him and his two friends returned.

Al-‘Abbâs added: “While I was on my way to The Messenger of Allâh [peace be upon him] every time I passed by a fire, people would ask who I was; and whenever they saw the she-mule of The Messenger of Allâh [peace be upon him] and I was mounting it, they would say that it was the she-mule of The Messenger of Allâh [peace be upon him] ridden by his paternal uncle. When I passed by the fire of ‘Umar Ibn Al-Khattâb he asked who I was. He stood up and came to me, and when he saw Abu Sufyân behind me

he said: "Abu Sufyân! The enemy of Allâh! Praise be to Allâh Who enabled us to seize you without a covenant."

He hurried to The Messenger of Allâh [peace be upon him] and I rode the she-mule and preceded him in the same way as a slow she-mule precedes a slow-paced man. I dismounted from the she-mule and entered upon The Messenger of Allâh [peace be upon him] by the time 'Umar had entered upon him and said: "O Messenger of Allâh, this is Abu Sufyân available to us without a covenant, so let me strike his neck." Al-'Abbâs said: "O Messenger of Allâh, I have granted him security." I then sat to The Messenger of Allâh [peace be upon him] and took hold of his head and decided that none should talk to him in private this night but I.

When 'Umar insisted, I said: "Be Patient 'Umar! By Allâh, were he to be from Banu 'AdiyyIbn Ka'b, you would not have said that, and you now do what you do simply because you know that he is one of Banu 'Abd Manâf." 'Umar replied: "Keep patient 'Abbâs. By Allâh, the day you embraced Islam was dearer to me than the conversion of Al-Khattâb (my father) to Islam had he embraced Islam, just because I was certain that your conversion to Islam was dearer to The Messenger of Allâh [peace be upon him] than the conversion of Al-Khattâb to Islam had he embraced Islam. That is all." The Messenger of Allâh [peace be upon him] said to me: "O 'Abbâs, take him to your site and bring him to me in the morning."

Al-'Abbâs added: I took him with me and he spent the night in my tent and when morning came, I took him to The Messenger of Allâh [peace be upon him] and when he saw him, he said: "Woe to you, Abu Sufyân. Is it not time for you to learn that there is none worthy of worship except for Allâh?" Abu Sufyân said: "May my father and mother be sacrificed for you. How generouss, compassionate and maintainer of kinship ties are you! By Allâh, I believe that if there was another god besides Allâh he would have given me benefit." The Messenger of Allâh [peace be upon him] said: "Woe to you, Abu Sufyân. Is it not time for you to learn that I am the messenger of Allâh?" Abu Sufyân said: "May my father and mother be sacrificed for you. How generouss, compassionate and maintainer of kinship ties are you! By Allâh, I still have some doubts about this." Al-'Abbâs said: "Woe to you, embrace Islam and pronounce the testimony of faith before your head is chopped off." Abu Sufyân pronounced the testimony of the truth and embraced Islam.

Al-'Abbâs said: I said: "O Messenger of Allâh! Abu Sufyân is a man who loves pride, so give something to him." The Messenger of Allâh [peace be upon him] said: "Indeed! Anyone who enters the house of Abu Sufyân is safe, and anyone who locks himself in his house is safe, and anyone who

enters the Masjid is safe.” When Al-‘Abbâs wanted to leave, The Messenger of Allâh [peace be upon him] ordered him to keep Abu Sufyân there in the strait of the valley so that he would see the soldiers of Allâh passing. Al-‘Abbâs said: “I set out until I kept him where The Messenger of Allâh [peace be upon him] ordered me. The tribes passed one after the other carrying their standards. Every time a tribe passed, Abu Sufyân would ask which tribe that was. Sulaym passed and then Muzaynah, to which he did not pay much attention.

Then The Messenger of Allâh [peace be upon him] passed in his green battalion including the Muhâjirûn and Ansâr, who were clad in armor and nothing but the pupils of their eyes showed. Abu Sufyân was amazed and asked me who those people were. I told him that they were The Messenger of Allâh [peace be upon him] leading Muhâjirûn and Ansâr. Abu Sufyân said: “Indeed, no one could stand up to them. O Abu Al-Fadl, by Allâh, the sovereignty of your nephew is now great.” I said to him: “O Abu Sufyân! That is the Prophethood.” He said: “Yes, it is so.” I said: “Then save your people.”

When Abu Sufyân reached Makkah he cried at the top of his voice: “O assembly of Quraysh! Muhammad has come to you with force which you have no power to resist. Indeed! Anyone who enters the house of Abu Sufyân is safe.” Hind Bint ‘Utbah stood up to him and caught hold of his mustache and said: “Kill this foolish fat man! Defaced be he for a forerunner of his people!” he said: “Woe to you! Let not this woman delude you about yourselves. He has come to you with force which you have no power to resist. Whoever enters the house of Abu Sufyân is safe.” They said: “May Allâh kill you! How should your house avail us?” he said: “And whoever locks himself in his house is safe, and whoever enters the Masjid is safe.” Thus the people dispersed and some went to their houses and others to the Masjid⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn Abu Bakr that when The Messenger of Allâh [peace be upon him] arrived in Dhu-Tuwa he stood on his mount wrapping his head with the side of a red Hibrah and lowering his head out of humbleness towards Allâh Almighty Who honored him with that great conquest and victory so much that his beard was about to touch the middle of the saddle⁽²⁾.

(1) As-Sîrah An-Nabawiyyah, 3:549-551; Ar-Rawd Al-Ânif, 4:155; ‘Uyûn Al-Athar, 2:187-189; Subul Al-Huda War-Rashâd, 5:217-218; Zâd Al-Ma‘âd, 3:347-348.

(2) As-Sîrah An-Nabawiyyah, 3:555; Ar-Rawd Al-Ânif, 4:159; Al-Iktifâ’, 2:184. The same is narrated on the authority of Anas: Dalâ’il An-Nubuwwah, no. 1806; Al-Mustadrak, no. 4336.

Conversion Of Abu Quhâfah To Islam

It is narrated on the authority of Asmâ' Bint Abu Bakr [Allâh be pleased with them] that she said: When The Messenger of Allâh [peace be upon him] stood at Dhu-Tuwa Abu Quhâfah said to one of his young daughters: "O daughter! Make me stand on the top of Abu Qubays mountain." He was blind. She made him stand on the top of the mountain and he asked her: "What are you seeing?" she said: "I am seeing multitudes of people." He said: "Those are the horsemen." She said: "I am also seeing a man running ahead of those multitudes moving forward and backward." He said: "O my daughter! This is the commander of the horsemen." She said: "By Allâh, the multitudes of people have become widespread." He said: "By Allâh then, the horsemen have been driven. Take me quickly to the house." She got down with him and he was received by the horsemen. She was putting on a necklace of silver which was cut off and taken from her by one of the men.

She added: When The Messenger of Allâh [peace be upon him] entered Makkah and sat in the Masjid, Abu Bakr brought his father to him. Seeing him, the Prophet [peace be upon him] said: "Why have you not left the old man at home until I would go to him?" Abu Bakr said: "O Messenger of Allâh! It is he who should go to you not you to him." The Prophet [peace be upon him] let the old man sit before him, rubbed his chest and asked him to embrace Islam. The old man did. The head of Abu Bakr's father was covered with white hair, so The Messenger of Allâh [peace be upon him] said: "Dye his hair with a different color."

Then Abu Bakr took hold of the hand of his sister and stood and addressed the people saying: "I beseech you by Allâh and Islam to restore to my sister her necklace." None responded to his entreaty. On that he said to his sister: "O sister! Expect (the reward of losing) your necklace with Allâh Almighty. By Allâh, the honesty has become little among the people in those days⁽¹⁾."

When The Messenger of Allâh [peace be upon him] divided his army in Dhu-Tuwa he ordered Az-Zubayr Ibn Al-'Awwâm, the leader of the left wing to enter Makkah from Kudâ, and Sa'd Ibn 'Ubâdah to enter from Kadâ'. When Sa'd was about to enter he said: "Today is the day of the great battle. Today the sanctity will be made lawful." A man from among the

(1) As-Sirah An-Nabawiyyah, 3:558; Ar-Rawd Al-Ânif, 2:159; Al-Maghâzi, 1:825; Majma' Az-Zawâ'id, no. 10243; Musnad Ahmad, no. 27001; Sahîh Ibn Hibbân, no. 7208; Sunan Al-Bayhaqi Al-Kubra, 18062; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 1845; Al-Mu'jam Al-Kabîr, no. 19722; Al-Mustadrak, no. 4363.

Muhâjirûn, thought to be 'Umar Ibn Al-Khattâb, heard it and said to The Messenger of Allâh [peace be upon him]: "O Messenger of Allâh! Do you not hear what Sa'd Ibn 'Ubâdah is saying? We do not feel safe lest he would attack the people of Quraysh." The Messenger of Allâh [peace be upon him] said to 'Ali Ibn Abu Tâlib: "Catch up with him and take the flag from him and be the commander of those to enter Makkah."

The Messenger of Allâh [peace be upon him] also ordered Khâlid Ibn Al-Walîd to enter from Layt, lower of Makkah, and he was the commander of the right wing which included the tribes of Aslam, Sulaym, Ghifâr, Muzaynah, Juhaynah and others. Abu 'Ubaydah Ibn Al-Jarrâh along with a group of Muslims were ahead of The Messenger of Allâh [peace be upon him] on his way to Makkah. The Messenger of Allâh [peace be upon him] entered Makkah from Adhâkhir till he reached the upper part of Makkah where his tent was pitched up.

At the same time, Safwân Ibn Umayyah, 'Ikrimah Ibn Abu Jahl and Suhayl Ibn 'Amr had previously mobilized some people in Khandamah to fight the Muslims. A short time before The Messenger of Allâh [peace be upon him] entered Makkah, Himâs Ibn Qays Ibn Khâlid was busy with preparing his war equipment to use in fighting The Messenger of Allâh [peace be upon him] and the Muslims. His wife asked him: "Why are you preparing your war equipment as I am seeing?" he said: "To fight Muhammad and his Companions." She said: "By Allâh, I think none could stand up to resist Muhammad and his Companions." He said: "I expect to make some of them your servants."

Then he attended the Khandamah along with Safwân, Suhayl and 'Ikrimah. They met the battalion of Khâlid Ibn Al-Walîd and there was a skirmish between them which ended with the defeat and retreat of the polytheists who had between twelve and thirteen losses. Himâs retreated and went to his wife and said to her: "Close the door of the house on me." She asked him about what he had promised her, and he told her that were she to see how strong men like Safwân and 'Ikrimah fled and the Muslims fought fiercely and courageously, she would not have blamed him.

The Prophet's Command To Kill Some Polytheists

The Messenger of Allâh [peace be upon him] had already recommended his appointed leaders not to fight but those who would attack them. Therefore, he gave them a list of names to be killed even if they were found under the curtains of the Ka'bah. They included:

'Abdullâh Ibn Sa'd, the brother of Banu 'Âmir Ibn Lu'ayy. He was a

Muslim and one of the scribes of the divine revelation for The Messenger of Allâh [peace be upon him] before he renegaded to polytheism and escaped to Makkah. When The Messenger of Allâh [peace be upon him] conquered Makkah he fled to 'Uthmân Ibn 'Affân, his foster-brother who hid him till he brought him to The Messenger of Allâh [peace be upon him] after the people felt rest, and sought security for him. It is pretended that The Messenger of Allâh [peace be upon him] kept silent for a long time before he gave him security. When 'Uthmân left him he said to these round him from among his Companions: "I have kept silent for a long time so that anyone of you would stand up and chop off his head." A man from the Ansâr said to him: "Why have you not beckoned to me O Messenger of Allâh?" The Messenger of Allâh [peace be upon him] said: "No doubt, the Prophet never kills by beckoning." He embraced Islam and was appointed in charge of a public office by 'Umar Ibn Al-Khattâb and 'Uthmân Ibn 'Affân after him⁽¹⁾.

'Abdullâh Ibn Khatal, a man from Banu Taym Ibn Ghâlib. He was a Muslim and The Messenger of Allâh [peace be upon him] sent him to collect the Zakâh of some people along with a man from the Ansâr and a Muslim servant to serve him. He halted at a certain place and ordered his servant to slaughter a male-goat and prepare food for him. He slept and when he got up he found that the servant had done nothing, thereupon he attacked and killed him and renegaded to polytheism.

He had two songstresses called Fartana and her companion, who used to lampoon The Messenger of Allâh [peace be upon him] with their songs. The Messenger of Allâh [peace be upon him] ordered that they should be killed along with him. He was killed by both Sa'îd Ibn Hurayth Al-Makhzûmi and Abu Barzah Al-Aslami. One of his two songstresses was killed and the other escaped till her security was sought from The Messenger of Allâh [peace be upon him] and he gave her security.

Al-Huwayrith Ibn Nuqaydh Ibn Wahb Ibn 'Abd Ibn Qusayy. He was one of those who caused severe harm to The Messenger of Allah [peace be upon him] in Makkah. According to the narration of Ibn Hishâm, Al-'Abbâs Ibn 'Abd-Al-Muttalib transported both Umm Kulthûm and Fâtimah, the daughters of The Messenger of Allâh [peace be upon him] from Makkah to Madînah, and on the way this Al-Huwayrith poked their mounts and threw them on the ground. He was killed by 'Ali Ibn Abu Tâlib.

Miqyâs Ibn Subâbah. The Messenger of Allâh [peace be upon him] ordered that he should be killed because he killed the Ansâri Muslim who

(1) Ar-Rawd Al-Ânif, 4:167; Al-Iktifâ', 2:186.

killed his brother by mistake and returned to the Quraysh as a polytheist. He was killed by Numaylah Ibn ‘Abdullâh, his clansman.

Sârah, a freedwoman belonging to a man of Banu ‘Abd-Al-Muttalib. (It was she with whom Hâtib sent the letter to the Quraysh). She was among those who harmed The Messenger of Allah [peace be upon him] much in Makkah. Her security was sought from The Messenger of Allâh [peace be upon him] and she was granted security and lived till the era of ‘Umar Ibn Al-Khattâb.

‘Ikrimah Ibn Abu Jahl fled to Yemen and his wife Umm Hakîm Bint Al-Hârith Ibn Hishâm embraced Islam and sought his security from The Messenger of Allâh [peace be upon him] and when he gave him security she went out to Yemen in pursuit of him till she brought him to The Messenger of Allâh [peace be upon him] and he embraced Islam.

Umm Hânî’ Bint Abu Tâlib granted security to two men. It is narrated on the authority of Abu Murrah, the freed slave of ‘Aqîl Ibn Abu Tâlib that Umm Hânî’ said: When The Messenger of Allâh [peace be upon him] came to the upper part of Makkah two men of my in-laws from Banu Makhzûm fled to me (and she was the wife of Hubayrah Ibn Abu Wahb Al-Makhzûmî). ‘Ali Ibn Abu Tâlib, my brother, entered upon me and swore by Allâh that he would kill them. I closed in the door upon them and went direct to The Messenger of Allâh [peace be upon him] and he was taking bath from a bowl and the traces of dough were visible in it, and Fâtimah, his daughter, was screening him with his garment. When he finished he took his garment and wrapped himself with it and performed eight rak‘ahs for Duha prayer. He then faced me and said: “Welcome to you Umm Hânî’! what has led you to come?” I told him the story of the two men and what ‘Ali intended to do, thereupon he said: “We have granted security and protection to those whom you grant security and protection. Let not ‘Ali kill them⁽¹⁾.” According to Ibn Hishâm, those were Al-Hârith Ibn Hishâm and Zuhayr Ibn Abu Umayyah Ibn Al-Mughîrah.

Giving The Key Of Ka‘bah To ‘Uthmân Ibn Talhah

It is narrated on the authority of Safiyyah Bint Shaybah that when the Messenger of Allâh [peace be upon him] became stable in Makkah and the people calmed down, he went to the House where he performed Tawâf round it seven times, while he was riding his mount, pointing to the Corner of the Black (Stone) with a bent-headed stick in his hand. When he finished

(1) Sahîh Al-Bukhârî no. 357, 3000; Sahîh Muslim, no. 336; Abu Dâwûd, no. 2763; At-Tirmidhî, no. 1579; At-Tabaqât, 2:145; Siyar A‘lâm An-Nubalâ’, 2:313.

his Tawâf, he invited 'Uthmân Ibn Talhah, from whom he took the key of the Ka'bah. Then, it was opened to him, and he entered, where he found (the statue of) a bird, which he broke with his hand and threw away. Then, he stood at the gate of the Ka'bah, while the people were gathering to him in the masjid⁽¹⁾.

Ibn Ishâq says: Some knowledgeable men told me that the Messenger of Allâh [peace be upon him] stood by the door of the Ka'bah and said: "There is no deity but Allâh, with Whom there is no partner. He has been true to His Promise, given victory to His servant, and He Alone has caused the confederates (of infidels) to be defeated. Behold! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath those feet of mine (i.e. has been cancelled), except for Sadânah (the custodianship of the House) and Siqâyah (supplying the pilgrims with water). Beware! The blood-money of a person killed by mistake, i.e. with a whip or a stick, should be intensified: one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs. O assembly of Quraysh! No doubt, Allâh has removed from you the fanaticism of Jâhiliyyah and the boasting because of forefathers. All of you are from the offspring of Âdam, and Âdam was created from dust." He recited (what means): {O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allâh is (he who is) the most righteous of you. And Allâh has full Knowledge and is well-acquainted (with all things).} [Al-Hujurât 13]⁽²⁾

The Messenger of Allah [peace be upon him] said: "O assembly of Quraysh! What do you think I am going to do with you?" they said: "Good! You are but a generous brother and the son of a generous brother." On that he [peace be upon him] said: "Go: you are free."

Then, the Messenger of Allâh [peace be upon him] sat in the masjid and 'Ali Ibn Abu Tâlib got up and went to him, while the key of the Ka'bah was in his hand, and said to him: "Combine to us Sadânah and Siqâyah, O Messenger of Allâh, Allâh's blessing and peace be upon you!" the Messenger of Allâh [peace be upon him] said: "Where is 'Uthmân Ibn Talhah?" he was invited to him, to whom he said: "Here you are your key O

(1) As-Sîrah An-Nabawiyyah, 3:569; Ar-Rawd Al-Ânif, 4:170; 'Uyûn Al-Athar, 2:199; Subul Al-Huda War-Rashâd, 5:239; Dalâ'il An-Nubuwwah, no. 1820. See the narration of Al-Bukhârî on the authority of 'Abdullâh Ibn 'Umar, no. 4289.

(2) Sunan Ibn Mâjah, no. 2628; Sunan An-Nasâ'i, no. 4799; Sunan Al-Bayhaqi Al-Kubra, no. 15775; Jâmi' Al-Ahâdith, no. 4574.

'Uthmân! Indeed, this day is a day of fulfillment (of trusts) and strengthening ties⁽¹⁾."

Ibn Hishâm says: It is narrated on the authority of Sufyân Ibn 'Uyaynah that The Messenger of Allâh [peace be upon him] said to 'Ali: "I give you only what benefits you rather than what afflicts you⁽²⁾."

Ibn Hishâm says: When The Messenger of Allâh [peace be upon him] entered the Ka'bah he saw in it the pictures of angels, and there was a picture of Abraham with the divinatory arrows in his hand thereupon he said: "May Allâh kill them! They made our Shaykh (Abraham) use the divinatory arrows even though he has nothing to do with them." Then he recited (what means): {Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allâh's (which is Islam), and he joined not gods with Allâh.} [Al 'Imrân 67] He [peace be upon him] then commanded that all those pictures be obliterated, and they were removed accordingly⁽³⁾.

Ibn Hishâm says: It is narrated on the same authority that The Messenger of Allâh [peace be upon him] entered the masjid along with Bilâl and then came out and Bilâl remained behind. 'Abdullâh Ibn 'Umar asked Bilâl where, and not how much, The Messenger of Allâh [peace be upon him] prayed inside the Ka'bah. Later on, whenever Ibn 'Umar entered the House, he would walk forward making the door to his back till there are three cubits between him and the wall and then pray, thereby seeking the very place designated to him by Bilâl⁽⁴⁾.

Ibn Hishâm says: It is narrated on the same authority that when The Messenger of Allâh [peace be upon him] entered the Ka'bah in the year of the conquest in the company of Bilâl he ordered him to pronounce Adhân, and 'Attâb Ibn Asîd, Al-Hârith Ibn Hishâm and Abu Sufyân Ibn Harb were sitting in the courtyard of the Ka'bah. On that 'Attâb said: "Verily, Allâh honored Asîd (by death) that he did not hear the like of this which may provoke his anger." Al-Hârith Ibn Hishâm said: "Were I know that he is on the truth I would have followed him." Abu Sufyân said: "I do not say anything: were I to say anything, those pebbles would tell about me." The Messenger of Allâh [peace be upon him] then came out to them and

(1) Al-Maghâzi, 1:833; As-Sîrah An-Nabawiyyah, 3:570; Ar-Rawd Al-Ânif, 4:171; 'Uyûn Al-Athar, 2:199; Jâmi' Al-Ahâdith, no. 42933.

(2) Maghâzi Al-Wâqidi, 1:834.

(3) Sahîh Al-Bukhârî on the authority of Ibn 'Abbâs, no. 4288. See also Ar-Rawd Al-Ânif, 2:172; Al-Maghâzi, 1:834.

(4) Sahîh Al-Bukhârî, no. 397, 468, 504, 506, 4289; Sunan Al-Bayhaqi Al-Kubra, no. 3600;

informed them about what they had said. Both Al-Hârith and ‘Attâb said: “We testify that you are the Messenger of Allâh. By Allâh none with us has heard that from us in order to say that he told you.”

Prohibition Of Fight Inside The Sanctuary

It is narrated on the authority of Abu Sandar Al-Aslami from a man of his people that he said: We had a man called Ahmar and he was the strongest and the bravest among us, and whenever he slept he would snore very loudly that his place would not be hidden from anyone, and whenever his people were taken aback they would cry at him: “O Ahmar!” thereupon he would rise like a lion which nothing could stand up to resist. Anyway, he was taken by surprise and killed by Ibn Al-Athwa‘ Al-Hudhali.

When it was the year of conquest Ibn Al-Athwa‘ came and entered Makkah to ask about the news and he was still a polytheist. Seeing him, those of Khuzâ‘ah surrounded him and he was beside one of Makkah’s walls, asking him: “Are you the murderer of Ahmar?” he said: “Yes, I am the murderer of Ahmar.” Such being the case Khirâsh Ibn Umayyah came carrying the sword and told the people to let the man (Al-Hudhali). By Allâh, we thought that he wanted only to release the man from the people. When we released him he attacked him and stabbed him with the sword in his abdomen and killed him. The Messenger of Allâh [peace be upon him] ordered them saying: “O Khuzâ‘ah! Hold back your hands from killing because the killed ones have become numerous. You now have killed a man and I would pay the compensation of his blood.”

Ibn Ishâq says: It is narrated on the authority of Sa‘îd Ibn Al-Musayyab that he said: When the news reached The Messenger of Allâh [peace be upon him] about what Khirâsh Ibn Umayyah had done he said: “No doubt, Khirâsh is a killer,” criticizing his behavior.

Ibn Ishâq says: It is narrated on the authority of Abu Shurayh⁽¹⁾ that he said: “When ‘Amr Ibn Az-Zubayr⁽²⁾ came to Makkah to fight his brother

(1) ‘Amr Ibn Khuwaylid or Khuwaylid Ibn ‘Amr; or according to another narration, Ka‘b Ibn ‘Amr ir Hâni’ Ibn ‘Amr.

(2) The correct name is ‘Amr Ibn Sa‘îd Ibn Al-‘Âs Ibn Umayyah. He was a tyrant so much that his tyranny caused ‘Abd-Al-Malik Ibn Marwân to fear his evil for Makkah, thereupon he made a trick to kill him and he was killed. It was he who once delivered a Khutbah in Madinah on the pulpit of The Messenger of Allah [peace be upon him] during which his nose bled so profusely that the blood flowed underneath him; and that was the sign by which ‘Abd-Al-Malik came to know the interpretation of the Hadith of The Messenger of Allah [peace be upon him]: “It seems to me that there will be a tyrant belonging to the Umayyads whose nose will bleed on my pulpit so profusely that the blood will flow underneath him.” It seems that this mistake in

‘Abdullâh Ibn Az-Zubayr I went to him and said: “O this man! We were with The Messenger of Allâh [peace be upon him] when he conquered Makkah. When it was the next day the tribe of Khuzâ‘ah attacked and killed a man from Hudhayl and he was a polytheist. The Messenger of Allâh [peace be upon him] then stood and addressed us saying: “O people! No doubt Allâh has sanctified Makkah since the very day He created the heavens and the earth; and it is and will be a sanctuary till the Day of Judgement. So, it is unlawful for anyone who has faith in Allâh and the Last Day to shed blood in it or to cut off its trees. It was not made lawful for anyone before me, nor will it be made lawful for anyone after me. It has been made lawful for me only at present out of Allâh’s anger with its people, and now it has returned to be unlawful as it was. Let the attendant among you convey the news to the absent one among you.

If anyone tells you that The Messenger of Allâh [peace be upon him] fought in it, say to him that Allâh made it lawful for The Messenger of Allâh [peace be upon him] and not for anyone of you. O assembly of Khuzâ‘ah, Hold back your hands from killing because the killed ones have become numerous. You now have killed a man and I would pay the compensation of his blood. Whoever is killed after this position of mine, his family should choose one of two: they would have the murderer killed if they so like, or accept the blood-wet if they so like.” Then The Messenger of Allâh [peace be upon him] paid the compensation of the blood of this killed by Khuzâ‘ah.” ‘Amr said to him: “You could leave O old man. We have better knowledge than you about its sanctity. It never protects a killer nor a disobedient of the ruler nor a withholder of a Jizyah.” Abu Shuraih said: “I was present and you were absent, and The Messenger of Allâh [peace be upon him] commanded us that the attendant among us should convey the news to the absent among us. Now I have reported you and it is up to you to do what you like.”

Ibn Hishâm says: I was reported that Junaydab Ibn Al-Akwa‘ was the first murdered the compensation for whose blood was paid by The Messenger of Allâh [peace be upon him] on the day of the conquest of Makkah. He was killed by Banu Ka‘b, and the compensation for his blood was one hundred she-camels.

Ibn Hishâm says: It is narrated on the authority of Yahya Ibn Sa‘îd that

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which Ibn Hishâm or Al-Bakâ‘I fell goes back to the fact that ‘Amr Ibn Az-Zubayr was really hostile to his brother ‘Abdullâh Ibn Az-Zubayr, and aided the Umayyads against him. See *Ar-Rawd Al-Ânif*, 4:177; *Yu‘ûn Al-Athar*, 2:199-200; *Sahîh Muslim*, no. 1354.

when The Messenger of Allâh [peace be upon him] conquered and entered Makkah he stood on Safa mountain and went on supplicating Allâh and the Ansâr were surrounding him. They said to themselves: "Do you see that The Messenger of Allâh [peace be upon him] would live in his land and town after Allâh Almighty has helped him conquer it?" when he finished from his supplication he asked them what they had said and they told him that they said nothing. But when he insisted that they should tell him they told him. On that The Prophet [peace be upon him] said: "Allâh forbid! I will live and die in your land⁽¹⁾."

Ibn Hishâm says: It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: The Messenger of Allâh [peace be upon him] entered Makkah on the day of the conquest and performed Tawâf round the Ka'bah on his riding mount and there were many idols supported by lead round the Ka'bah; and he started to point to them with a staff in his hand while reciting (what means): {The truth has come and the falsehood has perished because the falsehoods, by nature, bound to perish.} [Al-Isrâ' 81] He never pointed to the face of anyone of those but that it fell on its back, and he never pointed to the back of anyone of them but that it fell to its face till all of them fell down⁽²⁾.

Conversion Of Chiefs Of Polytheists To Islam

Ibn Hishâm says: It is narrated on the same authority that Fadâlah Ibn 'Umayr Ibn Al-Mulawwah Al-Laythi intended to kill The Messenger of Allâh [peace be upon him] while he was performing Tawâf round the House in the year of the conquest. When he came near him The Messenger of Allâh [peace be upon him] said to him: "Are you Fadâlah?" he said: "Yes, I am Fadâlah O Messenger of Allâh." The Messenger of Allâh [peace be upon him] asked him: "What have you thought in yourself?" he said: "Nothing except that I was mentioning Allâh." The Messenger of Allâh [peace be upon him] smiled and said to him: "Ask for Allâh's forgiveness." Then he placed his hand on his breast and his heart calmed down. Fadâlah himself said: "By Allâh, he did not raise his hand from my breast till he became the dearest of Allâh's creation to me. I returned to my family and came upon a woman to whom I used to talk and when she asked me to talk

(1) It is narrated on the authority of Abu Hurayrah: Jâmi' Al-Usûl, no. 6147; As-Sîrah An-Nabawiyah, 3:581; Ar-Rawd Al-Ânif, 4:178; 'Uyûn Al-Athar, 2:201; Sunan An-Nasâ'i Al-Kubra, no. 11296; Jâmi' Al-Ahâdith, no. 42175; Musannaf Ibn Abu Shaybah, no. 32374; Dalâ'il An-Nubuwwah, no. 1786; Sunan Al-Bayhaqi Al-Kubra, no. 18052; Sunan An-Nasâ'i Al-Kubra, no. 11298; Sahîh Ibn Hibbân, no. 4846; Sahîh Muslim, no. 1780.

(2) Sahîh Al-Bukhârî, no. 4287; Ar-Rawd Al-Ânif, 4:176; Al-Iktifâ', 2:190.

to her I left her and said: "When she asked me to talk to her, I told her that it is unacceptable to Allâh and Islam. Had you seen Muhammad and his Companions on the day of conquest where the idols were broken, you would come to know that the religion of Allâh has become evident and polytheism faded away and darkened⁽¹⁾."

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr that he said: Safwân Ibn Umayyah left for Jeddah to ride aboard the sea in flight from The Messenger of Allâh [peace be upon him]. 'Umayr Ibn Wahb said to The Messenger of Allâh [peace be upon him]: "O Messenger of Allâh! Safwân Ibn Umayyah, the chief of his people, went out to throw himself into the sea in flight from you. So, please, grant him safety, may Allâh send blessing and peace upon you." He said: "He is safe." He said: "O Messenger of Allâh! Give me a sign thereby he would know your safety." The Messenger of Allâh [peace be upon him] gave him his turban he was wearing on the day of conquest where he entered Makkah.

He went out till he caught up with him and he was about to sail aboard the sea, and said to him: "O Safwân, let my father and mother sacrifice their lives for you! Observe Allâh in yourself and do not ruin it. That is a safety from The Messenger of Allâh [peace be upon him] I have brought to you." He said to him: "Woe to you! Turn your face from me and talk not to me." He said: "O Safwân! Let my father and mother be sacrificed for you! He is indeed the best, the kindest, the most generous, and the most forbearing of all the people. He is your paternal cousin and his power, honor and dominion are yours." Safwân said: "No doubt I fear him for myself." He said: "He is too forbearing and generous to harm you." He returned with him and brought him to The Messenger of Allâh [peace be upon him] to whom Safwân said: "This (Wahb) claims that you have granted me safety." He said: "He has told the truth." He said: "Then, give me a two-month respite to choose (to embrace Islam or to leave)." The Messenger of Allâh [peace be upon him] said: "No, I have given you a four-month respite to choose."

Ibn Ishâq says: It is narrated on the authority of Az-Zuhri that when both Safwân Ibn Umayyah and 'Ikrimah Ibn Abu Jahl embraced Islam, The Messenger of Allâh [peace be upon him] authorized their marriage from their previous wives (who preceded them to Islam): Fakhitah Bint Al-Walîd the wife of Safwân and Umm Hakîm Bint Al-Hârith Ibn Hishâm the wife of 'Ikrimah. Umm Hakîm sought security for 'Ikrimah from The Messenger of Allâh [peace be upon him] and he granted him security, and she joined

(1) As-Sirah An-Nabawiyah, 3:584; Ar-Rawd Al-Ânif, 4:176; 'Uyûn Al-Athar, 2:201.

him in Yemen and brought him to The Messenger of Allâh [peace be upon him] and he embraced Islam.

‘Abdullâh Ibn Az-Zaba‘ra also went to The Messenger of Allâh [peace be upon him] and embraced Islam and on that occasion composed two wonderful eulogies in which he praised The Messenger of Allâh [peace be upon him] and witnessed to his Prophethood.

Hubayrah Ibn Abu Wahb Al-Makhzûmi, the husband of Umm Hânî’ Bint Abu Tâlib who embraced Islam, died as a disbeliever.

Ibn Ishâq says: All the Muslims who attended the conquest of Makkah were ten thousand: seven to one thousand from Sulaym, four hundred from Ghifâr, four hundred from Aslam, one thousand and three hundred from Muzaynah, and the rest from the Muhâjirûn and Ansâr and their allies , in addition to different Arab tribes.

There is a nice story about the conversion of ‘Abbâs Ibn Mirdâs to Islam. It is reported that his father Mirdâs had an idol of stone called Dimâr, and he commanded his son ‘Abbâs to worship it saying: “Worship Dimâr since it is that which has the power to benefit and harm you.” While ‘Abbâs was one day near Dimâr he heard a voice coming from inside it saying: “Tell all tribes of Sulaym that destruction is the share of Dimâr and life is the share of the men of the Masjid. The one from the Quraysh who inherited both Prophethood and guidance after (Jesus) the son of Mary is indeed guided. Destruction is the share of Dimâr which was worshipped before the Divine revelation came to the Prophet Muhammad.” On that ‘Abbâs burnt Dimâr and joined The Messenger of Allâh [peace be upon him] and embraced Islam.

The March Of Khâlid Ibn Al-Walîd To Banu Jadhîmah

Ibn Ishâq says: After the conquest of Makkah the Messenger of Allâh [peace be upon him] dispatched military expeditions in the vicinities of Makkah in order to call the Arab tribes to Allâh Almighty, and did not give them command to fight. Khâlid Ibn Al-Walîd was one of those commanded by The Messenger of Allâh [peace be upon him] to march towards the lower of Tihâmah as a caller rather than a fighter. He trampled the tribe of Banu Jadhîmah and killed some of them.

Ibn Ishâq says: It is narrated on the authority of Abu Ja‘far Muhammad Ibn ‘Ali that he said: When the Messenger of Allâh [peace be upon him] conquered Makkah he sent Khâlid Ibn Al-Walîd leading some Arab tribes to these in its precincts as a caller to Allâh and not as a fighter. They trampled Banu Jadhîmah who, on seeing them, took arms thereupon Khâlid

said to them: "Put down the arms since all the people embraced Islam." according to the narration of a man from Banu Jadhîmah: "When Khâlid ordered us to put down the arms, a man from amongst us said: "Woe to you Banu Jadhîmah! That is Khâlid. By Allâh, after you put down arms your destiny will be captivity and then your heads will be chopped off. By Allâh I never put down my arms." Some men from his people took him and said: "O Jahdam! Do you like to shed our blood? The people have embraced Islam and put down arms and now the war is over and the people are in security. They continued to persuade him till they took the arms from him and the people put down the arms in compliance with the command of Khâlid Ibn Al-Walîd."

When they put down the arms Khâlid ordered that they be handcuffed and put to sword and some of them were killed. When the news of that reached The Messenger of Allâh [peace be upon him] he raised his hands towards the sky and said: "O Allâh! I free myself before You from what Khâlid Ibn Al-Walîd has done⁽¹⁾."

Ibn Hishâm says: It is narrated on the authority of Ibrâhîm Ibn Ja'far Al-Mahmûdî that he said: The Messenger of Allâh [peace be upon him] said: "I saw in a dream as if I got a morsel of Hays⁽²⁾ in which I took pleasure, and piece of it stopped in my throat when I swallowed it, thereupon 'Ali entered his hand into my mouth and brought it out." On that Abu Bakr said: "O Messenger of Allâh, that is one of your military expeditions which you dispatch: you will receive about it some news which would please you and there would emerge some difficulties which you would send 'Ali to remove."

Meanwhile a man from the expedition ran away and returned to The Messenger of Allâh [peace be upon him] and told him the news. The Messenger of Allâh [peace be upon him] asked him: "Has anyone of the people disapproved of his behavior?" the man said: "Yes: a man of medium size and white complexion disapproved and when Khâlid scolded him he kept silent; and another tall man criticized his behavior and there was a hot discussion between them." On that 'Umar Ibn Al-Khattâb said: "O Messenger of Allâh, may Allâh send blessing and peace upon you: the first one is my son 'Abdullâh, and the other is Sâlim, the freed slave of Abu Hudhayfah." Then The Messenger of Allâh [peace be upon him] invited 'Ali Ibn Abu Tâlib [Allâh be pleased with him] and said to him: "O 'Ali! Go to those people and investigate their matter, and cancel out all the pre-Islamic

(1) At-Tabaqât, 2:148; Musannaf 'Abd-Ar-Razzâq, 18721; Al-Maghâzi, 1:881; Ar-Rawd Al-Ânîf, 4:195; As-Sirah An-Nabawiyah, 3:591; Târikh At-Tabari, 2:160.

(2) A sweet dish made from dates, butter and dried yoghurt.

cases.” ‘Ali went to them having money sent with him by The Messenger of Allâh [peace be upon him] from which he paid to them the compensation for their killed persons and losses; and when there remained nothing for them uncompensated by their confession, and there was still with ‘Ali some money, he said to them: “Then, I give you this remaining money by way of precaution on behalf of The Messenger of Allâh [peace be upon him] of what he knows and you know not.” He did and returned to The Prophet [peace be upon him] and informed him. He said to him: “You have done well.” He stood up and faced the Qiblah raising his hand so high that the whiteness of his armpits was visible and said thrice: “O Allâh! I am free from what Khâlid Ibn Al-Walîd has done.”

Ibn Ishâq says: Some who excuse Khâlid in his behavior reported from him his saying: “I have not fought till I was commanded by ‘Abdullâh Ibn Hudhâfah As-Sahmi saying: “No doubt, The Messenger of Allâh [peace be upon him] ordered you to fight them for their rejection to embrace Islam⁽¹⁾.”

The Quarrel Between Khâlid And ‘Abd-Ar-Rahmân

Ibn Hishâm says: It is narrated on the authority of Abu ‘Amr Al-Madani that he said: When Khâlid came to those (Banu Jadhîmah), they said: “We have entered a new religion! We have entered a new religion!” (i.e. instead of saying ‘We have embraced Islam’).

When they put down the arms Jahdam said to them, having seen the behavior of Khâlid: “O Banu Jadhîmah! You have lost your opportunity of striking your enemies. I have warned you of that destiny in which you now have fallen.” In this connection, a strong quarrel broke up between Khâlid and ‘Abd-Ar-Rahmân Ibn ‘Awf. ‘Abd-Ar-Rahmân said to Khâlid: “You dealt with the people in Islam according to the pre-Islamic traditions.” Khâlid replied: “It is you who took retaliation for the murder of your father.” He said: “You have told a lie. I have killed the murderer of my father, whereas you took retaliation for the murder of your paternal uncle Al-Fâkih Ibn Al-Mughîrah.” A dispute was about to break up between them. Having heard about that The Messenger of Allâh [peace be upon him] said to Khâlid: “Keep quiet O Khâlid and let my Companions for me. By Allâh, if you have gold as much as is equal to the mountain of Uhud which you spend entirely in the Cause of Allâh, you would never attain the going in the morning or the returning in the evening of anyone of them⁽²⁾.”

This goes back to many years earlier when Al-Fâkih Ibn Al-Mughîrah,

(1) Ar-Rawd Al-Ânif, 4:196.

(2) Târikh At-Tabari, 2:165; As-Sirah An-Nabawiyyah, 3:593; Ar-Rawd Al-Ânif, 4:196; ‘Uyûn Al-Athar, 2:210; Zâd Al-Ma’âd, 3:363.

‘Awf Ibn ‘Abd ‘Awf along with his son ‘Abd-Ar-Rahmân Ibn ‘Awf and ‘Affân Ibn Abu Al-‘Âs Ibn Umayyah along with his son ‘Uthmân Ibn ‘Affân set out as merchants to Yemen. On their way of return they took with them the wealth of a deceased man from Banu Jadhîmah Ibn ‘Âmir to bring it to his heirs. But a man from among them called Khâlid Ibn Hishâm claimed it and met them in the land of Banu Jadhîmah before they reached the deceased’s heirs, and asked them to give it to him and they rejected. He, supported by his clan, fought them and ‘Awf Ibn ‘Abd-‘Awf and Al-Fâkih Ibn Al-Mughîrah were killed and only ‘Affân and his son ‘Uthmân were saved, and the wealth of Al-Fâkih and ‘Awf Ibn ‘Abd ‘Awf was taken. ‘Abd-Ar-Rahmân Ibn ‘Awf killed this Khâlid Ibn Hishâm the murderer of his father. The Quraysh intended to fight Banu Jadhîmah who said: “The killing of your people was not by command of our assembly; and they were attacked and killed by a man not belonging to us. So, take compensation for all blood claims and wealth you have with us.” The Quraysh accepted the proposal and discarded the idea of war.

The March Of Khâlid Ibn Al-Walîd To Ruin Al-‘Uzza

Then the Messenger of Allâh [peace be upon him] sent Khâlid Ibn Al-Walîd to Al-‘Uzza at Nakhlah, a house which the pagans of Quraysh, Kinânah and all the tribes of Mudar exalted; and its custodians and guardians belonged to Banu Shaybân of Sulaym, the allies of Banu Hâshim. Hearing about the coming of Khâlid, its guardian hung a sword to its neck and supported it to the mountain where it was, and asked it to kill Khâlid once he would come to attack it otherwise it would not deserve to be worshipped. When Khâlid reached he ruined it entirely and then returned to the Messenger of Allâh [peace be upon him].

Ibn Ishâq says: It is narrated on the authority of ‘Ubaydullâh Ibn ‘Abdullâh Ibn ‘Utbah Ibn Mas‘ûd that for fifteen days after the conquest of Makkah the Messenger of Allâh [peace be upon him] kept shortening the prayer. It was conquered on the 20th night of Ramadân 8 A.H.⁽¹⁾

The Battle of Hunayn in 8 A.H.

Ibn Ishâq says: Hearing about the victory given by Allâh Almighty to The Messenger of Allâh [peace be upon him] by the conquest of Makkah, the Hawâzin people were mobilized by their chief Mâlik Ibn ‘Awf An-Nasri,

(1) At-Tabaqât, 2:143; Târikh At-Tabari, 2:165; As-Sîrah An-Nabawiyyah, 3:598; Ar-Rawd Al-Ânif, 4:203; Sunan Al-Bayhaqi Al-Kubra, no. 5168; Sunan Ibn Mâjah, no. 1076; Musnad Ahmad, no. 1958, 2758, 2885; Sunan Abu Dâwûd, no. 2230.

including along with Hawâzin the entire tribes of Thaqîf, Nasr, Jusham, Sa'd Ibn Bakr, and a few from Banu Hilâl. Some were absent from the battle like Ka'b and Kilâb. The oldest and the spiritual leader of Jusham was Durayd Ibn As-Simmah, who had (grown very old that) no benefit was expected from him but the good opinion and deep knowledge of fight as he was experienced in war; in addition to other men.

When Mâlik Ibn 'Awf, the leader of them all, decided to march on to meet The Messenger of Allâh [peace be upon him] he got out with the people their wealth, women and children. When he descended in Awtâs Durayd Ibn As-Simmah, who was carried in something like a howdah, asked: "Where are we?" They answered: "At the valley of Awtâs." He commented: "Well: it is a good site which is not a rough height nor an easy plain." Then he asked: "Why do I hear the sounds of camels, donkeys and goats, and the cries of children?" They said: "Mâlik Ibn 'Awf has driven with men their property, women and children."

He demanded to meet him. He asked: "Oh Mâlik Ibn 'Awf. You have become the chief of your people; and this is a day to be followed by others. Why do I hear the sounds of camels, donkeys and goats, and the cries of children?" Mâlik answered: "I have driven with men their property, women and children." Durayd asked: "Why is this?" Mâlik answered: "In order that men would be enthused to defend them while they are fighting with the enemies." He disapproved of it and said: "Oh Mâlik! Do you think anything could return the defeated? By Allâh, if you emerge victorious, you will need nothing but a man with his sword and lance; and if you are defeated you will be put to Shame because of your wealth, women and children."

Then he asked: "What have Ka'b and Kilâb done?" They said: "They have not taken part." He commented: "Ah! The bravery and courage have gone away. Were it to be a day of dignity and glory, Ka'b and Kilâb would have taken part. Would that you do the same as they have done!" He asked again: "Who has attended with you?" They said: "'Amr Ibn 'Âmir and 'Awf Ibn 'Âmir." He commented: "Oh! They are the weakest and of no advantage." He addressed Mâlik saying: "Oh Mâlik! You did nothing by putting Hawâzin's community (wealth, women and children) in the forefront of the horses. Bring them back to their impregnable town and meet these of the new religion with the horsemen. If you emerge victorious they will join you; and if you are defeated you will have saved your property and people from the enemies."

Mâlik Ibn 'Awf replied: "By Allâh, I will not do it. You grew very old and weak-minded." Indeed, he disliked that Durayd Ibn As-Simmah would have a good hand in this war. He said to his people threateningly: "By Allâh,

unless you obey me I will support my back against that sword until it gets out of my belly.” All of them said: “No, we have obeyed you.” Durayd said: “This is a day the like of which I have never witnessed. Would that I died before it!”

Ibn Ishâq says: Then, Mâlik Ibn ‘Awf said to his men: “Once you see them, break the sheaths of your swords and attack them with the attack of one man.” He had previously sent many spies to reconnoiter about the news of the Muslims and they had no sooner gone than they came back scared. He asked them why they had been so frightened and they said to him: “We have seen white complexioned men riding bright horses and once we saw them we got frightened as you are seeing us.” By Allâh, this did not dissuade him from his insistence to go on war.

Ibn Ishâq says: Having heard about the plan of Hawâzin The Messenger of Allâh [peace be upon him] sent ‘Abdullâh Ibn Abu Hadrâd Al-Aslami as a spy and ordered him to enter into and live among the people and know everything about them and return with the news. Ibn Abu Hadrâd went on and entered into and lived among them till he learnt their decision to fight The Messenger of Allâh [peace be upon him] and heard about the affair of Mâlik with the Hawâzin and their allies and returned to The Messenger of Allâh [peace be upon him] and informed him about the news. The Messenger of Allâh [peace be upon him] invited ‘Umar Ibn Al-Khattâb and informed him thereupon he said: “Ibn Abu Hadrâd has told a lie.” Ibn Abu Hadrâd said: “If you belie me O ‘Umar, you then have belied the truth. No doubt, you had previously belied the one who is better than me.” ‘Umar said: “O Messenger of Allâh! Have you not heard what Ibn Abu Hadrâd is saying?” The Messenger of Allâh [peace be upon him] said: “You had been in error O ‘Umar before Allâh guided you to the right⁽¹⁾.”

When The Messenger of Allâh [peace be upon him] decided to march to meet the Hawâzin he was informed that Safwân Ibn Umayyah, who was still a polytheist at that time, had armors and weapons, to whom The Messenger of Allâh [peace be upon him] sent and said: “O Ibn Umayyah! Lend us your armors and weapons so that we would meet our enemies tomorrow.” Safwân asked him: “Will you take them by force against my will O Muhammad?” He said: “No, I will borrow them and they are in my surety till we bring them back to you.” He said: “There is no harm.” He gave him one hundred armors and their related weapons, and The Messenger of Allâh [peace be upon him] asked him to suffice them their transportation and he

(1) Ar-Rawd Al-Ânif, 2:208; Târikh At-Tabari, 2:167.

did accordingly⁽¹⁾.

The Messenger of Allāh [peace be upon him] set out leading ten thousand of his Companions with whom he conquered Makkah and two thousand from the people of Makkah, making twelve thousand, and appointed ‘Attāb Ibn Asīd Ibn Abu Al-‘īs to look after the people’s affairs in Makkah. Then he went on to meet the tribe of Hawāzin.

Ibn Ishāq says: It is narrated on the authority of Abu Wāqid Al-Laythi: Al-Hārith Ibn Mālīk that he said: We went out with Allāh's Messenger [peace be upon him] for the battle of Hunayn and we were still new converts to Islam and had just left disbelief. The polytheists had a Sidrah (lote-tree) called Dhāt Anwāt which they used to come to every year, hang their arms on, slaughter animals and devote themselves to it for a day. While we were proceeding on with The Messenger of Allāh [peace be upon him] we passed by a huge Sidrah like it, thereupon we called from the sides of the road: "O Messenger of Allāh, won't you make for us another Dhāt Anwāt just like their Dhāt Anwāt?" Allāh's Messenger [peace be upon him] said: "Allāhu Akbar (Allāh is the Most Great)! By Him in Whose Hand is the soul of Muhammad, you have said exactly as the children of Israel had previously said to Moses [peace be upon him] (what means): {“Make for us a god just as their gods.” He said: “Verily you are a people who know not.”} [Al-A‘rāf 138] Those are but the ways of the different nations. Certainly you will follow the ways of those who were before you⁽²⁾.”

Ibn Ishāq says: It is narrated on the authority of Jābir Ibn ‘Abdullāh that he said: When we arrived in the valley of Hunayn, we descended in one of the valleys of Tihāmah. It was hollow and deep. We descended through it before sunrise. However, the enemies had already preceded us to it and made ambushes for us in its defiles, sides and straights, having gathered and prepared themselves for the attack. By Allāh, we were surprised by the battalions having attacked us with the attack of one man, and the people started to retreat and none of them turned to the other. The Messenger of Allāh [peace be upon him] moved rightward and said: “O people! Come to me! I am the Messenger of Allāh! I am Muhammad Ibn ‘Abdullāh!”

(1) Siyar A‘lām An-Nubalā’, 2:567; Tārīkh At-Tabari, 2:167; As-Sirah An-Nabawīyyah, 3:613; Ar-Rawd Al-Ānif, 4:208; ‘Uyūn Al-Athar, 2:215; Subul Al-Huda War-Rashād, 5:312; Musnad Ahmad, no. 27677, 28403; Sunan Ad-Daraqatni, no. 2995, 3:39; Sunan Al-Bayhaqi Al-Kubra, no. 11257; Dalā’il An-Nubuwwah of Al-Bayhaqi, no. 1877; Al-Mustadrak, no. 4340.

(2) As-Sirah An-Nabawīyyah, 3:616; Ar-Rawd Al-Ānif, 4:211; Al-Maghāzi, 1:890; Majma‘ Az-Zawā’id, no. 11016; Musnad Ahmad, no. 21947, 22537; Sahih Ibn Hibbān, no. 6702; Sunan At-Tirmidhi, no. 2335; Dalā’il An-Nubuwwah, no. 1881; Al-Mu‘jam Al-Kabir, no. 13504.

He added: But it was of no use since the camels ran away one after the other and the people rushed backward. But some remained steadfast with The Messenger of Allâh [peace be upon him] from the Muhâjirûn, the Ansâr and his household: Abu Bakr, ‘Umar Ibn Al-Khattâb, ‘Ali Ibn Abu Tâlib, Al-‘Abbâs Ibn ‘Abd-Al-Muttalib, Abu Sufyân Ibn Al-Hârith and his son, Al-Fadl and Qutham sons of Al-‘Abbâs, Rabî‘ah Ibn Al-Hârith, Usâmah Ibn Zayd and Ayman Ibn ‘Ubayd who was martyred on that day.

He added: From Hawâzin there was a man on a red camel carrying a black flag at the head of a long spear and he was in front of the men of Hawâzin: whenever he caught a man he would stab him and whenever he skipped him he would point him out to another to stab him⁽¹⁾.

Ibn Ishâq says: When the Muslims were defeated and the harsh among the Makkans who were with The Messenger of Allâh [peace be upon him] saw the signs of defeat some of them expressed the feelings of resentment they had. Abu Sufyân Ibn Harb said: “Their defeat will not end before they are thrown into the sea and the arrows are with him in his quiver.” Jabalah (or Kaladah) Ibn Al-Hanbal, the brother of Safwân Ibn Umayyah from the side of his mother, cried at the top of his voice: “Today the influence of magic has become idle.” Safwân Ibn Umayyah, who was still a polytheist in the respite given to him by The Messenger of Allâh [peace be upon him], said: “Keep silent! May Allâh make your mouth empty of teeth! By Allâh, to have a man from the Quraysh rule over me is dearer to me than to have a man from the Hawâzin rule over me.”

Ibn Ishâq says: It is narrated on the authority of Shaybah Ibn ‘Uthmân Ibn Abu Talhah, the brother of Banu ‘Abd-Ad-Dâr that he said: I said to myself: “Today I will take retaliation from Muhammad by killing him.” His father was killed on the day of (the battle of) Uhud. I turned towards The Messenger of Allâh [peace be upon him] to kill him whereupon something covered up my heart which I could endure and I came to know that he would be protected from me.

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] left Makkah for the battle of Hunayn and saw how much he had of the soldiers of Allâh he said: “Today we will not be defeated by a few number of people⁽²⁾.”

It is narrated on the authority of Al-‘Abbâs Ibn ‘Abd-Al-Muttalib [Allâh be pleased with him] that he said: I was with the Messenger of Allâh [peace

(1) Musnad Ahmad, no. 15069, 15415; Majma‘ Az-Zawâ'id, no. 10265; Musnad Abu Ya'li, 2:312.

(2) Zâd Al-Ma'âd, 3:111; Majma‘ Az-Zawâ'id, no. 10264; Al-Bidâyah Wan-Nihâyah, 4:369.

be upon him] and taking hold of the rein of his white mule. I had a large body and a loud voice. When the Messenger of Allâh [peace be upon him] saw the people fleeing, he said: "To where are you going O people?" No one answered him. He commanded me to cry out saying: "O Ansâr! O you who took the oath of allegiance to the Prophet under the tree!" They all responded immediately saying: "Labbayk! Labbayk! (Here I am! Here I am!)" Some of them could not force their camels to return, therefore they took their armors, put them around their necks and took their swords and shields, dismounted their camels and left them to head towards the Messenger of Allâh [peace be upon him]. When one hundred gathered around him, they faced the enemy and fought them⁽¹⁾.

The Messenger of Allâh [peace be upon him] called them starting with a general call "O Ansâr!" and then specified "O Khazraj!" They were steadfast at the time of war. The Messenger of Allâh [peace be upon him] saw them fighting fiercely thereupon he said: "Now the war has been heightened⁽²⁾."

It is narrated on the authority of Jâbir Ibn 'Abdullâh that he said: While a man of Hawâzin was riding his camel and bearing the standard, 'Ali Ibn Abu Tâlib as well as another man from the Ansâr attacked him. 'Ali came from behind him and hit the camel's hock causing it to fall on its hind legs. The other man of the Ansâr attacked the man and hit him with a strike that cut off his foot and half of his leg and he fell. Upon seeing this, the people engaged in fighting tenaciously. By Allâh, when the fleeing people returned, they found the captives tied in front of the Messenger of Allâh [peace be upon him].

Then The Messenger of Allâh [peace be upon him] turned to Abu Sufyân Ibn Al-Hârith Ibn 'Abd-Al-Muttalib, and he was one of those who kept steadfast with The Messenger of Allâh [peace be upon him] when the people left him; and when he embraced Islam he proved good in faith. He was taking hold of the nose string of the mule of The Messenger of Allâh [peace be upon him] when he asked him: "Who are you?" he said: "I am your paternal cousin O Messenger of Allâh."

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Abu Bakr that The Messenger of Allâh [peace be upon him] turned his face and saw Umm Sulaym Bint Milhân, the wife of Abu Talhah Ibn Sahl, tying her waist with her Burd as she was pregnant of 'Abdullâh Ibn Abu Talhah. She had

(1) Târikh At-Tabari, 2:168.

(2) Sahîh Muslim, no. 1775; Musand Ahmad, no. 1776; Al-Mu'jam Al-Kabîr, no. 7191; Kanz Al-'Ummâl, no. 30211; Majma' Az-Zawâ'id, no. 10268; Al-Bidâyah Wan-Nihâyah, 4:377;

the camel of Abu Talhah. Felt afraid the camel may leave her she brought its head near her and got her hand into the hole of the nose along with the nose string. The Messenger of Allâh [peace be upon him] said to her: "Umm Sulaym!" she said: "Yes, let my father and mother sacrifice their lives for you O Messenger of Allâh. Kill those who retreat and leave you as well as those who fight with you because they are worthy of being killed." The Messenger of Allâh [peace be upon him] said: "Are Allâh not sufficient O Umm Sulaym?" she had a dagger about which Abu Talhah asked her, and she said: "That is a dagger which I keep to kill anyone of the polytheists who may come near me." Abu Talhah said: "Do you not hear O Messenger of Allâh what Umm Sulaym Ar-Rumaysâ' is saying?"

It is narrated on the authority of Abu Qatâdah that he said: On the day of (the battle of) Hunayn I saw two men fighting with each other: a Muslim and a polytheist, and behold! Another polytheist intended to help his compatriot against the Muslim. I came and gave him a strike which cut off his hand and he embraced me with his other hand and did not released me before I smelled the smell of blood (or of death according to the narration of Ibn Hishâm) and he was about to kill me had the bleeding not depleted him and he fell and I struck and killed him. However, the fight aborted me from him and a man from the people of Makkah came upon him and stripped him off his belongings.

When the war was over and we finished from the people The Messenger of Allâh [peace be upon him] said: "He who killed a polytheist should take his belongings." I said: "O Messenger of Allâh! I killed a polytheist who had belongings and I was aborted from him by fight and do not know who took his belongings." The Makkahn said: "He has told the truth O Messenger of Allâh. The belongings of that (pagan) killed by him are with me. Make him concede his right (to me)." Abu Bakr said: "No, by Allâh, this should not happen. The Messenger of Allâh [peace be upon him] will not tend to deprive one of the lions of Allâh who fight in the cause of Allâh and His Messenger in order to give you his share of booty." The Messenger of Allâh [peace be upon him] said: "He (Abu Bakr) has told the truth. Give the belongings to him (Abu Qatâdah)." He gave that to me which I sold and bought with its price a garden. This was the first property I gained after embracing Islam⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of Anas Ibn Mâlik that he said: On the day of (the battle of) Hunayn Abu Talhah alone took the

(1) Sahîh Al-Bukhârî, no. 3142; Sunan At-Tirmidhi, no. 1562; Sunan Al-Bayhaqi Al-Kubra, no. 12541; Al-Bidâyah Wan-nihâyah, 4:374.

belongings of twenty men.

Ibn Ishâq says: It is narrated on the authority of Jubayr Ibn Mut‘im that he said: A short time before the polytheists were defeated and the people were engaged in fighting, I saw something like a black coarse mantle falling down from the sky between us and them, and then I looked and behold! I saw black ants spreading out and filling the valley, and I had no doubt that those were the angels. Then the polytheists were defeated⁽¹⁾.

Ibn Ishâq says: When the polytheists of Hunayn were defeated and Allâh Almighty endowed His Messenger [peace be upon him] with a decisive victory over them a Muslim woman said: “The horsemen of Allâh have overpowered the horsemen of Al-Lâti, and His horsemen are more entitled to be steadfast in war.” A great number of Hawâzin as many as seventy were killed under their flag including ‘Uthmân Ibn ‘Abdullâh Ibn Rabî‘ah Ibn Al-Hârith. It is narrated on the authority of ‘Âmir Ibn Wahb Ibn Al-Aswad that when the news reached The Messenger of Allâh [peace be upon him] of his killing he said: “May Allâh keep him far (from mercy)! He always hated the Quraysh people⁽²⁾.”

Ibn Ishâq says: It is narrated on the authority of Ya‘qûb Ibn ‘Utbah Ibn Al-Mughîrah Ibn Al-Akhnas that along with ‘Uthmân Ibn ‘Abdullâh an uncircumcised Christian slave of his was killed. While an Ansâri man was stripping the killed men of Thaqîf off their belongings, he uncovered the slave to take his belongings and found him uncircumcised, thereupon he cried at the top of his voice: “O community of Arabs! Allâh knows that the men of Thaqîf are uncircumcised.” Al-Mughîrah Ibn Shu‘bah, said: Felt afraid lest the Thaqîf would be tarnished by that Shame among the Arabs, I took hold of his hand and said: “Do not say so, may my father and mother sacrifice their lives for you! He is but a Christian slave of ours.” Then I went on uncovering their killed men to show him how they were circumcised.

Ibn Ishâq says: The flag of the allies were with Qârib Ibn Al-Aswad; and when they were defeated he supported the flag against a tree and fled along with his paternal cousins and people and only two men from among the allies were killed.

When the polytheists were defeated some of them led by Mâlik Ibn ‘Awf went to Tâ‘îf, some camped in Awtâs and others betook themselves to Nakhlah. The horsemen of The Messenger of Allâh [peace be upon him] chased those who went to Nakhlah. Rabî‘ah Ibn Rufay‘ Ibn Uhbân Ibn

(1) Târikh At-Tabari, 2:169; Al-Maghâzi, 1:914; Ar-Rawd Al-Ânif, 4:218.

(2) Târikh At-Tabari, 2:170; Musannaf ‘Abd-Ar-Razzâq, no. 19904; As-Sîrah An-Nabawiyah, 3:635; Ar-Rawd Al-Ânif, 4:218.

Tha'labah Ibn Rabî'ah Ibn Yarbû' Ibn Salmân Ibn 'Awf Ibn Imri' Al-Qays, and he was famous for Ibn Ad-Dughunnah, his mother, caught up Durayd Ibn As-Simmah and took hold of the nose string of his camel, thinking he was a woman since he was in something like a howdah. When he made the camel kneel down he found out that he was an old man and the youth did not recognize him.

Durayd asked him what he wanted to do, and the youth answered that he wanted to kill him. He asked him who he was and he told him. He struck him with his sword but it availed nothing. He said: "How bad is that with which your mother armed you! Take this sword of mine from the saddlebag of the camel and strike me with it in the neck as I used to do (when I was a strong youth like you). When you go to your mother tell her that you killed Durayd Ibn As-Simmah. Perhaps one day I protected your women." Then he took the sword and killed him and when he went and informed his mother she said to him: "By Allâh, he released three of your mothers."

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] then sent Abu 'Âmir Al-Ash'ari leading some people to chase those who went towards Awtâs and he caught up with some of them and there were skirmishes between them and Abu 'Âmir was shot dead by an arrow and the flag was taken by Abu Mûsa Al-Ash'ari, his paternal cousin who defeated them. It is said that it was Salamah Ibn Durayd Ibn As-Simmah who shot Abu 'Âmir with an arrow which injured his knee and killed him.

When the killed men of Banu Ri'âb increased so much 'Abdullâh Ibn Qays known as Ibn Al-'Awra', from Banu Wahb Ibn Ri'âb said to The Messenger of Allâh [peace be upon him]: "O Messenger of Allâh! Banu Ri'âb have been ruined." On that The Messenger of Allâh [peace be upon him] said: "O Allâh! Remove their calamity⁽¹⁾."

After his defeat Mâlik Ibn 'Awf came out along with some horsemen of his people and stood on one side of the road and said to them: "Wait till the weak among you should join you." They kept standing till the defeated of his people joined them. While Mâlik and his horsemen were standing on the side some horsemen appeared and Mâlik asked his companions about them and they told him: "We are seeing a people of long thighs putting their lances in between the ears of their horses." He said: "Those are Banu Sulaym: there is no fear for you of them." They went through the middle of the valley. Another group of horsemen appeared and he asked his companions about them and they said: "We are seeing a people displaying

(1) At-Tabaqât, 2:152; Al-Isâbah, 2:166; Ar-Rawd Al-Ânif, 4:224; Al-Maghâzi, 1:917; Uyûn Al-Athar, 2:219.

their lances in front of their horses.” He said: “Those are the Aws and Khazraj and there is no harm on you from them.” They followed the path trodden by Banu Sulaym before them. Then a horseman appeared and he asked his companions about him and they said: “We are seeing a horseman of long thighs putting his lance on his shoulder and banding his head with a red mantle.” He said: “That is Az-Zubayr Ibn Al-‘Awwâm and I swear by Al-Lâti that he will fight with you. So, be steadfast against him.” Reached the side of the road Az-Zubayr saw them and went on fighting them till he removed them from it.

Ibn Hishâm says: Abu ‘Âmir Al-Ash‘ari met in Awtâs ten brothers all of whom were polytheists. One of them attacked him thereupon Abu ‘Âmir fought with him while inviting him to Islam and saying: “O Allâh! Be a witness to me!” then he killed him. They all attacked him one after the other and he fought with them all till he killed nine of them. When it was the tenth he fought with him while inviting him to Islam and saying: “O Allâh! Be a witness to me!” the man said: “O Allâh! Do not be a witness to him.” Abu ‘Âmir then left him and he ran away and later embraced Islam and was good in faith. Whenever The Messenger of Allâh [peace be upon him] saw him he would say: “That is the one who escaped from Abu ‘Âmir⁽¹⁾.”

Then Abu ‘Âmir was shot dead by both Al-‘Alâ’ and Awfa, sons of Al-Hârith from Banu Jusham Ibn Mu‘âwiyah: one of them injured his heart and the other his knee. Abu Mûsa Al-Ash‘ari then took the flag and attacked the two brothers and killed them.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] passed by a group of people gathering around a woman and when he asked about her status he was told that she was killed by Khâlid Ibn Al-Walîd. The Messenger of Allâh [peace be upon him] said to one of those who were with him: “Catch up with Khâlid and tell him that the Messenger of Allâh forbids you to kill a child, a woman or a hireling⁽²⁾.”

On that day The Messenger of Allâh [peace be upon him] said: “If you are able to kill Bijâd, a man from Banu Sa’d Ibn Bakr, you should not let him skip you.” He had previously committed a severe crime against the Muslims. When the Muslims got him they drove him along with his household including Ash-Shaymâ’ Bint Al-Hârith Ibn ‘Abd-Al-‘Uzza, the foster sister of The Messenger of Allâh [peace be upon him]. When they delt with her violently she said to the Muslims: “Do you know that I am the

(1) Ar-Rawd Al-Ânif, 4:224; Al-Iktifâ’, 2:204.

(2) As-Sirah An-Nabawiyyah, 3:638; Sunan Al-Bayhaqi Al-Kubra, no. 17936; Al-Mustadrak, no. 2565; Musnad Ahmad, no. 16035; Al-Mu‘jam Al-Kabîr, no. 4483.

foster sister of your companion (The Prophet)?” they did not trust her. They then brought her to The Messenger of Allâh [peace be upon him].

Ibn Ishâq says: It is narrated on the authority of Yazîd Ibn ‘Ubayd As-Sa’di that he said: When they brought her to The Messenger of Allâh [peace be upon him] she said to him: “O Messenger of Allâh! I am your foster sister.” He asked her: “What is the sign of that?” she said: “A scar of a bite you caused to me in my back when I was carrying you.” Knew the sign The Messenger of Allâh [peace be upon him] spread out his garment for her to sit, and then gave her the freedom to choose saying: “If you so like, you could sit with me honored and dignified; and if you so like I could give you a gift and send you back to your people.” She said: “No, give me a gift and send me back to my people.” The Messenger of Allâh [peace be upon him] then gave her a gift and sent her back to her people. Banu Sa’d claimed that he gave her a slave of his called Makhûl along with a slave-girl and they married and their offspring survive till those days.

Ibn Hishâm says: On that occasion Allâh Almighty revealed (what means): {Assuredly Allâh did help you in many battlefields and on the day of Hunayn: behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and you turned back in retreat. But Allâh did pour His calm on the Messenger and on the Believers, and sent down forces which you saw not: He punished the Unbelievers: thus does He reward those without Faith.} [At-Tawbah 25-26]

The captives and property of Hunayn were gathered to The Messenger of Allâh [peace be upon him] and Mas’ûd Ibn ‘Amr Al-Ghifâri was in charge of the war spoils. The Messenger of Allâh [peace be upon him] commanded that they be kept in Al-Ji’rânâh.

The Battle Of Tâ'if In 8 A.H.

Reached Tâ'if, the Thaqîf closed in on them the doors of the city and prepared themselves and war equipment for fight. Neither ‘Urwah Ibn Mas’ûd nor Ghailân Ibn Salamah attended the battle of Hunayn and the blockade of Tâ'if because they were in Jurash to learn the manufacturing of fort-destroyers and catapults. Finished from Hunayn The Messenger of Allâh [peace be upon him] proceeded on to conquer Tâ'if. On his way to Tâ'if he pitched his camp at Buhrat Ar-Raghâ’ where he built a masjid and performed prayer in it.

It is narrated on the authority of ‘Amr Ibn Shu‘ayb that in this area The Messenger of Allâh [peace be upon him] exacted legal retribution by killing a murderer - the first to be executed in Islam. He was a man from Banu

Layth who killed a man from Hudhayl, thereupon The Messenger of Allâh [peace be upon him] ordered that he be killed in implementation of the legal retribution.

The Messenger of Allâh [peace be upon him] also ordered that the fort of Mâlik Ibn 'Awf there be ruined. Then he marched till he camped underneath a lot-tree called As-Sâdirah near the property of a man from Thaqîf. The Messenger of Allâh [peace be upon him] sent to him the following message: "You should either get out to meet us or we would ruin your house upon you." The man refused to respond thereupon his house was ruined upon him. Then The Messenger of Allâh [peace be upon him] proceeded on till he camped at a place near Tâ'îf where some of his Companions were killed by arrows. Indeed, they camped near the wall of Tâ'îf within the range of their arrows, and the Muslims failed to enter the city which the Thaqîf entirely closed in upon themselves. When his Companions were killed by the arrows, he moved his camp to be near his masjid that is in Tâ'îf now. He then besieged them for over twenty nights or seventeen nights according to the narration of Ibn Hishâm.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] had with him two of his wives one of whom was Umm Salamah Bint Abu Umayyah. He pitched two tents for them and prayed in the area between them and stayed there. When the Thaqîf embraced Islam 'Amr Ibn Umayyah Ibn Wahb Ibn Mu'attab built a masjid in the very place The Messenger of Allâh [peace be upon him] prayed, and it had a pillar which the sun never rose upon one day but that a voice would be heard from it. The Messenger of Allâh [peace be upon him] besieged them and fought them fiercely and they exchanged shooting of arrows.

Ibn Hishâm says: The Messenger of Allâh [peace be upon him] used the catapult to throw the men of Tâ'îf with stones thereby he was the first in Islam to use it.

Ibn Ishâq says: When it was the day a crack was made in the wall of Tâ'îf many of the Companions of The Messenger of Allâh [peace be upon him] entered underneath a fort-destroyer and when they marched with it towards the wall to open it the Thaqîf struck them with rods of heated iron and they got out of it thereupon they shot them with arrows and killed some of them. On that The Messenger of Allâh [peace be upon him] ordered that the vines of Thaqîf be cut off and the Muslims went on doing so accordingly.

Negotiations With Thaqîf

Abu Sufyân Ibn Harb and Al-Mughîrah Ibn Shu'bah moved forward

towards Tâ'if and asked the Thaqîf to give them security in order to talk to them and they did accordingly. They invited women belonging to the Quraysh and Banu Kinânah to come out to them for fear they would be captured, including Âminah Bint Abu Sufyân, the wife of 'Urwah Ibn Mas'ûd who gave birth to his child Dâwûd Ibn 'Urwah, Al-Firâsiyyah Bint Suwayd Ibn 'Amr Ibn Tha'labah, the mother of 'Abd-Ar-Rahmân Ibn Qârib, and Al-Fuqaymiyyah: Umaymah Bint An-Nâsi Umayyah Ibn Qal'. When they rejected Al-Aswad Ibn Mas'ûd said to them: "O Abu Sufyân and Mughîrah! Should I not guide you to something better than that for which you have come? The wealth of Banu Al-Aswad Ibn Mas'ûd is as you know. There is in Tâ'if no wealth more abundant, more sufficient and more beneficial than it; and if Muhammad ruins it, he will ever get no benefit. So, talk to Muhammad either to take for himself or to leave it for the sake of Allâh and kinship. However, the kinship ties between us and him are not hidden." The Messenger of Allâh [peace be upon him] left it for them.

It is reported that The Messenger of Allâh [peace be upon him] said to Abu Bakr during his siege of Thaqîf: "O Abu Bakr! I have seen in a dream as if a water-skin full of butter was given as a gift to me and a rooster peaked it and spilled its contents." On that Abu Bakr said: "I do not think you will get from them today what you like." The Messenger of Allâh [peace be upon him] said: "And I also do not think so⁽¹⁾."

At the same time, Khuwaylah Bint Hakîm Ibn Umayyah As-Salamiyyah said: "O Messenger of Allâh! If Allâh helps you conquer Tâ'if give me the ornaments of Bâdiyah Bint Ghaylân Ibn Math'ûn Ibn Salamah or the jewelry of Al-Fâri'ah Bint 'Uqayl." They had the most expensive jewels among the women of Thaqîf. The Messenger of Allâh [peace be upon him] said: "But I have not yet been given permission (by Allâh) to conquer Thaqîf now O Khuwaylah." Khuwaylah came out and made a mention of that to 'Umar Ibn Al-Khattâb who immediately entered upon The Messenger of Allâh [peace be upon him] and said to him: "O Messenger of Allâh! What is that which Khuwaylah told me you had disclosed to her?" he said: "Yes I have told her about it." He said: "Have you not been given permission to conquer them O Messenger of Allâh?" The Messenger of Allâh [peace be upon him] answered in the affirmative. He said: "Then, should I not inform the people to leave?" he answered in the affirmative, and 'Umar did accordingly.

When the people were informed about the departure Sa'îd Ibn 'Ubayd Ibn Usayd Ibn Abu 'Amr said: "Behold! this tribe seems to survive."

(1) Al-Maghâzi, 1:936.

‘Uyaynah Ibn Hisn said: “Yes, by Allâh, as glorious and honored.” A man from the Muslims said to him: “May Allâh ruin you O ‘Uyaynah! Do you praise the polytheists that they were not overpowered by The Messenger of Allâh [peace be upon him] and you have come to support The Messenger of Allâh [peace be upon him],?” he said: “By Allâh, I have not come to fight beside you against the Thaḳîf. But I liked that Muhammad should conquer Tâ’if and I would get one of its girls to marry perchance she would give birth to a male child for me. Indeed the women of Tâ’if are recognized for giving birth to male children⁽¹⁾.”

During the period of siege some slaves from Tâ’if came to The Messenger of Allâh [peace be upon him] and embraced Islam thereupon he emancipated them all. Later on when the people of Tâ’if embraced Islam they talked about those slaves thereupon The Messenger of Allâh [peace be upon him] said: “No, they are released by Allâh Almighty.”

Ibn Ishâq says: The Thaḳîf captured a wife belonging to Marwân Ibn Qays Ad-Dawsi, who embraced Islam and backed The Messenger of Allâh [peace be upon him] against Thaḳîf. The Messenger of Allâh [peace be upon him] said to Marwân Ibn Qays: “O Marwân! Take, in return for your wife, the first man you meet from Qays.” He met Ubayy Ibn Mâlik Al-Qushayri whom he captured till they would return to him his wife. Ad-Dahhâk Ibn Sufyân Al-Kilâbi intermediated and talked to Thaḳîf to release the wife of Marwân and they did and he released Ubayy Ibn Mâlik.

Twelve Muslims fell martyrs in the battle of Tâ’if from among the Companions of The Messenger of Allâh [peace be upon him].

The Captives And Wealth Of Hawâzin

The Messenger of Allâh [peace be upon him] then left Tâ’if for Al-Ji’rânah along with his Companions, and had so many captives from Hawâzin. A man said to him: “O Messenger of Allâh! Invoke evil upon them.” On that The Messenger of Allâh [peace be upon him] said: “O Allâh! Guide Thaḳîf to the right and bring them as Muslims⁽²⁾.”

The delegation of Thaḳîf came to him in Al-Ji’rânah and he had from

(1) As-Sîrah An-Nabawiyyah, 3:662; Al-Khasâ’is Al-Kubra, As-Suyûti, 1:434; Al-Iktifâ’, 2:210-211; Subul Al-Huda War-Rashâd, 5:387; Dalâ’il An-Nubuwwah, Al-Bayhaqi, no. 1929.

(2) Sunan At-Tirmidhi on the authority of Jâbir, no. 3942; Musnad Ahmad, no. 14743; Musannaf Ibn Abu Shaybah, no. 36954. See also Al-Bidâyah Wan-Nihâyah, 4:350; At-Tabaqât, 2:159; Mizân Al-Itidâl, 1:229; As-Sîrah An-Nabawiyyah, 3:363; Ar-Rawd Al-Ânif, 4:262; Al-Maghâzi, 1:937.

Thaqîf as many as six thousand captives of women and children in addition to countless numbers of camels and sheep.

It is narrated on the authority of ‘Amr Ibn Shu‘ayb from his father from his grandfather ‘Abdullâh Ibn ‘Amr that he said: The tribe of Hawâzin reverted to Islam and their delegation came to the Prophet [peace be upon him] while he was in Al-Ji‘rânah. They said: “O Messenger of Allâh, we are an original clan and you know the trial that has afflicted us, so bestow favors on us.” Their spokesman, Zuhayr Ibn Surad, said: “O Messenger of Allâh, the captives (of the Hawâzin) are your maternal aunts and your mothers by relation of suckling, who used to take care of you. Had we suckled someone from the sons of Al-Hârith Ibn Abu Shamar or An-Nu‘mân Ibn Al-Mundhir, and then they afflicted us with the same thing you have afflicted us with, we would have hoped that they would return our captives with kindness, and you are the best-reared child.” Then, he recited some impressive poetic verses.

When the Prophet [peace be upon him] heard the speech of the delegation, he said to them: “Are your women and children dearer to you or your property?” They replied: “You want us to choose between our families and property? Our women and children are dearer to us.” He replied: “What belongs to me and to the children of ‘Abd-Al-Muttalib is yours. Then, when I perform Thuhr prayer, stand up and say: “We intercede with the Messenger of Allâh [peace be upon him] to exhort the believers, and we intercede with the believers to exhort the Messenger of Allâh [peace be upon him] to release the captives of our people who have fallen to their lot.”

So when the Messenger of Allâh [peace be upon him] performed Thuhr prayer, they stood up and said what they had been told to say. The Messenger of Allâh [peace be upon him] said: “As for what belongs to me and to the children of ‘Abd-Al-Muttalib, you may consider them, from now on, yours. And I will ask my folk to give back theirs.” Upon hearing that, the Muhâjirûn and Ansâr said: “What belongs to us belongs from now on, to the Messenger of Allâh [peace be upon him].” But Al-Aqra‘ Ibn Hâbis said: “We will grant none of what belongs to me and to Banu Tamîm.” So did ‘Uyaynah Ibn Hisn who said: “As for me and Banu Fazârah, I say ‘No’.” ‘Abbâs Ibn Mirdâs also refused and said: “No” for Banu Sulaym and him. His people, however, said otherwise: “Whatever spoils belong to us belong from now on to the Messenger of Allâh [peace be upon him].” “You have undermined my position,” said ‘Abbâs Ibn Mirdâs spontaneously. Then the Messenger of Allâh [peace be upon him] said: “Those of you who do not want to give up their right will be granted six shares from our next booty

for every person he leaves. So, return to those people their women and children⁽¹⁾.”

The Messenger of Allâh [peace be upon him] had given ‘Ali Ibn Abu Tâlib a girl called Raytah Bint Hilâl Ibn Hayyah Ibn ‘Umayrah, ‘Uthmân Ibn ‘Affân a girl called Zaynab Bint Hayyân Ibn ‘Amr, and ‘Umar Ibn Al-Khattâb a girl whom he granted to his son ‘Abdullâh Ibn ‘Umar.

It is narrated on the authority of Nâfi‘ from ‘Abdullâh Ibn ‘Umar that he said: I sent her to my maternal uncles from Banu Jumah to prepare her for me in order to have sexual relation with her once I would perform Tawâf round the Ka‘bah. I came out from the masjid after I had finished, and saw the people running. I asked them about the reason and they said: “The Messenger of Allâh [peace be upon him] returned to us our women and children.” I said to them: “Your girl is now in the dwellings of Banu Jumah: go and take her.” They went and took her immediately⁽²⁾.

‘Uyaynah Ibn Hisn took an old woman from Hawâzin and said: “She may be of good ancestry among them which raises her ransom.” When The Messenger of Allâh [peace be upon him] returned the captives by six shares for each person he rejected to return her, thereupon Zuhayr Ibn Surad said to him: “Take her. By Allâh! She is of no value among the women and her husband is too poor to ransom her.” So he was forced to return her for six shares. He made a complaint to Al-Aqra‘ Ibn Hâbis who blamed him for taking an old woman of no value among the women.

The Messenger of Allâh [peace be upon him] asked them about their leader, Mâlik Ibn ‘Awf An-Nasri. He was told that he was in Tâ’if with Thaḳîf. The Prophet [peace be upon him] promised them to give him back his family and property and to give him one hundred camels as a gift, if he came to him declaring his conversion to Islam. Received that news Mâlik left Tâ’if for The Messenger of Allâh [peace be upon him]. Feared that the Thaḳîf might detain him on knowing what The Messenger of Allâh [peace be upon him] had said concerning his affair, he ordered that his mount be prepared for him and a horse be brought to him. At night he went out and rode his horse and went with it till he came to the very place where he ordered that his mount be prepared for him he mounted and headed for The Messenger of Allâh [peace be upon him] and joined him in Al-Ji‘rânah or Makkah. The Messenger of Allâh [peace be upon him] returned to him his family and property in addition to one hundred camels. Mâlik embraced

(1) Al-Istī‘âb, 1:164; Ar-Rawd Al-Ânif, 4:262; Musnad Ahmad, no. 7037; Al-Mu‘jam Al-Kabir, no. 5304; Subul Al-Huda War-Rashâd, 5:393; Târikh At-Tabari, 2:174.

(2) Târikh At-Tabari, 2:174; Al-Bidâyah Wan-Nihâyah, 4:406.

Islam and was good in his faith. He composed many poetic verses in praise of The Messenger of Allâh [peace be upon him].

The Messenger of Allâh [peace be upon him] appointed him the ruler over those who embraced Islam of his people and such neighboring tribes as Thumâlah, Sâlimah and Fahm, with the help of whom he fought Thaqîf and no herd of camels belonging to them came out but that he attacked it till he made life intolerable for them.

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] returned the captives of Hunayn to their people he rode and the people followed him saying: "O Messenger of Allâh! Distribute among us the booty of camels and sheep!" they persisted in asking him till they led him to a tree where his garment was snatched away by it. He said: "Return my garment on me O people! By Allâh, if you have cattle and sheep as much as is the number of the trees of Tihâmah I would distribute them among you, and you would never find me a miser nor a coward nor a liar."

The Prophet [peace be upon him] stood near a camel and took one hair from its hump, placed it between his fingers and said: "O people, whatever booty even as small as this (hair) that Allâh granted you is unlawful for me, except for the fifth of the spoils, and the fifth will be returned to you. So return everything you took even if it was a thread or a needle, and beware of unlawful capture of booty, as it wreaks dishonor, hell and disgrace upon its people in this world and in the hereafter⁽¹⁾."

When the Muslims heard that rebuke along with the threat it involved, they were stricken with great fear. Hence, an Ansâri man brought a ball of hair thread and said: "O Messenger of Allâh, I have taken this thread to stitch the saddle of my ulcerous camel." The Messenger of Allâh [peace be upon him] said to him: "I yield to you my share in it." The Ansâri man said: "If things are like that, then I have no need for it." He threw the ball away.

‘Aqîl Ibn Abu Tâlib entered upon his wife Fâtimah Bint Shaybah on the Day of Hunayn with his sword smeared with blood. She asked him: "I knew that you took part in fight: what have you got from the booty?" he said: "Here you are a needle to sew your clothes." When he heard the caller of The Messenger of Allâh [peace be upon him] calling out to return everything even needles and threads, ‘Aqîl returned to his wife and said: "I do not think but that your needle would go." He then took the needle from his wife and returned it to the spoils.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] gave these

(1) Al-Bidâyah Wan-Nihâyah, 4:405; Sunan Al-Bayhaqi, no. 12712.

whose hearts were brought together for Islam, and they were some nobles and chiefs among the people whom he liked to bring their hearts along with the hearts of their people together for Islam. He gave one hundred camels to each one of the following: Abu Sufyân Ibn Harb, Hakîm Ibn Hizâm, Al-Hârith Ibn Al-Hârith Ibn Kaladah, Al-Hârith Ibn Hishâm, Suhayl Ibn ‘Amr, Huwaytib Ibn ‘Abd-Al-‘Uzza Ibn Abu Qays, Al-‘Alâ’ Ibn Jâriyah Ath-Thaqafi, ‘Uyaynah Ibn Hisn Ibn Hudhayfah Ibn Badr, Al-Aqra’ Ibn Hâbis At-Tamîmi, Mâlik Ibn ‘Awf An-Nasri and Safwân Ibn Umayyah. He gave others less than one hundred camels each like Makhramah Ibn Nawfal Az-Zuhri, ‘Umayr Ibn Wahb Al-Jumahi, and Hishâm Ibn ‘Amr. He gave Sa’d Ibn Yarbû’ Ibn ‘Ankathah Ibn ‘Âmir Ibn Makhzûm and ‘Adiyy Ibn Qays As-Sahmi fifty camels each.

The Messenger of Allâh [peace be upon him] gave ‘Abbâs Ibn Mirdâs a few number of camels thereupon he composed some poetic verses in which he blamed him for he distinguished Al-Aqra’ and ‘Uyaynah over him although he was brave and steadfast in the fight. On that The Messenger of Allâh [peace be upon him] said: “Go and let him hold back his tongue from me.” They went on giving him till he was contented.

It is narrated on the authority of Ibn ‘Abbâs that he said: The Messenger of Allâh [peace be upon him] accepted the pledge of allegiance from the Quraysh and others whom he gave from the booty of Hunayn on the day of Al-Ji’rânah. It is narrated on the authority of Muhammad Ibn Ibrâhîm Ibn Al-Hârith At-Taymi that somebody said to The Messenger of Allâh [peace be upon him]: “O Messenger of Allâh! You have given both ‘Uyaynah Ibn Hisn and Al-Aqra’ Ibn Hâbis one hundred camels each and forgotten Ju’ayl Ibn Surâqah Ad-Damri.” The Prophet [peace be upon him] said: “By Him in Whose Hand is the soul of Muhammad, Ju’ayl Ibn Surâqah is better than as many as the earth contains like ‘Uyaynah and Al-Aqra’. But I have brought their hearts together for Islam and entrusted Ju’ayl to his faith⁽¹⁾.”

It is narrated on the authority of Miqsam Abu Al-Qâsim, the freed slave of ‘Abdullâh Ibn Al-Hârith Ibn Nawfal that he said: I and Talîd Ibn Kilâb Al-Laythi came out and went to ‘Abdullâh Ibn ‘Amr and he was performing Tawâf round the Ka’bah with his sandals hung in his hand. We asked him:

(1) Târikh At-Tabari, 2:175; At-Tabaqât, 4:246; As-Sîrah An-Nabawiyah, 3:683; Ar-Rawd Al-Ânif, 4:270; Al-Maghâzi, 1:949; Subul Al-Huda War-Rashâd, 5:401; Jâmi’ Al-Ahâdith, no. 5330. A similar Hâdith is narrated by Al-Bukhâri on the authority of Sa’d Ibn Abu Waqqâs, in which he said: The Messenger of Allâh [peace be upon him] distributed alms amongst (a group of) people while I was sitting there, and left a man whom I thought the best of the lot. I asked him about the reason and he said: “I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh.” [Sahîh Al-Bukhâri, no. 1478]

“Were you present with The Messenger of Allâh [peace be upon him] when At-Tamîmi talked to him harshly on the day of Hunayn?” he said: “Yes. A man from Banu Tamîm called Dhul-Khuwaysirah came and stood by him and he was giving the people and said to him: “O Muhammad! I have seen what you did today.” The Messenger of Allâh [peace be upon him] said: “Well: what have you seen?” he said: “I have seen that you did not act justly.” The Messenger of Allâh [peace be upon him] grew angry and said: “Woe to you! If I do not act justly, then, who else would do justice?” ‘Umar Ibn Al-Khattâb said: “O Messenger of Allâh! Would I not chop off his head?” The Messenger of Allâh [peace be upon him] said: "Let him, for he has companions who commit excess in the religion till they desert it as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it. He would look at its strings and see nothing. He would look at its shaft and see nothing. He would look at its feathers and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear⁽¹⁾.”

The Ansâr Feel Angry For Being Given Nothing

Ibn Hishâm says: When The Messenger of Allâh [peace be upon him] gave those whose hearts he brought together for Islam from among the Quraysh and others and did not give the Ansâr, Hassân Ibn Thâbit composed a long poem in which he blamed him for that deprivation.

It is narrated on the authority of Abu Sa‘îd Al-Khudri that he said: When The Messenger of Allâh [peace be upon him] gave the spoils to the Quraysh and other Arab tribes but did not allocate any shares to the Ansâr, some of them felt uneasy and began to talk about it to the extent that they said: “The Messenger of Allâh [peace be upon him] has been reunited with his people.” Sa‘d Ibn ‘Ubâdah went to The Messenger of Allâh [peace be upon him] and said: "O Messenger of Allâh! The Ansâr feel uneasy because you have allocated much of the spoils to your people and other Arab tribes; but you did not give the Ansâr anything." The Messenger of Allâh [peace be upon him] asked him: "What is your stance, O Sa‘d?" He replied: "O Messenger of Allâh, I am just a man of my people."

On that The Messenger of Allâh [peace be upon him] commanded him to assemble them in a place and he assembled them in the appointed place. Men from among the Muhâjirûn came whom he admitted and others came

(1) Târikh At-Tabari, 2:176; As-Sirah An-Nabawiyyah, 3:687; Subul Al-Huda War-Rashâd, 5:404-405; Majma‘ Az-Zawâ'id, no. 10405; Musnad Ahmad, no. 7038. The same is narrated also by Al-Bukhârî on the authority of Abu Sa‘îd Al-Khudri, no. 3610.

whom he told to leave. When they assembled, Sa'd came to The Messenger of Allâh [peace be upon him] and told him that the people had assembled. The Messenger of Allâh [peace be upon him] came and he befittingly praised and exalted Allâh and then said: "O people of the Ansâr, I have been told that you are dissatisfied and do not approve of my distribution of the spoils. Were you not astray and Allâh guided you through me? Were you not poor and Allâh bestowed wealth on you through me? Were you not enemies and Allâh reconciled your hearts through me?" They replied: "Allâh and His Messenger are most generous."

He then said: "O people of Ansâr, why do you not answer me?" They replied: "With what do we answer, O Messenger of Allâh? By Allâh, to Allâh and His Messenger do belong favor and bounty." He said: "By Allâh, if you wish, you could say, and you will be truthful, 'When you came to us you were belied and we believed you, you were let down and we supported you, you were expelled and we hosted you, and you were poor and we provided you with wealth. O people of Ansâr, have you felt angry for some insignificant worldly benefit thereby I attracted some people to Islam, whereas I entrusted you to your Islam? O people of Ansâr, are you not pleased that the people will return with sheep and camels, while you will return with the Messenger of Allâh? By Him in Whose Hand Muhammad's soul is, had it not been for the Hijrah, I would have been a person from the Ansâr, and were people to travel through a mountain pass and a valley, while the Ansâr were to travel through another mountain pass and valley, I would travel through the mountain pass and valley of the Ansâr. O Allâh, bestow mercy on the Ansâr, on the children of the Ansâr and on the grandchildren of the Ansâr.'"

Everyone wept until their beards were soaked in tears and they said: "We are pleased with The Messenger of Allâh [peace be upon him] as our share." The Messenger of Allâh [peace be upon him] left and the crowd dispersed⁽¹⁾.

The 'Umrah Of The Messenger From Al-Ji'rânah

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] then set out from Al-Ji'rânah assuming Ihrâm for 'Umrah and ordered that the rest of war spoils be detained in Majinnah at the direction of Marr Ath-Thahrân. When The Messenger of Allâh [peace be upon him] finished from his 'Umrah he left for Madînah and was followed by the rest of the war spoils.

(1) It is narrated on the authority of Abu Hurayrah and Anas: see Musnad Ash-Shâfi'I, no. 1340-41; Musnad Ahmad, no. 11654, 12040, 16517; Sahîh Al-Bukhârî, no. 4075, 6817; Sahîh Muslim, no. 1061; Ibn Abu Shaybah, no. 37001; Al-Mu'jam Al-Kabîr, no. 12879.

He appointed 'Attâb Ibn Asîd to look after the people's affairs in Makkah along with Mu'âdh Ibn Jabal to instruct them in religion and teach them the Qur'an. Ibn Hishâm says: It is narrated on the authority of Zayd Ibn Aslam that he said: When The Messenger of Allâh [peace be upon him] appointed 'Attâb Ibn Asîd as his viceroy in Makkah he assigned to him a Dirham daily. He stood and addressed the people saying: "O people! May Allâh make hungry everyone who feels hungry even though he has an income of a Dirham daily. The Messenger of Allâh [peace be upon him] assigned to me a Dirham daily. So I have no need for anyone."

Ibn Ishâq says: This 'Umrah was in Dhul-Qa'dah, and The Messenger of Allâh [peace be upon him] arrived in Madînah at the end of Dhul-Qa'dah or in the beginning of Dhul-Hijjah. According to Ibn Hishâm reporting from Abu 'Amr Al-Madani, The Messenger of Allâh [peace be upon him] arrived in Madînah on the twenty-fourth night of Dhul-Qa'dah.

Ibn Ishâq says: In this year 8 A.H., the people performed Hajj as they used to do, and the Muslims were led in their Hajj by 'Attâb Ibn Asîd. The men of Tâ'if remained on their polytheism, unconquerable in their city till the month of Ramadân of 9 A.H.

The Story Of Ka'b Ibn Zuhayr

When The Messenger of Allâh [peace be upon him] arrived in Madînah after he had left Tâ'if Bujayr Ibn Zuhayr Ibn Abu Sulma sent a letter to his brother Ka'b Ibn Zuhayr telling him that The Messenger of Allâh [peace be upon him] had killed men in Makkah who used to lampoon and cause harm to him, and that the remaining poets of the Quraysh like 'Abdullâh Ibn Az-Zaba'ra and Hubayrah Ibn Abu Wahb fled away everywhere possible to them. "So, if you feel good in yourself, come as a repentant to The Messenger of Allâh [peace be upon him] because The Messenger of Allâh [peace be upon him] never kills anyone who comes to him as a repentant; and unless you do so, then, seek for your salvation anywhere in the land."

Ka'b had previously sent a letter to his brother Bujayr in the form of poetic verses in which he blamed him because he left the religion and tradition of his forefathers for a new religion and followed a man whose manners were unknown among the Arabs. However, Bujayr disliked to conceal it from The Messenger of Allâh [peace be upon him] and rather preferred to read it to him. When The Messenger of Allâh [peace be upon him] heard it esp. his description of him as Al-Ma'mûn (trustworthy) he said: "He has told the truth even though he is a liar. I am the trustworthy." When he heard his description of him as the one who brought morality which had not previously been followed by a father or a mother, The

Messenger of Allâh [peace be upon him] also confirmed his statement.

Ibn Ishâq says: When he received the letter, the land, in spite of its spaciousness, became constricted upon him and he feared for himself, esp. with the spreading rumor of his enemies that he would inevitably be killed. Having no way, he composed his wonderful poem known as "Banat Su'âd" (Su'âd has departed) in which he praised The Messenger of Allâh [peace be upon him] and made a mention of his fears and the rumor publicized by his enemies that he would be killed. He then left for Madînah and descended as a guest in the house of one of his acquaintances from Juhaynah. He brought him to The Messenger of Allâh [peace be upon him] in the Morning prayer and after he had performed prayer with The Messenger of Allâh [peace be upon him] he pointed out The Messenger of Allâh [peace be upon him] to him, saying: "That is The Messenger of Allâh [peace be upon him]: stand up towards him and seek your safety from him."

He stood towards The Messenger of Allâh [peace be upon him] and sat in front of him and put his hand in his hand, and The Messenger of Allâh [peace be upon him] did not recognize him. He said: "O Messenger of Allâh! Ka'b Ibn Zuhayr has come to seek his safety from you as a repenting Muslim. Will you accept his repentance from him if I bring him to you?" The Messenger of Allâh [peace be upon him] answered in the affirmative. He said: "I am Ka'b Ibn Zuhayr O Messenger of Allâh." A man from among the Ansâr jumped over him and said: "O Messenger of Allâh! Let me chop off the head of this enemy of Allâh." The Messenger of Allâh [peace be upon him] said: "Leave him because he has come as a repentant and left all evils and sins he had committed." Ka'b thus became angry with the Ansâr because of this behavior of one of their men unlike the Muhâjirûn who had a good mention of him; and this seems clear in his famous poem.

However, later on, after he had embraced Islam and the Ansâr felt uneasy because he made bad hints to them in his poem he sought to satisfy them by praising them in another poem in which he mentioned their great efforts and striving with The Messenger of Allâh [peace be upon him]. Ibn Hishâm says: It is reported that when he recited to The Messenger of Allâh [peace be upon him] his poem "Banat Su'âd", he said to him: "Would that you make a good mention of the Ansâr to which they are entitled." He then composed his poem in which he praised them.

The Battle Of Tabûk In Rajab 9 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in Madînah to Rajab 9 A.H., before he commanded the people to get ready for

attacking the Romans. It was at a time the people were suffering from severe difficulty, intense heat and great draught. Meanwhile the fruits started to ripen and the people liked to stay with their fruits and underneath their shades and disliked to leave for anywhere else. It was the habit of the Messenger of Allâh [peace be upon him] that whenever he set out for a battle he would keep its destination secret and tell that he wanted to go somewhere different. But in this battle of Tabûk he clarified its real destination due to the far distance, the hard time in which they were and the great multitudes of the enemies the Muslims were required to fight, so that the people would take their preparations for it as much as possible. So he commanded the people to get ready for it and informed them that he intended to fight the Romans.

During the time of preparations The Messenger of Allâh [peace be upon him] said to Al-Jadd Ibn Qays, from Banu Salimah: "Do you like O Jad Ibn Qays to fight this year Banu Al-Asfar (the Romans)?" he said: "O Messenger of Allâh! Give me leave not to take part, and do not make me a victim of temptation. By Allâh, my people know well that no man is tempted by women more than me; and I feel afraid if I see the women of Banu Al-Asfar I could not keep patient." The Messenger of Allâh [peace be upon him] thus turned away from him and said to him: "I have given you leave."

In connection with this Al-Jadd Ibn Qays Allâh Almighty revealed (what means): {Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? And indeed Hell surrounds the Unbelievers (on all sides).} [At-Tawbah 49] That is, if he feared lest he would be tempted by the Roman women, and that is not true of him, of a surety the temptation in which he fell is more grievous that he remained behind The Messenger of Allâh [peace be upon him].

In connection with the hypocrites who relentlessly discouraged the Muslims from setting out for Jihâd Allâh revealed (what means): {Those who were left behind (in the Tabûk expedition) rejoiced in their inaction behind the back of the Messenger of Allâh: they hated to strive and fight, with their goods and their persons, in the Cause of Allâh: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand! Let them laugh a little: much will they weep: a recompense for the (evil) that they do.} [At-Tawbah 81-82]

Ibn Hishâm says: It is narrated on the authority of ‘Abdullâh Ibn Hâarithah that he said: The news reached The Messenger of Allâh [peace be upon him] that a group of hypocrites gather in the house of Suwaylim the Jew in attempt to dissuade the people from taking part in the battle of Tabûk with The Messenger of Allâh [peace be upon him]. On that The

Messenger of Allâh [peace be upon him] sent to him Talhah Ibn ‘Ubaydullâh along with some of his Companions and ordered him to burn the house of Suwaylim on them; and he did accordingly. Ad-Dahhâk Ibn Khalîfah tried to escape and his leg got broken and his other companions succeeded to run away and save themselves from the fire. He said some poetic verses in description of that event.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] continued to get ready and ordered the people to be serious in their preparations. He also urged the rich among them to spend and bear the costs of transportation in the Cause of Allâh. Some wealthy bore the expenses of transporting the soldiers expecting the reward for that with Allâh Almighty. None had ever spent more than ‘Uthmân Ibn ‘Affân.

Ibn Hishâm says: I was reported by a reliable person that ‘Uthmân Ibn ‘Affân spent in this army of difficulty heading for Tabûk as much as one thousand Dinars. On that The Messenger of Allâh [peace be upon him] said: “O Allâh! Be pleased with ‘Uthmân: I am well-pleased with him⁽¹⁾.”

Ibn Ishâq says: Some Muslims, known as the weepers, and they were seven from among the Ansâr and others, came to The Messenger of Allâh [peace be upon him] and asked him to provide them with the means of transportation and they were too poor and needy to get riding mounts. He said: “I have nothing to carry you on.” They left with their eyes flooding tears in grief that they could find nothing to spend in the Cause of Allâh⁽²⁾.

Ibn Ishâq says: It is reported that Ibn Yâmîn Ibn ‘Umayr Ibn Ka’b An-Nadri met both Abu Layla ‘Abd-Ar-Rahmân Ibn Ka’b and ‘Abdullâh Ibn Mughaffal (two of the seven) and they were weeping. When he asked them about the reason for their weeping they said: “We have come to The Messenger of Allâh [peace be upon him] and asked him to provide us with riding mounts to transport us and found nothing with him to carry us on and we have no provisions to help us in our journey with him.” He gave them a camel belonging to him used in irrigation and they rode it by turns, and provided them with some dates and thus they were able to set out with The Messenger of Allâh [peace be upon him].

Ibn Ishâq says: The seekers of excuses from among the desert Arabs came to him offering their excuses but Allâh Almighty did not accept their

(1) Ar-Rawd Al-Ânif, 4:297; Al-Iktifâ’, 2:222.

(2) In connection with them Allâh Almighty revealed (what means): {Nor (is there blame) on those who came to you to be provided with mounts, and when you said, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.} [At-Tawbah 92].

excuses⁽¹⁾. They were a group of Banu Ghifâr.

Then, The Messenger of Allâh [peace be upon him] decided to go forth. Some Muslims were slow-paced in going out with The Messenger of Allâh [peace be upon him] till in the end they remained behind him, even though they had neither doubt nor suspicions in their faith in Allâh Almighty. They included Ka'b Ibn Mâlik, Murârah Ibn Ar-Rabî', Hilâl Ibn Umayyah and Abu Khaythamah. They were true to their faith.

When The Messenger of Allâh [peace be upon him] set out he pitched his camp at Thaniyyat Al-Wadâ' and appointed Muhammad Ibn Maslamah Al-Ansâri to lead the prayer in Madînah. But according to another narration on the authority of 'Abd-Al-'Azîz Ibn Muhammad Ad-Dârawardi from his father that when The Messenger of Allâh [peace be upon him] set out for Tabûk he appointed Sibâ' Ibn 'Urfutah Al-Ghifârî to lead the prayer in Madînah.

'Abdullâh Ibn Ubayy pitched his camp close to, even though independent from him at the direction of Dhubâb. But when The Messenger of Allâh [peace be upon him] proceeded on he remained behind along with the other hypocrites and doubters.

At the same time, The Messenger of Allâh [peace be upon him] left behind 'Ali Ibn Abu Tâlib [Allâh be pleased with him] to look after his family in Madînah and ordered him to stay there. But the hypocrites spread the false rumor that he had left him behind only because he wanted to relieve himself of his heavy burden. Hearing that 'Ali Ibn Abu Tâlib took up his arms and joined The Messenger of Allâh [peace be upon him] in Al-Jurf and said: "O Prophet of Allâh! The hypocrites allege that you have left me behind only to relieve yourself of my heavy burden." He said: "No doubt they lied. I have left you behind to look after those whom I have left behind me (i.e. his family). So, return and take care, on my behalf, of the affairs of my and your family. O 'Ali! Will you not be pleased to be from me in relation like Aaron from Moses with the difference that there is no Prophet after me?" thus 'Ali returned to Madînah and The Messenger of Allâh [peace be upon him] proceeded on his journey.

Many days after The Messenger of Allâh [peace be upon him] had proceeded on, Abu Khaythamah returned home to find his two wives in their sheds in his house, and each of them had splashed hers with water,

(1) This seems evident from Allâh's statement: {And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allâh and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.} [At-Tawbah 90].

prepared for him cold water (to drink) and food (to eat). When he came in and stood at the door of the sheds, and saw what his wives had prepared for him, he said: "It is unfair that The Messenger of Allâh [peace be upon him] is in the scorching sun, stormy wind and severe heat, while Abu Khaythamah is in cold shade, prepared food, with beautiful women, and residing near his property." Then he said (addressing his wives): "By Allâh, I will not enter the shed of either of you until I join The Messenger of Allâh [peace be upon him]. Prepare provisions for me."

They did as Abu Khaythamah requested. He then brought his camel used for carrying water and rode it and set out to catch up with The Messenger of Allâh [peace be upon him] until he was able to join him when he had camped in Tabûk. 'Umayr Ibn Wahb Al-Jumahi joined Abu Khaythamah on his way to catch up The Messenger of Allâh [peace be upon him]. They proceeded on together until when they came near Tabûk, Abu Khaythamah said to 'Umayr Ibn Wahb: "I have committed a sin, and you can remain behind me a bit until I meet The Messenger of Allâh [peace be upon him]." He acted accordingly.

When he came close to The Messenger of Allâh [peace be upon him] while he was halting at Tabûk, the people said: "Here is a rider coming." On that The Messenger of Allâh [peace be upon him] said: "Be Abu Khaythamah!" The Companions said: "O Messenger of Allâh! He is, by Allâh, Abu Khaythamah." When he made his riding mount kneel down, he came and greeted The Messenger of Allâh [peace be upon him]. The Messenger of Allâh [peace be upon him] said to him: "What is the matter with you O Abu Khaythamah?" Abu Khaythamah related his story to The Messenger of Allâh [peace be upon him]. On that The Messenger of Allâh [peace be upon him] said good words to him, and invoked for him. On that occasion Abu Khaythamah said poetic verses in which he related the story⁽¹⁾.

The Affair Of The Hypocrites

Ibn Ishâq says: On his way The Messenger of Allâh [peace be upon him] passed by Al-Hijr and the people drew water from its well. When they left The Messenger of Allâh [peace be upon him] said to them: "You should neither drink nor perform ablution for prayer from its water; and fodder your camels with the dough you have prepared from it and eat nothing

(1) Al-Mu'jam Al-Kabîr, no. 5419; Jâmi' Al-Usûl, no. 662; Dalâ'il An-Nubuwwah, no. 1978; Subul Al-Huda War-Rashâd, 5:444; 'Uyûn Al-Athar, 2:255; Al-Maghâzi, 1:998; Al-Khasâ'is Al-Kubra, 1:455; Ar-Rawd Al-Ânîf, 4:295; As-Sîrah An-Nabawiyyah, 4:14; Târikh At-Tabari, 2:183.

thereof. Furthermore, let none of you go out tonight alone unless he is in the company of somebody else.” The people did accordingly as they were commanded by The Messenger of Allâh [peace be upon him] except two men from Banu Sâ'idah: one of them went out to answer the call of nature and the other in pursuit of his camel. The first one who went to answer the call of nature was detained in the very posture in which he was and the other who went in pursuit of his camel was carried by the wind which threw him on the mount of Tay'. Being informed about that The Messenger of Allâh [peace be upon him] said: “Have I not forbidden you that anyone of you should go out alone unless he is accompanied by somebody else?” The Messenger of Allâh [peace be upon him] supplicated Allâh for him who was affected while answering the call of nature and he recovered; and the other was sent by those of Tay' to The Messenger of Allâh [peace be upon him] after he returned to Madinah.

Ibn Hishâm says: It is narrated on the authority of Az-Zuhri that he said: When The Messenger of Allâh [peace be upon him] passed by Al-Hijr he covered his face with his garment and prompted his mount to speed up more and said to the Muslims: “Do not enter the dwelling places of those who wronged themselves but weeping lest you would receive the same punishment that had afflicted them⁽¹⁾.”

Ibn Ishâq says: In the morning the people made a complaint to The Messenger of Allâh [peace be upon him] about the shortage of water thereupon The Messenger of Allâh [peace be upon him] invoked Allâh for rain and Allâh Almighty sent a cloud and it rained so much that the people drank their fill and got their need from water.

Ibn Ishâq says: It is narrated on the authority of Mahmûd Ibn Labîd that somebody asked him: “Did the people recognize the hypocrites from among them?” he said: “Yes, by Allâh. A man used to recognize the signs of hypocrisy in his brother, father, uncle and clansman, and they used to deal with each other accordingly.” Mahmûd said: Some men from my people told me about one of the hypocrites whose hypocrisy was known among the people, and he used to walk with The Messenger of Allâh [peace be upon him] wherever he was; and when the event of Al-Hijr took place and The Messenger of Allâh [peace be upon him] invoked Allâh for rain and Allâh Almighty caused the sky to rain till the people drank their fill we faced him and said: “Woe to you! Which doubt do you have after this?” he said: “That is no more than a passing cloud.”

Ibn Ishâq says: On his way The Messenger of Allâh [peace be upon him]

(1) Ar-Rawd Al-Ânif, 4:297; 'Uyûn Al-Athar, 2:256; Al-Ikûfâ', 2:225.

lost his she-camel and his Companions came out in pursuit of it; and a man called 'Umârah Ibn Hazm was sitting with The Messenger of Allâh [peace be upon him], and he was one of Badr Warriors, the paternal uncle of Banu 'Amr Ibn Hazm. In the tent of 'Umârah there was a man called Zayd Ibn Al-Lusayt, from Qaynuqâ', one of the hypocrites. While 'Umârah was with The Messenger of Allâh [peace be upon him] this Zayd Ibn Lusayt said and he was in 'Umârah's tent: "Does Muhammad not claim he is a Prophet who receives the Divine revelation from the heaven? How does he not know where his she-camel is?" The Messenger of Allâh [peace be upon him] said and 'Umârah was with him: "A man says that 'Muhammad claims he is a Prophet who receives the Divine revelation from the heaven and does not know where his she-camel is'. By Allâh, I know only what Allâh tells me and He has guided me to its place: it is in that valley in such and such a defile caught by its nose-string in a tree. So, go and fetch it." They went and brought it back.

'Umârah Ibn Hazm returned to his tent and said: "By Allâh! I wonder at something The Messenger of Allâh [peace be upon him] had told us about. He was informed by Allâh that somebody had said so and so," in reference to the statement of Zayd Ibn Al-Lusayt. One who was in the tent of 'Umârah and did not attend the gathering of The Messenger of Allâh [peace be upon him] said: "It is Zayd, by Allâh, who said this statement a short while before you come." 'Umârah faced Zayd and went on poking him in his neck while saying: "O servants of Allâh! There is a wicked malicious person in my tent and I do not know. Leave my tent, O enemy of Allâh and do not accompany me forever." Some people claimed that Zayd repented afterwards and was good in his faith and others told that he remained a hypocrite till he died.

The Story Of Abu Dharr

Ibn Ishâq says: Then The Messenger of Allâh [peace be upon him] proceeded on his way and some men began to drop behind. Whenever the Prophet [peace be upon him] was told that so-and-so had dropped behind he would say: "Let him: if there is any good in him, Allâh will join him to you; and if not, Allâh Has relieved you of him." Finally, he was told that Abu Dharr had dropped behind and his camel had delayed him. The Messenger of Allâh [peace be upon him] said the same words. Abu Dharr [Allâh be pleased with him] waited on his camel and when it delayed him so much he took his gear and put it on his back and set off on foot in the track of the Prophet [peace be upon him]. The Messenger of Allâh [peace be upon him] was at one of his halting-places when a man called his attention to somebody walking on the way alone. The Prophet [peace be upon him]

said: "Be Abu Dharr," and when the people looked carefully they said that it was indeed he. The Prophet [peace be upon him] said: "May Allâh have mercy upon Abu Dharr. He now is walking alone and he will die alone and will be resurrected alone."

It is narrated on the authority of 'Abdullâh Ibn Mas'ûd [Allâh be pleased with him] that he said: When Abu Dharr was exiled by 'Uthmân (from Madînah) to Ar-Rabdhah and he was about to die there was no one with him but his wife and slave. He instructed them that if he died, they should wash and shroud his dead body, and lay him on the road side and tell the first caravan to pass: "That is Abu Dharr, the Companion of The Messenger of Allâh [peace be upon him]. So help us bury him." When he died they did as he commanded them. 'Abdullâh Ibn Mas'ûd was coming with a group of men from 'Iraq on their way to Makkah to perform 'Umrah when suddenly they saw the bier on the road side and their camels had almost trodden on it. Ibn Mas'ûd asked: "Who is this?" He was told by the slave: "This is the dead body of Abu Dharr, the Companion of The Messenger of Allâh [peace be upon him]. So please, help us bury his dead body." Ibn Mas'ûd burst into tears saying: "Indeed, the Prophet [peace be upon him] was truthful when he said: 'May Allâh have mercy on Abu Dharr. He is walking alone and he will die alone and will be resurrected alone.' Then they dismounted and buried him. Then 'Abdullâh related to his companions the story of Abu Dharr and the statement of The Prophet [peace be upon him] to him during his journey to Tabûk⁽¹⁾.

A group of hypocrites including Wadî'ah Ibn Thâbit and Mukhashshan Ibn Humayyir talked badly indirectly about The Messenger of Allâh [peace be upon him]. Wadî'ah said, by way of dissuading and terrorizing the Muslims: "Do you think that fighting the Romans is like fighting the Arabs? By Allâh, I see as if you will be chained in fetters tomorrow." Mukhashshan said: "By Allâh, I like that anyone of us is given one hundred lashes and no Qur'an will be revealed in connection with us because of this statement of yours." Meanwhile The Messenger of Allâh [peace be upon him] said to 'Ammâr Ibn Yâsir: "Catch up with the people because they have been burnt and ask them about what they had said, and if they denied say to them: "No, you have said such and such."

'Ammâr [Allâh be pleased with him] went to them and told them as The Messenger of Allâh [peace be upon him] asked him to do and they immediately came to The Messenger of Allâh [peace be upon him] to offer

(1) Al-Maghâzi, 1:1000-1001; Siyar A'lâm An-Nubalâ', 2:56-57; Al-Khasâ'is Al-Kubra, 1:455; Al-Mustadrak, no. 4346; Subul Al-Huda War-Rashâd, 5:444; Kanz Al-'Ummâl, no. 33232.

their excuses to him. While The Messenger of Allâh [peace be upon him] was standing on his she-camel and holding its nose-band, Wadi'ah Ibn Thâbit said: "O Messenger of Allâh! We just were playing and jesting." On that occasion Allâh Almighty revealed (what means): {If you do question them, they declare (with emphasis); "We were only talking idly and in play." Say: "Was it at Allâh, and His Signs, and His Messenger, that you were mocking?"} [At-Tawbah 65] It seems as if it was Mukhashshan Ibn Humayyir who was pardoned in this Holy Verse, thereupon he changed his name into 'Abd-Ar-Rahmân and asked Allâh Almighty to cause him to be killed as a martyr and make unknown the place of his dead body. He was killed as a martyr in the battle of Yamâmah and the place of his dead body was unknown.

The Peace Treaty Between The Messenger Of Allâh [Peace Be Upon Him] And Yuhanna

When The Messenger of Allâh [peace be upon him] arrived in Tabûk Yuhanna Ibn Ru'bah, the governor of Aylah came to him and made a peace treaty with him and gave him Jizyah. Those of Jarbâ' and Adhruhâ' also came and agreed with him to give him Jizyah. The Messenger of Allâh [peace be upon him] wrote to them a document and it is still with them. It reads: "In the Name of Allâh, the Most Gracious, the Most Merciful. That is a trust given by Allâh and Muhammad The Messenger of Allâh [peace be upon him], to Yuhanna Ibn Ru'bah and the men of Aylah: their ships and caravans across the land and sea (are authorized) and they live under the protection given by Allâh and Muhammad the Prophet to them and those with them who belong to Shâm, Yemen and sea. If anyone of them commits a crime his property will not prevent the punishment from himself, and it will become good and lawful for him who takes it among the people. It is unlawful to prevent them from coming upon any spring to get water or a road to traverse across land or sea."

The Peace Treaty With Ukaydir Of Dawmat Al-Jandal

The Messenger of Allâh [peace be upon him] dispatched Khâlid Ibn Al-Walid to Ukaydir Ibn 'Abd-Al-Malik of Dawmah, a man from Kindah, and was a Christian king. The Messenger of Allâh [peace be upon him] said to Khâlid Ibn Al-Walid: "You will find him hunting cows." Khâlid set out heading for him and came close to his fort so much that it was visible to the naked eye on a night where the moon was full. He was at the roof of the palace with his wife when they heard the cows scratching the gate of the palace with their horns. His wife said to him: "Have you ever seen the like of this?" he answered in the negative. She further said: "Who could endure to leave those?" he said: "None." He descended and ordered that his horse

be saddled and he rode along with some of his household including a brother of him called Hassân; and when they came out to chase the cows the horsemen of The Messenger of Allâh [peace be upon him] received them. They captured him and killed his brother Hassân; and he had a cloak of coarse mantle decorated with gold which Khâlid took and sent to The Messenger of Allâh [peace be upon him] before he arrived.

It is narrated on the authority of Anas [Allâh be pleased with him] that he said: I saw the cloak of Ukaydir when it was sent to The Messenger of Allâh [peace be upon him] and the Muslims started to touch it with their hands admiringly thereupon The Messenger of Allâh [peace be upon him] said to them: "Do you admire this? By Him in Whose Hand is my soul, the handkerchiefs of Sa'd Ibn Mu'âdh in Paradise are softer⁽¹⁾."

Then, Khâlid brought Ukaydir to The Messenger of Allâh [peace be upon him] who saved his life and made a peace treaty with him on condition that he should pay Jizyah and then released him.

A man from Tay' called Bujayr Ibn Bujrah composed some poetic verses in which he mentioned the statement of The Messenger of Allâh [peace be upon him] to Khâlid that he would find him hunting cows and how the cows did on that night till it caused him to come out of the palace in confirmation of that statement.

The Return To Madînah

The Messenger of Allâh [peace be upon him] camped in Tabûk over ten nights and no more and then left for Madînah. On the way, there was in a valley called Al-Mushaqqaq a well whose water flowed from a rock and was too little to quench the thirst of one, two or no more than three riders. The Messenger of Allâh [peace be upon him] said: "Let none who precedes us to that valley drink from the well till we join him." A group of hypocrites preceded to it and used up its water. Coming to it, The Messenger of Allâh [peace be upon him] stood on it and saw no water in it. He asked: "Who has preceded us to that valley?" it was said to him: "So and so, and so and so." He said: "Have I not forbidden anyone to get water from it till I come to it?" then The Messenger of Allâh [peace be upon him] invoked curse upon them and supplicated Allâh for a bad effect to them.

Then he descended and put his hand underneath the rock and water

(1) Sahîh Al-Bukhâri, no. 2473, 3076; Musnad Ahmad, no. 12114; Sunan An-Nasâ'I Al-Kubra, no. 9614; Târikh At-Tabari, 2:185; As-Sirah An-Nabawiyah, 4:31; Ar-Rawd Al-Ânif, 4:300; Al-Maghâzi, 1:1026; 'Uyûn Al-Athar, 2:58, 259. On the authority of Al-Barâ': At-Tabaqât, 2:77, 3:435; Sahîh At-Tirmidhi, no. 3022; Sahîh Ibn Hibbân, no. 7132.

started to pour forth in his hand as much as Allāh willed therewith he splashed it and passed his wetted hand over it, and supplicated Allāh with what He willed him to supplicated. The water flowed profusely with something like thunderbolts, and the people drank their fill and got their need from the water. The Messenger of Allāh [peace be upon him] said: "If you survive, or if anyone of you survives, you will hear about that valley and it will be the most fertile area in the region⁽¹⁾."

Death Of Dhul-Bijādayn

It is narrated on the authority of 'Abdullāh Ibn Mas'ūd [Allāh Be Pleased with him] that he said: One night, while I was with The Messenger of Allāh [peace be upon him] in the Battle of Tabūk, I got up in the middle of the night and saw a flame of fire at one side of the camp. The Messenger of Allāh [peace be upon him], Abu Bakr and 'Umar Ibn Al-Khattāb [Allāh Be Pleased with them] were there, where 'Abdullāh Dhul-Bijādayn Al-Muzni had died. They dug a grave for him, which The Messenger of Allāh [peace be upon him] descended and Abu Bakr and 'Umar were hanging down his dead body towards him, while he was saying: "Hang down (the dead body of) your brother towards me." They did accordingly. When he placed him well inside his grave he said: "O Allāh! I am pleased with him, so, Be Pleased with him." I said (to myself): "Would that I was the one (who died and be placed) in that pit⁽²⁾!"

Ibn Hishām says: He was called Dhul-Bijādayn (the man of two heavy coarse mantles) because every time he sought to embrace Islam his family hindered him, and made life intolerable for him so much that they left him in one heavy coarse mantle with nothing over him other than this. He then fled from them to The Messenger of Allāh [peace be upon him] and a short distance before he reached him, he cut his heavy coarse mantle into two parts, and took one of them as his lower garment and wrapped himself in the other. Then, he went to The Messenger of Allāh [peace be upon him]. Hence, he was called Dhul-Bijadain (the man of two heavy coarse mantles) [Allāh be pleased with him].

It is narrated on the authority of Abu Ruhm: Kulthûm Ibn Husayn Ibn 'Utbah [Allāh be pleased with him], and he was one of those who gave the pledge of allegiance to The Messenger of Allāh [peace be upon him] underneath the tree (in the year of Hdaybiyah), that he said: I took part

(1) Tārīkh At-Tabari, 2:186; As-Sīrah An-Nabawiyyah, 4:32; Ar-Rawd Al-Ānif, 4:301; 'Uyûn Al-Athar, 2:261.

(2) Al-Isti'âb, 1:308; Ar-Rawd Al-Ānif, 4:302; 'Uyûn Al-Athar, 2:261; Zâd Al-Ma'âd, 3:471.

with The Messenger of Allâh [peace be upon him] in the battle of Tabûk; and one night I was walking with the army and we were near The Messenger of Allâh [peace be upon him] when Allâh Almighty cast slumber on us, and I woke to find my mount very close to the mount of The Messenger of Allâh [peace be upon him] thereupon I was scared lest I would affect his foot in the stirrup. I did my best to keep my mount far from him till I was overpowered with sleep and my mount thrust that of The Messenger of Allâh [peace be upon him] and his foot in the stirrup and nothing awakened me but his voice. I said: "O Messenger of Allâh! Ask forgiveness for me." He told me to proceed on. The Messenger of Allâh [peace be upon him] started to ask me about those who remained behind among Banu Ghifâr and I told him. In the end he commented saying: "What has prevented anyone of those who remained behind us to give his mount to another who was desirous for going forth in the Cause of Allâh? Those from among my people whose failure to attend the battle with me aggrieves me most are the Muhâjirûn of the Quraysh, the Ansâr, and the tribes of Ghifâr and Aslam."

The Masjid of Mischief

Ibn Ishâq says: On his way of return The Messenger of Allâh [peace be upon him] camped at Dhu-Awân, an hour-journey far from Madînah. The owners of the masjid of mischief had previously come to The Messenger of Allâh [peace be upon him] while he was getting ready for the battle of Tabûk and said: "O Messenger of Allâh! We have built a masjid for the one who has a need to fulfill and for prayer in the rainy and wintry nights and we like that you come and pray for us in it." He said: "Not now because I am busy in preparing myself for the journey (or similar words) and when we return, Allâh willing, we would come and pray for you in it."

When The Messenger of Allâh [peace be upon him] camped at Dhu-Awân he was informed about the masjid thereupon he invited Mâlik Ibn Ad-Dukhshum and Ma'n Ibn 'Adiyy or his brother 'Âsim Ibn 'Adiyy, and said: "Go to this masjid whose owners are wrongful, and ruin and burn it."

They went out quickly and came to the dwelling places of Banu Sâlim Ibn 'Awf, the clansmen of Mâlik Ibn Ad-Dukhshum who said to Ma'n: "Give me a respite till I bring you a piece of fire from my family." He entered into his family and took some leafstalks and kindled fire in them and then they both ran quickly to the masjid and burnt it upon its men and ruined it, and its men dispersed and left it. In connection with them Allâh Almighty revealed (what means): {And there are those who put up a mosque by way of mischief and infidelity, to disunite the Believers, and in

preparation for one who warred against Allâh and His Messenger aforetime. They will indeed swear that their intention is nothing but good; but Allâh does declare that they are certainly liars.} [At-Tawbah 107]⁽¹⁾

The Story of the Three Who Remained Behind

The Messenger of Allâh [peace be upon him] returned to Madînah and a group of hypocrites had remained behind him, in addition to those three true Muslims who had neither doubt nor hypocrisy: Ka'b Ibn Mâlik, Murârah Ibn Ar-Rabî' and Hilâl Ibn Umayyah. The Messenger of Allâh [peace be upon him] said to his Companions: "Do not talk to anyone of those three men." The hypocrites who remained behind came and swore to him the strongest oaths and offered their excuses and he [peace be upon him] let them off, but neither did Allâh Almighty nor His Messenger [peace be upon him] accept their excuses. The Muslims refrained from talking to those three Muslims.

It is narrated on the authority of 'Abdullâh Ibn Ka'b Ibn Mâlik Who, from amongst Ka'b's sons, was the guide of Ka'b when he became blind, that he said: I heard Ka'b Ibn Mâlik narrating the story of (The Battle of) Tabûk in which he did not participate. Ka'b said: "I did not remain behind The Messenger of Allâh [peace be upon him] in any battle that he fought except the battle of Tabûk, and I failed to take part in the battle of Badr, but Allâh did not admonish anyone who had not participated in it, for in fact, The Messenger of Allâh [peace be upon him] had gone out in search of the caravan of the Quraysh till Allâh made them (Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqabah (pledge) with The Messenger of Allâh [peace be upon him] when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (Al-'Aqabah's pledge).

As for my story (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind The Prophet [peace be upon him] in that battle. By Allâh, never had I two she-camels before, but I had then at the time of this Battle. Whenever The Messenger of Allâh [peace be upon him] wanted to make a battle, he used to hide his intention by apparently referring to different Battle till it was the time of that Battle (of Tabûk) which The Messenger of Allâh [peace be upon him] fought in severe heat, facing a long journey, desert, and a great number of enemy. For this reason, The Prophet [peace be upon him] announced to the Muslims

(1) Tafsîr At-Tabari, no. 17186, 14:468; Tafsîr Ibn Kathîr, 4:212; Târikh At-Tabari, 2:186; Ar-Rawd Al-Ânîf, 4:306; 'Uyûn Al-Athar, 2:263.

clearly (their destination) so that they might get prepared for their Battle. So he informed them clearly of the destination he was going to. The Messenger of Allâh [peace be upon him] was accompanied by a large number of Muslims who could not be listed in a book, namely a register."

Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So The Messenger of Allâh [peace be upon him] fought that Battle at the time when the fruits had ripened and the shade looked pleasant. The Messenger of Allâh [peace be upon him] and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: "I could do that." So I kept on delaying it every now and then till the people got ready and The Messenger of Allâh [peace be upon him] and the Muslims along with him departed, and I had not prepared anything for my departure, and I said: "I will prepare myself (for departure) one or two days later, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to catch them. I wish I had done so! But I was unfortunate. So, after the departure of The Messenger of Allâh [peace be upon him], whenever I went out and walked amongst the people (who remained behind), it grieved me that I could see none around me but one accused of hypocrisy or one of those weak men whom Allâh had excused. The Messenger of Allâh [peace be upon him] did not remember me till he reached Tabûk.

So while he was sitting amongst the people in Tabûk, he said: "What did Ka'b do?" A man from Banu Salimah said: "O Messenger of Allâh! He has been stopped by his two garments and his looking at his own flanks with pride." Then Mu'âdh Ibn Jabal said: "What a bad thing you have said! By Allâh! O Messenger of Allâh! We know nothing about him but good." The Messenger of Allâh [peace be upon him] kept silent."

Ka'b Ibn Mâlik added: "When I heard that The Messenger of Allâh [peace be upon him] was on his way back to Madînah, I got dipped in my concern, and began to think of false excuses, saying to myself: "How can I avoid his anger tomorrow?" I took the advice of wise member of my family in this matter. When it was said that The Messenger of Allâh [peace be upon him] had come near, all the evil false excuses went away from my mind and I knew well that I could never come out of this problem by

forging a false statement. Then I decided firmly to tell the truth. So The Messenger of Allâh [peace be upon him] arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'ah prayer therein and then sit for the people. So when he had done all that, those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were over eighty men. The Messenger of Allâh [peace be upon him] let them off, took their pledge of allegiance, asked for Allâh's Forgiveness for them, and left the secrets of their hearts to Allâh to judge.

Then I came to him, and when I greeted him, he gave a smile of an angry person and then said: "Come on." So I came walking till I sat before him. He said to me: "What stopped you from joining us. Had you not purchased an animal for carrying you?" I answered: "Yes, O Messenger of Allâh! But by Allâh, if I had sat before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I would hope for Allâh's Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you." Then The Messenger of Allâh [peace be upon him] said: "As regards this man, he has surely told the truth. So get up till Allâh decides your case."

I got up, and many men of Banu Salimah followed me and said to me: "By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to The Messenger of Allâh [peace be upon him] as the others who did not join him, have offered. The supplication of The Messenger of Allâh [peace be upon him] to Allâh to forgive you would have been sufficient for you." By Allâh, they continued blaming me so much that I intended to return (to The Prophet) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has received the same fate as I have?" They replied: "Yes, there are two men who have said the same thing as you have, and both of them were given the same order as given to you." I said: "Who are they?" They replied: "Murârah Ibn Ar-Rabî' Al-'Amri and Hilâl Ibn Umayyah Al-Wâqifi." By that they mentioned to me two pious men who had attended the battle of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. The Messenger of Allâh [peace be upon him] forbade all the Muslims to talk to us, the three above-mentioned persons out of all those who had remained behind in that Battle. So we kept away from the people and they changed their attitude towards us till the very land (where I lived)

appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to The Messenger of Allâh [peace be upon him] and greet him while he was sitting in his gathering after the prayer, and I would wonder whether or not The Prophet [peace be upon him] moved his lips to return my greetings. Then I would offer my prayer near him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatâdah who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said: "O Abu Qatâdah! I beseech you by Allâh! Do you know that I love Allâh and His Messenger?" He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said: "Allâh and His Messenger know best." Thereupon my eyes flowed with tears and I returned and jumped over the wall."

Ka'b added: "While I was walking in the market of Madînah, suddenly I saw a Christian farmer from Shâm who came to sell his grains in Madînah, saying: "Who will lead me to Ka'b Ibn Mâlik?" The people began to point (me) out for him till he came to me and handed to me a letter from the king of Ghassân in which the following was written:

"To proceed, I have been informed that your friend (The Prophet) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself: "This is also a sort of test." Then I took the letter to the oven therein I made a fire by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of The Messenger of Allâh [peace be upon him] and said: "The Messenger of Allâh [peace be upon him] orders you to keep away from your wife." I said: "Should I divorce her or else! What should I do?" He said: "No, only keep aloof from her and do not live together with her." The Prophet [peace be upon him] sent the same message to my two fellows. Then I said to my wife: "Go to your parents and remain with them till Allâh gives His Verdict in this matter.""

Ka'b added: "The wife of Hilâl Ibn Umayyah came to The Messenger of

Allah [peace be upon him] and said: "O Allâh's Messenger! Hilâl Ibn Umayyah is a helpless old man who has no servant to look after him. Do you dislike that I should serve him?" He said: "No (you can) but he should not approach you." She said: "By Allâh, he has no desire for anything. By Allâh, he has never ceased weeping since his case began up till this day."

On that, some of my family members said to me: "Will you also ask The Messenger of Allâh [peace be upon him] to permit your wife (to serve you) as he has permitted the wife of Hilâl Ibn Umayyah to serve him?" I said: "By Allâh, I will not ask the permission of The Messenger of Allâh [peace be upon him] regarding her, for I do not know What The Messenger of Allâh [peace be upon him] would say if I asked him to permit her (to serve me) while I am a young man." Then I remained in that state for ten more nights till the period of fifty nights was completed starting from the time when The Messenger of Allâh [peace be upon him] prohibited the people from talking to us. I offered the Fajr prayer on the fiftieth morning on the roof of one of our houses and I was sitting in the condition which Allâh described (in the Qur'an): My very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, when I heard the voice of one who had ascended the mountain of Sala calling with his loudest voice: "O Ka'b Ibn Mâlik! Be happy (by receiving good tidings)." I fell down in prostration before Allâh, realizing that relief has come. The Messenger of Allâh [peace be upon him] had announced the acceptance of our repentance by Allâh when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (The man) whose voice I had heard, came to me conveying the good tidings, I took off my garments with which I dressed him; and by Allâh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to The Messenger of Allâh [peace be upon him].

The people started receiving me in batches, congratulating me on Allâh's Acceptance of my repentance, saying: "We congratulate you on Allâh's Acceptance of your repentance."

Ka'b further said: "When I entered the Mosque, I saw The Messenger of Allâh [peace be upon him] sitting with the people around him. Talhah Ibn 'Ubaydullâh swiftly came to me, shook hands with me and congratulated me. By Allâh, none of the Muhâjirûn got up for me except him, and I will never forget this for Talhah."

Ka'b added: "When I greeted The Messenger of Allâh [peace be upon

him] he, with his face being joyfully bright, said: "Be happy with the best day you have got ever since your mother delivered you."

Ka'b added: "I said to The Prophet [peace be upon him]: "Is this forgiveness from you or from Allâh?" He said: "No, it is from Allâh." Whenever The Messenger of Allâh [peace be upon him] became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said: "O Messenger of Allâh! Because of the acceptance of my repentance I will give up all my wealth as charity for the Sake of Allâh and His Messenger." The Messenger of Allâh [peace be upon him] said: "Keep some of your wealth, as it will be better for you." I said: "So I will keep my share from Khaybar with me." I added: "O Messenger of Allâh! Allâh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive." By Allâh, I do not know anyone of the Muslims whom Allâh has helped foretelling the truth more than me. Since I mentioned that truth to The Messenger of Allâh [peace be upon him] till today, I have never intended to tell a lie. I hope that Allâh will also save me (from telling lies) during the rest of my life.

So Allâh revealed to His Messenger [peace be upon him] (what means): {Allâh turned with favour to the Prophet, the Muhâjirûn, and the Ansâr, who followed Him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful. (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allâh (and no refuge) but to Him. Then He turned to them, that they might repent: for Allâh is Oft-Returning, Most Merciful. O you who believe! Fear Allâh and be with those who are true (in word and deed).} (At-Tawbah 117-119).

By Allâh, Allâh has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to The Messenger of Allâh [peace be upon him] which would have caused me to perish as those who have told a lie perished, for Allâh described those who told lies with the worst description He has ever attributed to anybody else. Allâh said (what means): {They will swear to you by Allâh, when you return to them, that you may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that you may be pleased with them. But if you are pleased with them, Allâh is not pleased with those

who disobey.} [At-Tawbah 95-96].

Ka'b added: "We, the three persons, differed from those whom The Messenger of Allâh [peace be upon him] let off when they swore to him. He took their pledge of allegiance and asked Allâh to forgive them, but The Messenger of Allâh [peace be upon him] left our case pending till Allâh gave His Judgment about it. As for that, Allâh said (what means): {(He turned in mercy also) to the three who were left behind...} (At-Tawbah 118) What Allâh said (in this Verse) does not indicate our failure to take part in the battle, but it refers to the Prophet's deferring the decision about our case in contrast to the case of those who had taken oaths before him and he let them off⁽¹⁾."

The Delegation Of Thaqîf In Ramadân 9 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] returned from Tabûk to Madînah in Ramadân 9 A.H., and then the delegation of Thaqîf came to him and embraced Islam. When he left Tâ'if and did not conquer it 'Urwah Ibn Mas'ûd Ath-Thaqafi followed his traces and was able to catch up with him before he arrived in Madînah and embraced Islam. He asked him to return with Islam to his people of Thaqîf. The Messenger of Allâh [peace be upon him] said to him: "They will then kill you." The Messenger of Allâh [peace be upon him] knew their strong passion for disbelief. 'Urwah said to him: "O Messenger of Allâh! I am dearer to them than their eldest sons."

Being beloved and obeyed among them, he went out to invite them to Islam in the hope that they would not disobey him due to his position among them. When he seemed to them from the height of a house belonging to him while inviting them to Islam they shot him with arrows from every direction and one of those killed him. It is alleged by Banu Mâlik that he was killed by a man from among them called Aws Ibn 'Awf. According to the allegation of Al-Ahlaf (Allies) he was killed by Wahb Ibn Jâbir, a man from Banu 'Attâb Ibn Mâlik. 'Urwah was asked: "What do you see in your blood?" he said: "It is an honor granted to me and a martyrdom bestowed upon me by Allâh. I am no more than one of the martyrs killed when they were with The Messenger of Allâh [peace be upon him] before he left you. So, bury me beside them." They buried him beside them. It is reported that The Messenger of Allâh [peace be upon him] said about him:

(1) Sahîh Al-Bukhârî, no. 4418; Sahîh Muslim, no. 2769; Al-Mu'jam Al-Kabîr, no. 15443; Sunan Al-Bayhaqî Al-Kubra, no. 17649; Ar-Rawd Al-Ânif, 4:308-310; Al-Iktifâ', 2:234-236; Subul Al-Huda War-Rashâd, 5:406-408.

“The example of him among his people is like the example of the companion of Yâ-Sîn among his people⁽¹⁾.”

Some months after the murder of ‘Urwah, the Thaḳīf people saw they had no power to fight all the Arabs around them who embraced Islam and gave the pledge of allegiance to The Messenger of Allāh [peace be upon him]. It is reported that ‘Amr Ibn Umayyah, the brother of Banu ‘Ilāj had been deserting ‘Abd Yalīl Ibn ‘Amr, and ‘Amr Ibn ‘Umayyah was one of the sneakiest among the Arabs. He went to ‘Abd Yalīl and entered his house and sent to him a messenger telling him that “You should come out because ‘Amr Ibn Umayyah likes to talk to you.” ‘Abd Yalīl said to the messenger: “Woe to you! Has ‘Amr really sent you to me?” he said: “Yes and he is now standing in the courtyard of your house.” He said: “I have never thought this would take place. ‘Amr indeed is too unbending to come to me as such.” He came out and welcomed him.

Then ‘Amr said to him: “Now we are suffering from a severe calamity for which no desertion is fit. This man (Muhammad) has done what you see: all the Arabs embraced Islam and you have no power to fight them all. So, consider your matter.” At this point Thaḳīf decided to send one of their men to The Messenger of Allāh [peace be upon him]. They asked ‘Abd Yalīl Ibn ‘Amr Ibn ‘Umayr, and he was at the same age and standing of ‘Urwah among them; and he rejected for fear he would receive the same destiny of ‘Urwah on his return. He said: “I would not do till you send with me men from amongst you.” They decided to send with him two men from Al-Ahlaf and three from Banu Mâlik. Thus the delegation consisted of six members and he was its chief and leader.

When they came near Madīnah and descended at Qanâh, they saw Al-Mughīrah Ibn Shu‘bah [Allāh be pleased with him] looking after the riding mounts of The Messenger of Allāh [peace be upon him] and it was his turn as the Companions of The Messenger of Allāh [peace be upon him] used to look after his riding mounts by turns. Seeing them he left the riding mounts and ran quickly to give the glad tidings to The Messenger of Allāh [peace be upon him] about their arrival. Abu Bakr [Allāh be pleased with him] met him before he entered upon The Messenger of Allāh [peace be upon him] whom he told about the arrival of the delegation of Thaḳīf in order to give the pledge of allegiance for Islam and put conditions and receive a document from The Messenger of Allāh [peace be upon him] concerning their people, city and property. Abu Bakr said to Al-Mughīrah: “I swear by Allāh that you should not precede me to The Messenger of Allāh [peace be

(1) Subul Al-Huda War-Rashād, 6:296.

upon him] and rather let me be the first to give him the glad tidings.” Al-Mughîrah did accordingly.

Abu Bakr [Allâh be pleased with him] entered upon The Messenger of Allâh [peace be upon him] and told him about their arrival; and Al-Mughîrah went to his companions (from Thaḳîf) and spent the time of noon with them and taught them how to greet The Messenger of Allâh [peace be upon him]; but they greeted him with the pre-Islamic greeting. When they arrived The Messenger of Allâh [peace be upon him] pitched a tent for them in one side of his masjid and it was Khâlid Ibn Sa‘îd Ibn Al-‘Âs who intermediated between them and The Messenger of Allâh [peace be upon him] till the deed was written for them; and it was Khâlid who wrote it with his own hand. They never ate any food coming to them from The Messenger of Allâh [peace be upon him] before Khâlid ate from it first till they embraced Islam.

They asked The Messenger of Allâh [peace be upon him] to leave for them the tyrant, i.e. Al-Lâti for three years without ruining it and The Messenger of Allâh [peace be upon him] rejected. They reduced the period to two years then to one year then to one month; and The Messenger of Allâh [peace be upon him] rejected to leave it not ruined even for a single moment. By leaving it they liked, as pretended, to be safe from the weak-minded, children and women among them, and disliked to terrorize their people by ruining it immediately till they have embraced Islam. But The Messenger of Allâh [peace be upon him] insisted on sending with them Abu Sufyân Ibn Harb and Al-Mughîrah Ibn Shu‘bah to ruin it.

They asked him also to exempt them from prayer and from breaking their idols with their own hands. The Messenger of Allâh [peace be upon him] said: “As for breaking your idols with your hands, we would exempt you from it. But no good lies in a religion in which there is no prayer.” They said: “O Muhammad! We would anyway perform it for your sake.”

After they had embraced Islam and their deed had been written for them The Messenger of Allâh [peace be upon him] appointed ‘Uthmân Ibn Abu Al-‘Âs as their chief and although he was the youngest of them all, he was the keenest of them on understanding the religion of Islam and learning the Qur’an. Abu Bakr commended him to The Messenger of Allâh [peace be upon him] saying: “O Messenger of Allâh! I have seen that he was the keenest of them on understanding the religion of Islam and learning the Qur’an.”

Ibn Ishâq says: It is reported from a member of their delegation that he said: We embraced Islam during the month of Ramadân and observed the

remaining fasts with The Messenger of Allâh [peace be upon him]. Bilâl used to bring us our Iftâr and Sahûr from The Messenger of Allâh [peace be upon him]. Whenever he brought us our Sahûr we would say: "We see that the dawn has just appeared." He would say: "I have left The Messenger of Allâh [peace be upon him] getting his meal of Sahûr," to clarify the possibility of delaying it. Whenever he brought us our Iftâr we would say: "We see that the sun has not set entirely yet." But he would say: "I have not come to you before The Messenger of Allâh [peace be upon him] had got his Iftâr." Then he would place his hand in the bowl and get a morsel thereof.

Ibn Ishâq says: It is narrated on the authority of 'Uthmân Ibn Abu Al-'Âs [Allâh be pleased with him] that he said: The last words said to me by The Messenger of Allâh [peace be upon him] were: "O 'Uthmân! Do not prolong the prayer and deal with the people according to the weakest among them, because among them there are the old and the young, the weak and the one who has needs to fulfill."

When the members of the delegation finished and intended to leave for Tâ'îf The Messenger of Allâh [peace be upon him] sent with them Abu Sufyân Ibn Harb and Al-Mughîrah Ibn Shu'bah to ruin Al-Lâti there. Reached Tâ'îf Al-Mughîrah Ibn Shu'bah liked to forward Abu Sufyân who rejected and said to him: "No, it is you who should enter upon your people." Abu Sufyân stayed at Dhu-Hadm. Al-Mughîrah Ibn Shu'bah entered and went on striking it with the mattock and his people from Banu Mu'attab stood to protect him lest he would receive the same destiny 'Urwah Ibn Mas'ûd had previously received. The women of Thaqîf went out weeping out of grief for it. When Al-Mughîrah destroyed it entirely and got its treasure and jewelry he sent to Abu Sufyân to inform him.

Abu Mulayh Ibn 'Urwah and Qârib Ibn Al-Aswad had already gone to The Messenger of Allâh [peace be upon him] a short while after 'Urwah was killed, and wanted to depart from Thaqîf. They embraced Islam and The Messenger of Allâh [peace be upon him] said to them: "Take as allies whomever you like?" they said: "We like to take as allies Allâh and His Messenger [peace be upon him]." The Messenger of Allâh [peace be upon him] said: "And your maternal uncle Abu Sufyân Ibn Harb." They said: "And our maternal uncle Abu Sufyân Ibn Harb."

When the men of Tâ'îf embraced Islam and The Messenger of Allâh [peace be upon him] sent Abu Sufyân and Al-Mughîrah to ruin Al-Lâti, the tyrant, Abu Mulayh Ibn 'Urwah asked The Messenger of Allâh [peace be upon him] to pay a debt on behalf of 'Urwah from the wealth of that tyrant, and The Messenger of Allâh [peace be upon him] answered in the

affirmative. Qarib Ibn Al-Aswad said: "And on behalf of Al-Aswad too O Messenger of Allâh! Indeed both 'Urwah and Al-Aswad are full brothers from the same father and mother." The Messenger of Allâh [peace be upon him] said: "But Al-Aswad died as a polytheist." Qarib said: "But O Messenger of Allâh, by so doing you keep good relation with a Muslim of kinship (meaning himself). The debt now is due on me and the people demand it from me." The Messenger of Allâh [peace be upon him] ordered Abu Sufyân to pay the debts of 'Urwah and Al-Aswad from the wealth of the tyrant. When Al-Mughîrah collected its wealth he said to Abu Sufyân: "The Messenger of Allâh [peace be upon him] commands you to pay the debt of both 'Urwah and Al-Aswad from it." He paid it on their behalf.

Abu Bakr Leads The People In Hajj In 9 A.H.

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] stayed in Madînah the remaining of Ramadân, Shawwal and Dhul-Qa'dah when he sent Abu Bakr As-Siddîq [Allâh be pleased with him] to lead the Hajj in this year 9 A.H., and establish for the Muslims their ceremonies and rites; and the polytheists were still on their conditions concerning Hajj. Thus Abu Bakr set out along with the Muslims who were with him.

At this time Sûrat Bara'ah was revealed to rescind the treaty which was between The Messenger of Allâh [peace be upon him] and the polytheists, that none should be kept off Al-Bayt Al-Harâm and none should feel afraid in it during the prohibited months. That was a general treaty between The Messenger of Allâh [peace be upon him] and the polytheists; and there were special bilateral treaties between The Messenger of Allâh [peace be upon him] and the Arab tribes each solely to specific times. This Sûrah was revealed in connection with those and the hypocrites who remained behind him in the battle of Tabûk in which Allâh Almighty disclosed the mysteries of some of them whose outward show contradicted their inward secret, and some of them were made known to us and some were not.

Allâh Almighty said (what means): {A (declaration) of immunity from Allâh and His Messenger, to those of the Pagans with whom you have contracted mutual alliances. Go you, then, for four months, backwards and forwards (as you will) throughout the land, but know you that you cannot frustrate Allâh (by your falsehood) but that Allâh will cover with Shame those who reject Him. And an announcement from Allâh and His Messenger, to the people (assembled) on the day of the Great Pilgrimage - that Allâh and His Messenger dissolve (treaty) obligations with the Pagans} [i.e. after this Hajj]. {If then, you repent, it were best for you; but if you turn away, know you that you cannot frustrate Allâh. And proclaim a grievous

penalty to those who reject Faith. (But the treaties are) not dissolved with those Pagans with whom you have entered into alliance and who have not subsequently failed you in aught, nor aided anyone against you} [i.e. the special bilateral treaties with the Arab tribes each solely to specific times]. {So fulfill your engagements with them to the end of their term: for Allâh loves the righteous. But when the forbidden months} [i.e. the four months given to them as a respite] {are past, then fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allâh is Oft-Forgiving, Most Merciful. If one amongst the Pagans} [i.e. those whom I commanded you to kill] {ask you for asylum, grant it to him, so that he may hear the word of Allâh; and then escort him to where he can be secure. That is because they are men without knowledge.} [1-6]

Then Allâh resumed saying (what means): {How can there be a league, before Allâh and His Messenger, with the Pagans}, [i.e. those who promised, according to the general treaty, to frighten none during the prohibited months] {except those with whom you made a treaty near Al-Masjid Al-Harâm?} [i.e. some tribes of Banu Bakr who entered in the treaty of the Quraysh on the day of Hudaibiyah to the specific time concluded between The Messenger of Allâh [peace be upon him] and the Quraysh, and was later repealed by some of the Quraysh, namely the Dail from Banu Bakr Ibn Wâ'il. So he was commanded to complete the term of the peace treaty with those among them who had not repealed it.] {As long as these stand true to you, stand you true to them: for Allâh does love the righteous. How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked. The Signs of Allâh have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done. In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds. But (even so), if they repent, establish (obligatory) prayers and give Zakâh, they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.} [7-11]

The Prophet Sends 'Ali To Recite To The People Sûrat Barâ'ah On His Behalf

Ibn Ishâq says: It is narrated on the authority of Abu Ja'far: Muhammad Ibn 'Ali [Allâh be pleased with him] that he said: When Sûrat Barâ'ah was revealed to The Messenger of Allâh [peace be upon him] and he had sent

Abu Bakr As-Siddîq to establish for the people their ceremonies of Hajj, it was said to him: "O Messenger of Allâh! Would that you send it to Abu Bakr!" he said: "None should perform on my behalf but a man belonging to my household." He invited 'Ali Ibn Abu Tâlib [Allâh be pleased with him] and said to him: "Go with those opening Verses of Barâ'ah and when the people gather on the day of Nahr at Mina, inform them that no disbeliever will enter Paradise; after that year no polytheist should perform Hajj; and no naked should perform Tawâf round the House; and whoever has a covenant (to a specific term) with The Messenger of Allâh [peace be upon him], it will remain in force till its term expires⁽¹⁾."

'Ali Ibn Abu Tâlib [Allâh be pleased with him] went out riding Al-'Atbâ', the she-camel of The Messenger of Allâh [peace be upon him] till he caught up with Abu Bakr on the way. Seeing him Abu Bakr asked him: "Have you come as a commander or commanded?" he said: "I am commanded." They went together. Abu Bakr established for the Muslims the ceremonies of their Hajj and the Arabs in this year were still on their same conditions of Hajj they followed during the pre-Islamic era.

When it was the day of Nahr 'Ali Ibn Abu Tâlib [Allâh be pleased with him] stood and informed the people of what he was commanded by The Messenger of Allâh [peace be upon him]. He said: "O people! It should be known to you that no disbeliever will enter Paradise; after that year no polytheist should perform Hajj; and no naked should perform Tawâf round the House; and whoever has a covenant (to a specific term) with The Messenger of Allâh [peace be upon him], it will remain in force till its term expires." He gave the people a four-month respite from the day of information in order that each people should return to their secure place or town after which there would be no treaty or covenant for a polytheist except for one who previously had a covenant with The Messenger of Allâh [peace be upon him] to a specific time: it would remain effective till the fulfillment of its term. After this year no polytheists performed Hajj, and no naked person performed Tawâf round the House. Then he returned to The Messenger of Allâh [peace be upon him].

Concerning what was revealed of the Qur'an in connection with the command to strive against the polytheists who repealed the special treaty, and those included in the general treaty after the elapse of the four-month respite given to them, Allâh Almighty said (what means): {Will you not fight people who violated their oaths, plotted to expel the Messenger, and took

(1) Ar-Rawd Al-Ânif, 4:318; Tafsîr At-Tabari, no. 16375, 14:107; Tafsîr Ibn Kathîr, 4:107; Al-Iktifâ', 2:243-244.

the aggressive by being the first (to assault) you? Do you fear them? Nay, it is Allâh Whom you should more justly fear, if you believe! Fight them, and Allâh will punish them by your hands, cover them with Shame, help you (to victory) over them, heal the breasts of Believers, And still the indignation of their hearts. For Allâh will turn (in mercy) to whom He wills; and Allâh is All-Knowing, All Wise. Or think you that you shall be abandoned, as though Allâh did not know those among you who strive with might and main, and take none for friends and protectors except Allâh, His Messenger, and the (community of) Believers? But Allâh is well-acquainted with (all) that you do.} [At-Tawbah 13-16]

Concerning the claim of the Quraysh that “We are the men of the Sanctuary who supply water to the pilgrims and maintain the House, and there is none better than us”, Allâh Almighty revealed to refute their claim (what means): {The mosques of Allâh shall be visited and maintained by such as believe in Allâh and the Last Day, establish (obligatory) prayers and give Zakâh, and fear none (at all) except Allâh. It is they who are expected to be on true guidance. Do you make the giving of drink to pilgrims, or the maintenance of Al-Masjid Al-Harâm, equal to (the pious service of) those who believe in Allâh and the Last Day, and strive with might and main in the cause of Allâh? They are not comparable in the sight of Allâh: and Allâh guides not those who do wrong.} [18-19]

About the polytheists and the command to strive against them Allâh Almighty said (what means): {O you who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach Al-Masjid Al-Harâm. And if you fear poverty, soon will Allâh enrich you, if He wills, out of His bounty, for Allâh is All-Knowing, All-Wise. Fight those who believe not in Allâh nor the Last Day, nor hold that forbidden which has been forbidden by Allâh and His Messenger, nor acknowledge the Religion of Truth, from among the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued.} [i.e. Allâh recompensed them for the fear of poverty because of preventing the polytheists from visiting Al-Bayt Al-Harâm with the Jizyah they would receive from the people of Scripture] [28-29]

Then He mentioned the people of Scripture and the slanders and lies they attribute to Him and said describing their priests and anchorites (what means): {There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of Allâh. And there are those who bury gold and silver and spend it not in the Way of Allâh: announce unto them a most grievous penalty.} [34]

As regards the transposition of the prohibited months to make lawful

what Allâh made unlawful and unlawful what Allâh made lawful of them as they liked every year, Allâh Almighty said (what means): {The number of months in the sight of Allâh is twelve (in a year), so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allâh is with those who restrain themselves. Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allâh and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allâh guides not the disbelievers.} [36-37]

In connection with the battle of Tabûk when The Messenger of Allâh [peace be upon him] invited them to set out to fight the Romans and how they were heavy and slow in response to his invitation and felt it very horrendous to fight with the Romans, Allâh Almighty revealed (what means): {O you who believe! what is the matter with you, that, when you are asked to go forth in the Cause of Allâh, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For Allâh has power over all things. If you help not (your Leader), (it is no matter): for Allâh did indeed help him, when the Unbelievers drove him out: he had no more than one companion: they two were in the Cave, and he said to his companion: "Have no fear for Allâh is with us": then Allâh sent down His peace upon him, and strengthened him with forces which you saw not, and humbled to the depths the word of the Unbelievers. But the word of Allâh is exalted to the heights: for Allâh is Exalted in might, All-Wise.} [38-40]

As for the hypocrites, Allâh addressed His Messenger [peace be upon him] saying (what means): {If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed you, but the distance was long (and weighed) on them. They would indeed swear by Allâh: "If we only could, we should certainly have come out with you:" they would destroy their own souls; for Allâh does know that they are certainly lying. Allâh give you grace! why did you grant them exemption until those who told the truth were seen by you in a clear light, and you had proved the liars?. ... If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allâh knows well those who do

wrong.} [42-47]

Ibn Ishâq says: Those who asked The Messenger of Allâh [peace be upon him] to give them leave were noblemen among their people including ‘Abdullâh Ibn Ubayy Ibn Salûl and Al-Jadd Ibn Qays whom Allâh dissuaded from going out with The Messenger of Allâh [peace be upon him] lest they would spoil his soldiers on him because among these who set out there were some who loved those two men and were inclined to obey them due to their high position among them.

Allâh then resumed saying (what means): {Indeed they had plotted sedition before}, [i.e. even before they sought your leave to exempt them from taking part in the battle] {and upset matters for you}, [i.e. to frustrate your Companions from going out with you and spoil the matter for you] {until the Truth arrived, and the Decree of Allâh became manifest, much to their disgust. Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? And indeed Hell surrounds the Unbelievers (on all sides).} [It was Al-Jadd Ibn Qays who said this statement when The Messenger of Allâh [peace be upon him] invited him to take part in fighting the Romans] [48-49]

Allâh then completed the story saying: {If they could find a place to flee to, or caves, or a place of concealment, they would turn straightway thereto, with an obstinate rush. And among them are men who slander you in the matter of (the distribution of) alms. If they are given part thereof, they are pleased, but if not, behold! they are indignant!} [i.e. they are pleased and displeased only for the sake of their worldly benefits] [57-58]

Clarifying the alms recipients Allâh Almighty said (what means): {Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allâh; and for the wayfarer: (thus is it) ordained by Allâh, and Allâh is full of knowledge and wisdom.} [60]

Concerning those who used to harm The Messenger of Allâh [peace be upon him] Allâh Almighty revealed (what means): {Among them are men who molest the Prophet and say: "He is (all) ear." Say: "He listens to what is best for you: he believes in Allâh, has faith in the Believers and is a Mercy to those of you who believe." But those who molest the Prophet will have a grievous penalty.} [61]

It was Nabtal Ibn Al-Hârith, the brother of Banu ‘Amr Ibn ‘Awf who said that statement and in connection with him this Holy Verse was revealed. He used to say: “Muhammad is but an ear and believes anyone

who says anything to him.” In reply to his statement Allâh said (what means): {Say: "He listens to what is best for you} [i.e. listens to the good and believes in it].

Allâh resumed (what means): {To you they swear by Allâh, in order to please you: but it is more fitting that they should please Allâh and His Messenger, if they are Believers.} [62]

Then He Almighty said (what means): {If you do question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allâh, and His Signs, and His Messenger, that you were mocking?" Make you no excuses: you have rejected Faith after you had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.} [65-66] It was Wadî'ah Ibn Thâbit the brother of Umayyah Ibn Zayd from Banu 'Amr Ibn 'Awf who said this statement and the one who was pardoned was Mukhashshan Ibn Humayyir Al-Ashja'i, the ally of Banu Salimah because he denied some of what he heard from them.

Allâh then commanded the Prophet [peace be upon him] to strive hard against those disbelievers and hypocrites saying (what means): {O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, an evil refuge indeed. They swear by Allâh that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allâh and His Messenger had enriched them! if they repent, it will be best for them; but if they turn back (to their evil ways), Allâh will punish them with a grievous penalty in this life and in the Hereafter: they shall have none on earth to protect or help them.} [73-74]

It was Al-Julâs Ibn Suwayd Ibn Sâmî who said this statement thereupon a youth under his guardian called 'Umayr Ibn Sa'd raised it to The Messenger of Allâh [peace be upon him] but he denied it and swore by Allâh that he had not said it. But when the Qur'an was revealed in connection with him he repented and proved good in his faith.

Then Allâh said (what means): {Amongst them are men who made a Covenant with Allâh, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.} [75]

Among those who gave such a promise a mention may be made of Tha'labah Ibn Hâtib and Mu'attab Ibn Qushayr from Banu 'Amr Ibn Awf.

Describing how those hypocrites slandered the contributors to charity

among the believers and criticized those who had nothing to give but their effort, Allâh Almighty said (what means): {Those who slander the contributors to the charity among the Believers, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allâh will throw back their ridicule on them: and they shall have a grievous penalty.} [79]

From among the contributors to charity a mention may be made of ‘Abd-Ar-Rahmân Ibn ‘Awf and ‘Âsim Ibn ‘Adiyy, the brother of Banu Al-‘Ajlân. The Messenger of Allâh [peace be upon him] exhorted the Muslims to give in charity thereupon ‘Abd-Ar-Rahmân Ibn ‘Awf [Allâh be pleased with him] stood up and gave in charity four thousand Dirhams, and ‘Âsim Ibn ‘Adiyy [Allâh be pleased with him] stood up and gave in charity one hundred Wasaqs of dates. The hypocrites slandered them and accused them of doing so only to be seen of men. The one who offered his effort in charity was Abu ‘Aqîl, the brother of Banu Unayf: he brought a Sâ‘ of dates and poured it in the objects of charity. They laughed at him and said: “Verily Allâh is not in need of the Sâ‘ of Abu ‘Aqîl.”

Then Allâh Almighty mentioned what they said to each other when they were invited to go forth for the battle of Tabûk and it was very hot and the land very arid. He said (what means): {they said: "Go not forth in the heat." Say: "The fire of Hell is fiercer in heat." If only they could understand! Let them laugh a little: much will they weep: a recompense for the (evil) that they do. ... Nor let their wealth nor their (following in) sons dazzle you: Allâh's Plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allâh.} [81-85]

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: I heard ‘Umar Ibn Al-Khattâb having said: When ‘Abdullâh Ibn Ubayy died The Messenger of Allâh [peace be upon him] was invited to lead his funeral prayer, and he went to do; and when he stood on him and got ready for the prayer I turned myself toward him and stood in front of him and said: “O Messenger of Allâh! Will you perform the funeral prayer on the enemy of Allâh, ‘Abdullâh Ibn Ubayy Ibn Salûl who said so and so on such and such a day, and said so and so on such and such a day,” counting his days, and The Messenger of Allâh [peace be upon him] was smiling. When I persisted he said to me: “O ‘Umar! Let me for I have been given the freedom to choose and I have chosen. It was said to me (what means): {Whether you ask for their forgiveness or not, (their sin is unforgivable): if you ask seventy times for their forgiveness, Allâh will not forgive them: because they have rejected Allâh and His Messenger; and Allâh guides not those who are perversely rebellious.} [At-Tawbah 80] Were

I to know that if I ask for forgiveness more than seventy times it will be forgiven for him, I will do.” Then The Messenger of Allâh [peace be upon him] performed the funeral prayer on him and followed his funeral procession and stood at his grave till he was buried. I however wondered at my audacity with The Messenger of Allâh [peace be upon him], and Allâh and His Messenger know best. But by Allâh, it was no more than a short while later that the following Qur’anic statement was revealed (what means): {Nor do you ever pray for any of them that dies, nor stand at his grave; for they rejected Allâh and His Messenger, and died in a state of perverse rebellion.} [At-Tawbah 84] after that The Messenger of Allâh [peace be upon him] never performed the funeral prayer on a hypocrite till he died⁽¹⁾.

Concerning those who asked for exemption from the battle, and those who offered excuses to be left behind, Allâh Almighty said (what means): {When a Sûrah comes down, enjoining them to believe in Allâh and to strive and fight along with His Messenger, those with wealth and influence among them ask you for exemption, and say: "Leave us (behind): we would be with those who sit (at home)." They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not. But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper. Allâh has prepared for them Gardens under which rivers flow, to dwell therein: that is the supreme felicity. And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allâh and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.} [At-Tawbah 86-90]

Those who offered excuses were a people from Banu Ghifâr including Khufâf Ibn Aymâ’ Ibn Rahadah.

Talking about the weepers who came to take part in the battle and asked for mounts to transport them and found nothing with The Messenger of Allâh [peace be upon him] to provide them with thereupon they turned away and their eyes were overflowing with tears, Allâh Almighty said (what means): {Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no

(1) Sahîh Al-Bukhâri, no. 4671; Sahîh Muslim, no. 2400, 2774; Musnad Ahmad, no. 95, 96 Sahîh Ibn Hibbân, no. 3243; Sunan An-Nasâ’î, no. 1966, and Al-Kubra, 11225; Sunan At-Tirmidhi, no. 3097; Sunan Al-Bayhaqi Al-Kubra, no. 16620; Tafsîr At-Tabari, no. 17023, 14:395; Tafsîr Ibn Kathîr, 4:193; As-Sîrah An-Nabawiyyah, 4:65-66; Ar-Rawd Al-Ânif, 4:327; Al-Maghâzi, 1:1057.

resources wherewith to provide the expenses.} [92]

In contrast with them were those whose excuses were not accepted because they had no discomfort to remain behind with the women (upon whom Jihâd is not due): {The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allâh has sealed their hearts; so they know not (what they miss). They will present their excuses to you when you return to them. Say you: "Present no excuses: we shall not believe you: Allâh has already informed us of the true state of matters concerning you: it is your actions that Allâh and His Messenger will observe: in the end will you be brought back to Him Who knows what is hidden and what is open: then will He show you the truth of all that you did." They will swear to you by Allâh, when you return to them, that you may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling place, a fitting recompense for the (evil) that they did. They will swear unto you, that you may be pleased with them. But if you are pleased with them, Allâh is not pleased with those who disobey.} [93-96]

Then he talked about the hypocrites among the Bedouins and how they awaited the calamities to befall The Messenger of Allâh [peace be upon him] and the Muslims (what means): {Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of Evil: for Allâh is He that hears and knows (all things).} [98]

On the opposite side stood others among the desert Arabs who were true and sincere in their faith in Allâh: {But some of the desert Arabs believe in Allâh and the Last Day, and look on their payments as pious gifts bringing them nearer to Allâh and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allâh admit them to His Mercy: for Allâh is Oft-Forgiving, Most Merciful.} [99]

Similar if not superior are the early Muhâjirûn and Ansâr and those who followed them with good conduct: {The vanguard (of Islam), the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well-pleased is Allâh with them, as are they with Him: for them Has He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme Felicity.} [100]

Allâh then talked about another kind of the Bedouins saying (what means): {Certainly, of the desert Arabs round about you are Hypocrites, as well as (desert Arabs) among the Madînah folk: they are obstinate in hypocrisy: you know them not: We know them: twice shall We punish

them: and in addition shall they be sent to a grievous Penalty.} [101] This punishment Allâh threatened to give them was their anxiety and anger because of the Islam that emerged near them which they did not account; their punishment in the graves; and their punishment in the hereafter in the Hellfire.

He resumed (what means): {Others (there are who) have acknowledged their wrong doings: they have mixed an act that was good with another that was evil. Perhaps Allâh will turn unto them (in mercy): for Allâh is Oft-Forgiving, Most Merciful. Of their goods take alms, that so you might purify and sanctify them; and invoke (Allâh's) prayer on them: verily your invocations (of Allâh's) prayer (upon them) are a source of security for them: and Allâh is One Who hears and knows.} [102-103]

About the three who remained behind and their judgment was deferred by The Messenger of Allâh [peace be upon him] till Allâh revealed His acceptance of their repentance, He said (what means): {There are (yet) others, held in suspense for the command of Allâh, whether He will punish them, or turn in mercy to them: and Allâh is All-Knowing, Wise.} [106]

About the masjid of mischief which The Messenger of Allâh [peace be upon him] commanded that it be ruined on his way of return to Madînah Allâh said (what means): {And there are those who put up a mosque by way of mischief and infidelity, to disunite the Believers, and in preparation for one who warred against Allâh and His Messenger aforetime. They will indeed swear that their intention is nothing but good; but Allâh does declare that they are certainly liars. Never stand you forth therein.} [107-108]

Then to the end of the Sûrah Allâh talked about Tabûk which was the last battle fought by The Messenger of Allâh [peace be upon him].

The Year Of Delegations

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] conquered Makkah, finished from the battle of Tabûk, and the Thaḳîf embraced Islam, the delegations of the Arabs from all directions came in succession to give him the pledge of allegiance. According to Abu 'Ubaydah, that was in 9 A.H., which was called the year of delegations.

Then Allâh revealed Sûrat An-Nasr in which He said (what means): {When there comes the Help of Allâh, and Victory, And you do see the People enter Allâh's Religion in crowds, Celebrate the Praises of your Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy).} [An-Nasr 1-3]

Ibn Ishâq says: The Arabs kept watching what would happen to Islam on the light of the outcome of the dispute between this tribe, the Quraysh and The Messenger of Allâh [peace be upon him]. The Quraysh men were the leaders and guides of the people, the dwellers of Al-Bayt Al-Harâm and the direct offspring of Ishmael, son of Abraham [peace be upon them]. It was the Quraysh who engaged in hostilities with The Messenger of Allâh [peace be upon him]. When Makkah was conquered and the Quraysh submitted to him, and the Arabs came to know that they had no power to fight The Messenger of Allâh [peace be upon him], they entered into the religion of Allâh in crowds and came to him from all directions. In this Sûrah, Allâh commanded His Messenger [peace be upon him] to praise Him because He made the religion victorious, and to ask for His forgiveness as He is Oft-Returning (in mercy).

The Delegation of Banu Tamîm

The delegation consisted of ‘Utârid Ibn Hâjib Ibn Zurârah, Al-Aqra‘ Ibn Hâbis, Az-Zabarqân Ibn Badr, ‘Amr Ibn Al-Ahtam, Al-Habhâb Ibn Yazîd, and Al-Hutât Ibn Yazîd Al-Mujâshi‘i. It was this Al-Hutât between whom and Mu‘âwiyah Ibn Abu Sufyân The Messenger of Allâh [peace be upon him] established the bond of brotherhood. So when he died during the caliphate of Mu‘âwiyah, the latter took his legacy on the light of this bond of brotherhood. The delegation also included ‘Uyaynah Ibn Hisn Ibn Hudhayfah Ibn Badr Al-Fazari; and ‘Uyaynah and Al-Aqra‘ Ibn Hâbis had previously attended with The Messenger of Allâh [peace be upon him] the conquest of Makkah and the battles of Hunayn and Tâ’if.

When the delegation members entered the masjid they called The Messenger of Allâh [peace be upon him] from behind his chambers saying: “Come out to us O Muhammad!” this caused harm to the Prophet [peace be upon him]. He went out to them and they said: “O Muhammad! We have come to vie with you in pride. So give leave for our poet and orator to speak. He gave permission to their orator to speak.

‘Utârid Ibn Hâjib, their orator, stood up and delivered his speech in which he said: “All perfect praise be to Allâh to Whom we are under obligation; and He is worthy of favor. It is He Who made us kings and Endowed us with enormous properties with which we do favors; and made us the strongest, the greatest in number and the most powerful in equipment among the people of the East. Who is like us among the people in superiority? He who likes to vie with us in pride, let him count the same privileges as we have. If we so like, we could say more and more. But we feel shy of telling more about what He has given us. We just make this

known so that you would bring the like of, if not better than what we have.” Then he sat down.

The Messenger of Allâh [peace be upon him] told Thâbit Ibn Qays Ibn Ash-Shamâs [Allâh be pleased with him] to reply to the speech of ‘Utârid.

He stood up and said: “All perfect praise be to Allâh Whose is the creation of the heavens and the earth in which He decreed His command, and Whose Throne (of Majesty) encompasses all things in knowledge, and there is nothing but that it is out of His bounty. It was a part of His power that He made us kings and chose from among the best of His creation a Messenger who is the noblest in ancestry, the truest in speech and the best in family status. He revealed to him His Book (the Qur’an) and entrusted him on His creation; and he is the best of Allâh’s creation in the worlds. Then he invited the people to believe in him; and there believed in The Messenger of Allâh [peace be upon him] the Muhâjirûn among his people and kith and kin, the noblest in ancestry, the most good-looking and the best of all men in their deeds. The first to respond to Allâh Almighty when invited by His Messenger [peace be upon him] were we: we are thus the helpers of Allâh and the ministers of His Messenger [peace be upon him]. We fight the people till they believe in Allâh. Whoever believes in Allâh and His Messenger will save from us his property and blood; and whoever disbelieves, we will strive against him in the Cause of Allâh, and it will be easy upon us to kill him. I say this statement of mine and ask for Allâh’s forgiveness for you and the believing men and women; and peace be upon you.”

Az-Zabarqân Ibn Badr stood and recited a poem in which he prided himself on his people. Hassân Ibn Thâbit was absent so The Messenger of Allâh [peace be upon him] sent to him and he came and replied to Az-Zabarqân with a wonderful poem.

Ibn Ishâq says: When Hassân finished Al-Aqra‘ Ibn Hâbis said: “By the life of my father! This man (Muhammad) is successful: his orator is more eloquent than ours, his poet is more expressive than ours, and their voices are more pleasant than ours.” Then they embraced Islam and The Messenger of Allâh [peace be upon him] gave them good rewards. Although ‘Amr Ibn Al-Ahtam whom they left behind with their luggage was the youngest of them all The Messenger of Allâh [peace be upon him] gave him the same as he gave them.

In connection with the delegation of Banu Tamîm Allâh Almighty revealed (what means): {Those who shout out to you from without the inner Apartments, most of them lack understanding. If only they had patience until you could come out to them, it would be best for them: but

Allâh is Oft-Forgiving, Most Merciful.} [Al-Hujurât 4-5]

The Story Of ‘Âmir Ibn At-Tufayl

Then, the delegation of Banu ‘Âmir came to The Messenger of Allâh [peace be upon him] including ‘Âmir Ibn At-Tufayl, Arbad Ibn Qays Ibn Jaz’ Ibn Khâlid Ibn Ja‘far and Jabbâr Ibn Salamah Ibn Mâlik Ibn Ja‘far, and the three were the chiefs and devils of their men. ‘Âmir Ibn At-Tufayl, the enemy of Allâh, came to The Messenger of Allâh [peace be upon him] with the intention to kill him. His people had previously said to him: “O ‘Âmir! All the people have embraced Islam so embrace Islam with them.” He said: “By Allâh, I have sworn that I will not cease till all the Arabs follow me: how now should I follow a man from the Quraysh?” addressing Arbad he said: “When we reach the man I will draw his vision from you and once I do so strike him with the sword.”

When they reached The Messenger of Allâh [peace be upon him] At-Tufayl said to him: “O Muhammad! Take me as an intimate friend.” The Messenger of Allâh [peace be upon him] said: “No by Allâh till you believe in Allâh Alone.” He said once again: “O Muhammad! Take me as an intimate friend.” He continued talking to him in expectation for Arbad to carry out what he had already ordered him to do, and Arbad did nothing. Seeing that Arbad would do nothing ‘Âmir said to The Messenger of Allâh [peace be upon him]: “O Muhammad! Take me as an intimate friend.” The Messenger of Allâh [peace be upon him] said: “No till you believe in Allâh Alone with Whom there is no partner.” On that he said: “By Allâh, I will fill the peninsula with cavalry and infantry (against you).” When he left The Messenger of Allâh [peace be upon him] said: “O Allâh! Suffice me against the evil of ‘Âmir Ibn At-Tufayl.”

When they left ‘Âmir said to Arbad: “Woe to you Arbad! Why have you not done what I ordered you to do? By Allâh, on the surface of the earth, there has been none whom I fear for myself more than you; and from this day on by Allâh, I do no longer fear you at all.” He said to him: “Let you have no father! Do not be hasty with me! By Allâh, every time I intended to do what you ordered me to do you intervened between me and the man till I did not see but you. Would you like me to strike you with the sword?”

On their way of return to their land ‘Âmir Ibn At-Tufayl was afflicted with plague and died in the house of a woman from Banu Salûl Ibn Sa‘sa‘ah. At his last breaths ‘Âmir used to say: “O Banu ‘Âmir! Shall you leave me in the house of a lady from Salûl after having a gland (swelling) like that of a she-camel?”

After his companions had buried him in the land of Banu 'Âmir they went out and met Arbad whom they asked about the matter of the Messenger and he said: "Nothing by Allâh. He invited us to worship something and would that he is with me now to throw it with the arrows till I kill it." One or two days later he set out in the company of a camel belonging to him and Allâh sent upon him and his camel a thunderbolt which burnt them. Arbad Ibn Qays was the half-brother of Labîd Ibn Rabi'ah from the side of his mother.

It is narrated on the authority of Ibn 'Abbâs [Allâh be pleased with them] that he said: In connection with 'Âmir and Arbad Allâh revealed (what means): {Allâh does know what every female (womb) does bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion. He knows the Unseen and that which is open: He is the Great, the most High. It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day. For each (such person) there are (angels) in succession. Before and behind him: they guard him by command of Allâh. Verily never will Allâh change the condition of a people until they change it themselves (with their own souls). But when (once) Allâh wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.} [Ar-Ra'd 8-11]

About the way Arbad was killed Allâh then said (what means): {He flings the loud-voiced thunderbolts, and therewith He strikes whomsoever He will... Yet these (are the men) who (dare to) dispute about Allâh, with the strength of His power (supreme)!} [Ar-Ra'd 13]

Labîd Ibn Rabi'ah lamented Arbad with a good poem. However, he embraced Islam and was perfect in faith. He lived sixty years as a Muslim during which he never composed a poetic line. When 'Umar Ibn Al-Khattâb [Allâh be pleased with him] asked him about the reason he said: "I am not to compose poetry after Allâh had taught me Al-Baqarah and Al 'Imrân." 'Umar increased his reward by five hundred Dirhams because of this statement and thus it rose up to two thousand and five hundred. When it was the caliphate of Mu'âwiyah he liked to deduct those five hundred Dirhams and said to him: "What is the matter of this extra beyond the two thousand?" Labîd said: "It may be that I shall die now." Sympathized him, Mu'âwiyah left it for him. A few days later Labîd died.

It is said that he composed only a single poetic line in Islam which reads: "All perfect praise be to Allâh that I did not die before I got dressed in a good dress of Islam."

Dimâm Ibn Tha‘labah Comes As an Envoy Of Banu Sa‘d Ibn Bakr

Ibn Ishâq says: Banu Sa‘d Ibn Bakr sent to The Messenger of Allâh [peace be upon him] an envoy from among themselves called Dimâm Ibn Tha‘labah. It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: Banu Sa‘d Ibn Bakr sent Dimâm Ibn Tha‘labah as their envoy to The Messenger of Allâh [peace be upon him]. He came to him and made his camel kneel down near the gate of the masjid and then fastened it. He entered the masjid where The Messenger of Allâh [peace be upon him] was sitting among his companions.

Dimâm was a robust hairy man with two braids in his head. He came till he stood near The Messenger of Allâh [peace be upon him] and his Companions and said: “Who among you is the grandson of ‘Abd-Al-Muttalib?” The Messenger of Allâh [peace be upon him] said: “I am the grandson of ‘Abd-Al-Muttalib.” He said: “Are you Muhammad?” The Messenger of Allâh [peace be upon him] answered in the affirmative. He said: “O grandson of ‘Abd-Al-Muttalib! I am going to ask you and be hard upon you in my questions. So, do not grow angry with me because of that.” He said: “Do not worry. I will not grow angry. Ask about what seems to you to ask about.”

He asked: “I beseech you by Allâh, the Lord of you and those who were before you and those who will come after you, to tell me the truth: has Allâh sent you as a Messenger to us?” he said: “Yes, by Allâh.” He asked: “I beseech you by Allâh, the Lord of you and those who were before you and those who will come after you, to tell me the truth: has Allâh commanded you to enjoin upon us to worship Him alone associating no partners with Him and discard those deities which our forefathers used to worship beside Him?” he said: “Yes, by Allâh.” He asked: “I beseech you by Allâh, the Lord of you and those who were before you and those who will come after you, to tell me the truth: has Allâh commanded you to perform those five (obligatory) prayers (daily)?” he said: “Yes, by Allâh.”

He then went on asking about the obligatory duties of Islam one after the other: Zakâh, fasting, Hajj and all Islamic rites, and with each one he besought him by Allâh to tell him the truth in the same way as he did in the one prior to it, till when he finished he said: “I indeed testify that there is no deity to be worshipped except for Allâh, and I testify that Muhammad is the Messenger of Allâh. I will also perform those obligatory duties and avoid what you have forbidden me to do, and I will do no more or less than that.”

Then he left for his camel and returned. On that The Messenger of Allâh [peace be upon him] said: “If the man of two braids is true to his promise, he will enter Paradise⁽¹⁾.”

He loosened the tie of his camel and went away till he came to his people who gathered to him. The first word to say was: “How bad are Al-Lâti and Al-‘Uzza!” they said to him: “Hold back your tongue O Dimâm! Safeguard yourself from leprosy! Safeguard yourself from madness!” he said: “Woe to you! By Allâh, they neither cause harm nor bring about benefit. Allâh sent a Messenger and revealed to him a Book thereby to deliver you from your disbelief. I testify that there is none worthy of worship except for Allâh Alone with Whom there is no partner and that Muhammad is His slave and Messenger. I have brought to you from him his commands and forbiddances.” By Allâh, it was not after the evening of that day that all men and women among his people embraced Islam. ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] said commenting: “We have not heard about an envoy better than Dimâm Ibn Tha‘labah.”

Al-Jârûd Comes In The Delegation Of ‘Abd-Al-Qays

Ibn Ishâq says: Al-Jârûd Ibn ‘Amr, the brother of ‘Abd-Al-Qays came to The Messenger of Allâh [peace be upon him] among their delegation; and he was a Christian according to the narration of Ibn Hishâm.

It is narrated on the authority of Al-Hasan Al-Basri that he said: When Al-Jârûd came to The Messenger of Allâh [peace be upon him] he talked to him and The Messenger of Allâh [peace be upon him] offered Islam to him and invited him to it and exhorted him to accept it. He said to him: “O Muhammad! I am now going to leave my religion for yours. Do you guarantee the religion for me?” The Messenger of Allâh [peace be upon him] said: “Yes, I guarantee that (by your embracing Islam) Allâh will have guided you to what is better than yours.” Then he embraced Islam and his companions followed him. He asked The Messenger of Allâh [peace be upon him] to provide them with means of transportation and The Messenger of Allâh [peace be upon him] apologized to him saying: “By Allâh, I have no mounts for you to ride.” He said: “O Messenger of Allâh! Along the way to our town there are lost camels belonging to some people: should we ride them to convey us to our town?” The Messenger of Allâh [peace be upon him] said: “No! beware of those since this leads you to burn

(1) Târîkh At-Tabari, 2:193; Ar-Rawd Al-Ânif, 4:349; Subul Al-Huda War-Rashâd, 6:353-354; Al-Mustadrak, no. 4390; Musnad Ahmad, no. 2422; Sunan An-Nasâ’i on the authority of Abu Hurayrah, no. 2093, 2106; Sunan Abu Dâwûd on the authority of Anas Ibn Mâlik, no. 486; Dalâ’il An-Nubuwwah, no. 2118.

in the fire (of Hell).”

Al-Jârûd then left him and returned to his people. He was good in Islam and unbending on his faith. He lived till the time of apostasy. When those of his people who embraced Islam reverted to their previous religion along with Al-Gharûr Ibn Al-Mundhir Ibn An-Nu‘mân Ibn Al-Mundhir, Al-Jârûd stood and testified the testimony of faith and invited the people to Islam saying: “O people! I testify that there is no deity but Allâh and that Muhammad is His slave and Messenger; and whoever does not testify as such is rendered a disbeliever.”

Conversion Of Al-Mundhir Ibn Sâwa To Islam

Ibn Ishâq says: Before the conquest of Makkah, the Messenger of Allâh [peace be upon him] had previously sent Al-‘Alâ’ Ibn Al-Hadrami to Al-Mundhir Ibn Sâwa Al-‘Abdi who embraced Islam and proved good in faith. He died a short while after the death of The Messenger of Allâh [peace be upon him] and before the apostasy of the people of Bahrain and Al-‘Alâ’ was still with him as the viceroy of The Messenger of Allâh [peace be upon him] on Bahrain.

The Coming Of Banu Hanîfah Delegation Including Musaylamah Al-Kadhdhâb

The delegation of Banu Hanîfah including Musaylamah Ibn Habîb Al-Hanafi Al-Kadhdhâb came to The Messenger of Allâh [peace be upon him]. They lodged in the house of Bint Al-Hârith, a woman from the Ansâr and then from Banu An-Najjâr. His men from Banu Hanîfah brought him to The Messenger of Allâh [peace be upon him] screening him with the clothes and The Messenger of Allâh [peace be upon him] was sitting among his Companions, having a leafstalk. When he talked to The Messenger of Allâh [peace be upon him] he said: “Were you to ask me even for this leafstalk, I would not give it to you.”

Ibn Ishâq says: The narration of a man from Banu Hanîfah of Yamâmah goes differently: He claims that the delegation of Banu Hanîfah went to The Messenger of Allâh [peace be upon him] and left behind Musaylamah to look after their luggage. When they embraced Islam they remembered his place and said: “O Messenger of Allâh! We have left behind a man belonging to us near our luggage to look after it.” The Messenger of Allâh [peace be upon him] commanded that he be given the like of what they were given and said: “He is not the worst among you in position.” That is because he waited to take care of the luggage of his companions.

Then they left The Messenger of Allâh [peace be upon him] and gave Musaylamah what The Messenger of Allâh [peace be upon him] commanded to him. When they reached Yamâmah he, the enemy of Allâh, renegaded and alleged he was a Prophet and told them lies saying: "I have been made a partner with him in the matter (of religion)." He asked the delegation members who were with him: "Has he (the Prophet) told you when you made a mention of me to him that I was not the worst among you in position? He said so because he knew well that I was made a partner with him in the matter (of religion)." He went on composing rhymed speech in attempt to imitate the noble Qur'an. He made lawful for them wine and illegal sexual relations, and exempted them from prayer. But even he testified that The Messenger of Allâh [peace be upon him] was really a Prophet. His men from Banu Hanîfah believed him in his false allegations.

The Coming Of Zayd Al-Khayl In The Delegation Of Tay'

Ibn Ishâq says: The delegation of Tay' including Zayd Al-Khayl, their chief, came to The Messenger of Allâh [peace be upon him]. They talked to him and he [peace be upon him] offered to them the Islam and they embraced Islam and were good in faith. The Messenger of Allâh [peace be upon him] said: "No man of the Arabs had been commended to me but that when he visited me I found him less worthy of what was said about him except for Zayd Al-Khayl, who deserves more than what was said about him." The Messenger of Allâh [peace be upon him] named him Zayd Al-Khayr (good) and gave him pieces of land and a document to maintain his right. When he left him The Messenger of Allâh [peace be upon him] said: "Should Zayd be saved from the fever of Madînah (he will be saved from death)." On the way he was afflicted with fever and died. When he died his wife burnt the documents he had got from The Messenger of Allâh [peace be upon him]

The Coming Of 'Adiyy Ibn Hâtim

It is narrated on the authority of 'Adiyy Ibn Hâtim [Allâh be pleased with him] that he said: There was no Arabian man on earth who hated The Messenger of Allâh [peace be upon him] more than I did when I heard about him. I was a noble Christian and, being the chief of my people, took one-fourth the booty for myself. Thus I was on a religion (of Christianity) and a king among my people. When I heard about The Prophet [peace be upon him] I disliked him and said to an Arabian slave of mine who used to shepherd my camels: "Prepare for me four well-trained and well-fed camels

and keep foddering them near me; and if you hear that the army of Muhammad would attack this city inform me.” He did accordingly.

On one morning he came to me and said: “O ‘Adiyy! Do what you intended to do if the horsemen of Muhammad came to attack you. I have seen many banners and when I asked about them I was told that those were the armies of Muhammad.” I asked him to bring my camels to me on which I carried my property and family and decided to join those who followed my religion, i.e. the Christians of Shâm and left behind a daughter of Hâtim. I then went to Shâm and stayed there.

At the same time the horsemen of The Messenger of Allâh [peace be upon him] attacked the city and took among the captives the daughter of Hâtim (‘Adiyy’s sister), whom they brought to The Messenger of Allâh [peace be upon him] in Madînah. The Messenger of Allâh [peace be upon him] had already learnt about my flight to Shâm. The daughter of Hâtim was put in a fold outside the masjid along with the other captives. The Messenger of Allâh [peace be upon him] came upon her and she, being an eloquent wise woman, stood up toward him and talked to him saying: “O Messenger of Allâh! The father perished, and the visitor (supporter) is absent: so, please, grant me freedom may Allâh grant you (mercy).” He asked her: “Who is your visitor (supporter)?” she said: “‘Adiyy Ibn Hâtim.” He said: “Do you mean the escapee from Allâh and His Messenger?”

She added: The Messenger of Allâh [peace be upon him] then left me till when it was the next day he passed by me once again and I said to him the same and he gave me the same reply. When it was the third day he passed by me and I had lost all hope in him. A man from behind me beckoned to me to stand up and talk to him, and I stood up towards him and said: “O Messenger of Allâh! The father perished, and the visitor (supporter) is absent: so, please, grant me freedom may Allâh grant you (mercy).” The Messenger of Allâh [peace be upon him] said: “I have done. Do not haste to leave till you find a reliable person from among your people to accompany you to your city and then inform me.” I asked about the man who beckoned to me to talk to The Prophet [peace be upon him] and I was told that he was ‘Alî Ibn Abu Tâlib [Allâh be pleased with him].

I remained in Madînah till a caravan from Qudâ‘ah came and it was that which I wanted since I liked to go to my brother in Shâm. I came to The Messenger of Allâh [peace be upon him] and said: “O Messenger of Allâh! Many of my people have come in whom I have confidence and they could convey me to my town.” The Messenger of Allâh [peace be upon him] dressed me and provided me with a mount to ride and enough money to spend during the journey; and I went out with them till I came to Shâm.

'Adiyy said: By Allâh, while I was sitting among my family, behold! A woman on a howdah was moving towards me and I said: "That is the daughter of Hâtim." When she came and stood beside me she went on rebuking me violently and saying: "You are the wrongful severer of kinship ties! You have taken your family and children and left the remaining children of Hâtim, your sister." I said: "O my sister! Speak good! By Allâh I have no legal excuse since I really did what you have said." She dismounted and spent many days with me. She was a decisive woman to whom I said: "What do you want concerning this man (Muhammad)?" she said: "I see that you'd better join him quickly. If he is a Prophet the one who precedes to him will have superiority to others; and if he is a king you will not be put to humiliation in Yemen and you are (of such a high ancestry) as you know." I said: "By Allâh, that is the right opinion."

I went to The Messenger of Allâh [peace be upon him] in Madînah while he was in the Masjid. I greeted him. He asked who I was, and I said that I was 'Adiyy Ibn Hâtim. He took me to his home. By Allâh, as he was walking with me towards his house, a weak old woman met him. She stopped him for a long time and began talking to him about her need. I was standing (all the while) and said to myself: "By Allâh, this is not a king." He then took me and when he reached his home, he fetched a leather cushion filled with palm fiber and gave it to me. He said: "Sit on this!" I said: "You sit on it." "No, you," he said. I sat on it. When The Messenger of Allâh [peace be upon him] sat on the floor, I said to myself: "By Allâh, that is not the behavior of a king."

The Messenger of Allâh [peace be upon him] said: "Well 'Adiyy Ibn Hâtim, are you not a Rukûs⁽¹⁾?" He answered in the affirmative. He said: "Do you not take a quarter of your people's spoils?" I acknowledged that. He said: "Yet it is impermissible for you in your religion." "Sure by Allâh," I said. I recognized that he was a Prophet sent by Allâh with a Message and that he knows what is not generally known.

Then he said: "Perhaps what restrains you from embracing this religion is the destitution in which they (the Muslims) are. But, by Allâh, money will soon flow so lavishly among them that there will be no enough people to take it. Perhaps what restrains you from embracing it is that you see their enemy great in number while they are few! However, by Allâh, you will soon hear that a woman will travel on her camel from Al-Qâdisiyyah to visit this House without fear. Perhaps what restrains you from embracing it is that you see that the others have the dominion and power, but by Allâh you

(1) A subreligion branch which was common among Christians and Sabians.

will soon hear that the white palaces of Babylon will be opened to them.” I accepted Islam.”

‘Adiyy added: “Two of the Prophet's three prophecies have taken place and the third will surely happen. I saw the white palaces of Babylon laid open and I saw women unafraid to come along from Al-Qâdisiyyah on camels to perform Hajj to this House. And by Allâh, the third will happen when the money will flow until there will be no enough people to take it⁽¹⁾.”

The Arrival Of Farwah Ibn Musayk Al-Murâdi

Ibn Ishâq says: Farwah Ibn Musayk al-Murâdi went to The Messenger of Allâh [peace be upon him], leaving the kings of Kindah. Just before the emergence of Islam, a battle called Ar-Radm had broken up between Murâd and Hamdân in which Murâd bore heavy casualties. The leader of Hamdân in the battle was Al-Ajda‘ Ibn Mâlik. When Farwah came to The Messenger of Allâh [peace be upon him] he asked him: “O Farwah, had you been aggrieved by the severe calamity that struck your people on the day of Ar-Radm?” he replied: “Who could not be aggrieved by the like of what had afflicted my people!” The Messenger of Allâh [peace be upon him] said: “This did but increased the superiority of your people in Islam.” The Messenger of Allâh [peace be upon him] appointed him a ruler over Murâd, Zubayd and the entire Madhhaj and sent with him Khâlid Ibn Sa‘îd Ibn Al-‘Âs to collect alms. Khâlid remained with him till the death of The Messenger of Allâh [peace be upon him].

The Arrival Of ‘Amr Ibn Ma‘di-Karib Among Some People From Zubayd

With some men from Banu Zubayd, ‘Amr Ibn Ma‘di-Karib went to The Messenger of Allâh [peace be upon him] and embraced Islam. Previously, he had said to Qays Ibn Makshûh Al-Murâdi when they heard about The Messenger of Allâh [peace be upon him]: “O Qays, you are the chief of your people. The news has reached us that a man from the Quraysh called Muhammad came out from Hijâz claiming to be a prophet, so let us go to him in order to find out the truth. If he is a prophet as he claims, you can know that and we will follow him; otherwise, we will know.” Qays rejected his proposal and vilified his advice. ‘Amr headed for The Messenger of Allâh [peace be upon him] and embraced Islam. When Qays heard this, he

(1) Târîkh Dimashq, 69:201; Târîkh At-Tabari, 2:188; As-Sîrah An-Nabawiyyah, 4:126-128; Ar-Rawd Al-Ânif, 4:360; ‘Uyûn Al-Athar, 2:288; Musnad Ahmad, no. 19400; Dalâ’il An-Nubuwwah of Al-Bayhaqi, no. 2086; Sâhîh Ibn Hibbân, no. 7206; Al-Mu‘jam Al-Kabîr, no. 13691; Tafsîr Ibn Kathîr, 1:141-142.

got angry and menaced 'Amr for going against him and rejecting his opinion.

'Amr Ibn Ma'di-Karib lived among his people from Banu Zubayd under ruling of Farwah Ibn Musaik till when The Messenger of Allâh [peace be upon him] died he renegaded from Islam.

The Arrival Of Al-Ash'ath Ibn Qays Among The Delegation Of Kindah

Ibn Ishâq says: Al-Ash'ath Ibn Qays along with the delegation of Kindah came to The Messenger of Allâh [peace be upon him]. They were eighty riders according to Az-Zuhri. They entered upon The Messenger of Allâh [peace be upon him] in his masjid having combed their forelocks, applied kohl, put on the Hibrah cloaks (made of linen and cotton) and embroidered their hems with silk. When they entered upon The Messenger of Allâh [peace be upon him] in this state he asked them whether they had embraced Islam and they answered in the affirmative. He said: "Then what is the matter with this silk in your necks?" They cut and threw it.

Al-Ash'ath Ibn Qays said: "O Messenger of Allâh! we are children of the eater of bitter herbs and so are you." The Messenger of Allâh [peace be upon him] smiled and said: "By this ancestry you can establish relationship with Al-'Abbâs Ibn 'Abd-Al-Muttalib and Rabî'ah Ibn Al-Hârith." They were merchants and whenever they moved around among the Arabs and people asked them about their identity, they used to say that they were the offspring of the eater of bitter herbs, being proud of that since Kindah were kings. Then he said to them: "Nay! We are the offspring of An-Nadr Ibn Kinânah: we never go for our maternal origin on the expense of our father's." Al-Ash'ath Ibn Qays said: "Would you not desist, O men of Kindah? By Allâh, if I hear anyone say it again, I will give him eighty lashes."

Ibn Hishâm says: This eater of bitter herbs was Al-Hârith Ibn 'Amr Ibn Hujr Ibn Mu'âwiyah Ibn Al-Hârith Al-Kindi. This surname dates back to the event when 'Amr Ibn Al-Habûlah Al-Ghassâni attacked his tribe and he was absent and took many captives including his wife who said to him: "It seems as if a man of black complexion and thick lips like the lips of camel, an eater of bitter herbs would come to cut off your necks and take me back from you," meaning her husband Al-Hârith. That is why he was called the eater of bitter herbs. Actually Al-Hârith leading Banu Bakr Ibn Wâ'il pursued him and was able to catch up with him: he killed him and rescued his wife and brought back all he had taken.

But according to another narration, the eater of bitter herbs was Hujr

Ibn ‘Amr Ibn Mu‘āwiyah because in this battle he and his companions ate from a tree of bitter herbs.

The Arrival Of Surad Ibn ‘Abdullâh Al-Azdi

In a delegation from Al-Azd Surad Ibn ‘Abdullâh went to The Messenger of Allâh [peace be upon him] and embraced Islam and was a good Muslim. The Messenger of Allâh [peace be upon him] appointed him over the Muslims of his people and commanded him to fight the neighboring polytheists of Yemenites. To execute the Prophet's command, Surad marched out and halted at Jurash, which was then a closed city whose inhabitants were Yemenite tribes. Having heard about the march of the Muslims to attack them the tribe of Khath‘am joined them and entered the city. The Muslims besieged them for about a month and were unable to conquer them. Then he returned and left them till when he was at a mountain belonging to them called Shukr those of Jurash, thinking he had retreated from them with defeat, went out in pursuit of him thereupon he and the Muslims returned to them and went on killing them severely.

Meanwhile the people of Jurash had previously sent two of their men as reconnoiterers to The Messenger of Allâh [peace be upon him] in Madīnah. While they were sitting with The Messenger of Allâh [peace be upon him] on one evening after ‘Asr prayer, The Messenger of Allâh [peace be upon him] asked: “In which region does Shukr lie?” they stood up and said: “O Messenger of Allâh! In our country, there is a mountain called Kushr,” as the inhabitants of Jurash name it. He said: “It is not Kushr but Shukr.” They asked: “What is wrong with it O Messenger of Allâh?” he said: “Now the sacrificial animals of Allâh are being slain in it.”

The two men sat beside Abu Bakr or ‘Uthmân who said to them: “Woe to you! The Messenger of Allâh [peace be upon him] is informing you about the killing of your people. Stand up to The Messenger of Allâh [peace be upon him] and ask him to supplicate Allâh to remove the affliction from your people.” They stood up and asked him to do so and he said: “O Allâh! Remove the affliction from them.”

They left The Messenger of Allâh [peace be upon him] for their town and found that their people had been severely stricken on the day ‘Abdullâh Ibn Surad killed them; and it was the very day and moment The Messenger of Allâh [peace be upon him] informed them about the news.

The delegation of Jurash went out to The Messenger of Allâh [peace be upon him] and embraced Islam. He assigned to them an area surrounding their village as a protected zone with definite marks for their hones, riding

camels and plowing cows and made it unlawful for other people to use it.

The Envoy Of Himyar Kings Comes With Their Letter

The envoy of Himyar kings came to The Messenger of Allâh [peace be upon him] with a letter informing him of their conversion to Islam: Al-Hârith and Nu'aym sons of 'Abd Qulâl and An-Nu'mân, the governor of Dhu-Ru'ayn, Mu'âfir and Hamdân. Zur'ah Dhu-Yazan sent to him Mâlik Ibn Murrah Ar-Rahâwi telling about their conversion to Islam and abandonment of polytheism and polytheists.

The Messenger of Allâh [peace be upon him] wrote to them the following: "In the Name of Allâh the Most Gracious, the Most Merciful. From Muhammad, the Messenger and Prophet of Allâh to Al-Hârith and Nu'aym sons of 'Abd Qulâl and An-Nu'mân, the governor of Dhu-Ru'ayn, Mu'âfir and Hamdân: I praise Allâh except for Whom there is none worthy of worship. To proceed: your envoy has come to us in Madînah and briefed us about your conversion to Islam and killing the polytheists; and that Allâh guided you with His guidance. (It will be good) if you do good, obey Allâh and His Messenger, establish prayer, pay Zakâh, give out of the war spoils the one-fifth assigned to Allâh, the share of His Messenger and what is chosen for the commander before the distribution of the booty, and what is decreed upon the believers of the charity of the estate: one-tenth what is watered from a spring or by rain and one-twentieth what is irrigated by camels; and from camels a Bint Labûn (two year old she-camel) out of forty, and two sheep if they are thirty; and from cows a cow out of forty, and a one/two-year bull if they are thirty; and a sheep out of forty sheep at pasture: that is the obligatory duty enjoined by Allâh upon the believers as regards the charity. Whoever gives more, that will be good for him. Whoever pays that, takes witnesses to his Islam and backs the believers against the polytheists, he will be from them and have all rights they have and bear all obligations they bear, and due to him is the covenant of Allâh and His Messenger. Whoever embraces Islam from among the Jews or Christians will be from the believers and have all rights they have and bear all obligations they bear. No Jew or Christian should be forced to leave his religion and due upon him is the Jizyah, be he a male or a female, a free or a slave: the value of a full Dinâr from the Mu'âfir (a kind of Yemenite clothing) or its equivalent of clothes. Whoever gives that to The Messenger of Allâh [peace be upon him] will have the covenant of Allâh and His Messenger; and whoever withholds it will be an enemy of Allâh and His Messenger."

Another document was written to Zur'ah Dhu-Yazan and it reads: To go

further: from Muhammad, the Messenger and Prophet of Allâh to Zur'ah Dhu-Yazan: When my couriers come to you I enjoin upon you to deal with them kindly: Mu'adh Ibn Jabal, 'Abdullâh Ibn Zayd, Mâlik Ibn 'Ubâdah, 'Uqbah Ibn Namir, Mâlik Ibn Murrah, and their companions. I also enjoin upon you to gather what you have of the objects of charity and Jizyah from your affiliate regions and send them with my couriers whose chief is Mu'adh Ibn Jabal: let not him return but with contentment.

To proceed: Muhammad bears witness that there is no deity but Allâh and that he is His slave and Messenger. Mâlik Ibn Murrah Ar-Rahâwi (your envoy) has informed me that you embraced Islam from among these of Himyar and killed the polytheists. So receive the glad tidings of good and I enjoin upon you to treat well those of Himyar. Do not betray nor let down each other. The Messenger of Allâh [peace be upon him] is the guardian of your rich and poor. The almsgiving is not lawful for Muhammad and his household: it is just charity given to the poor and travelers among the Muslims. Mâlik has conveyed the news (of your Islam) and kept secret what is confidential, and I command you to treat him well. I have sent to you men from among the righteous among my people in religion and knowledge: I command you to treat them well for they should be respected; and Allâh's peace, mercy and blessing be upon you."

The Messenger's Advice to Mu'adh Ibn Jabal When He Sent Him To Yemen

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] sent Mu'adh Ibn Jabal [Allâh be pleased with him] to Yemen he advised him saying: "Make things easy and do not make things difficult; and give (the people) the glad tidings (of goodness) and do not cause them to have aversion (for Islam). You would come to a people of Scripture and they would ask you: "What is the key to Paradise?" then you should say: "It is to testify that there is no deity to be worshipped except for Allâh Alone with Whom there is no partner⁽¹⁾."

Mu'adh went out and when he reached Yemen he did what The Messenger of Allâh [peace be upon him] commanded him to do. A woman from the people of Yemen came to him and said: "O Companion of The Messenger of Allâh [peace be upon him]! What is the right of the husband upon his wife?" he said: "May Allâh be merciful to you! In no way could a woman fulfill the right of her husband upon her. So do your best to fulfill

(1) Al-Isâbah, 4:35; Ar-Rawd Al-Ânif, 4:368; Sunan Al-Bayhaqi Al-Kubra, no. 12891; Jâmi' Al-Usûl, no. 6180; Sunan Ad-Daraqatni, 2:135.

his right upon you as much as you could.” She said: “By Allâh, if you are really the Companion of The Messenger of Allâh [peace be upon him] you then know well what the right of a husband upon his wife is.” He said: “May Allâh bestow mercy upon you! If you return to him and find his nostrils bleeding with pus and blood flowing from them and you suck that till it is over you will not be able to fulfill his right upon you.”

Conversion Of 'Amr Ibn Farwah Al-Judhâmi To Islam

Ibn Ishâq says: Farwah Ibn 'Amr Al-Judhâmi sent an envoy to The Messenger of Allâh [peace be upon him] telling him of his conversion to Islam and presented to him a white mule. Farwah was the Roman's appointed viceroy over the Arabs who were adjacent to them, and his residence was Mu'ân and its vicinities in Shâm territories. When the news reached the Romans they summoned and detained him for some time after which they killed and crucified him, may Allâh bestow mercy upon him.

Conversion of Banu Al-Hârith Ibn Ka'b to Islam At The Hands Of Khâlid Ibn Al-Walîd

Ibn Ishâq says: Between Rabî' Al-Âkhir and Jumâda Al-Ûla 10 A.H., The Messenger of Allâh [peace be upon him] sent Khâlid Ibn Al-Walîd to Banu Al-Hârith Ibn Ka'b in Najrân and commanded him to invite them to Islam for three days before he would fight them: “If they answer your invitation then accept it from them; otherwise fight them.”

Khâlid went out and when he arrived there he sent the riders everywhere to invite to Islam saying: “O people! Embrace Islam so that you would be saved.” They embraced Islam and accepted the religion to which they were invited. Khâlid lived among them to teach them Islam and the Book of Allâh (the Qur'an) and the sunnah of His Prophet [peace be upon him] in implementation of the command of The Messenger of Allâh [peace be upon him].

Then Khâlid Ibn Al-Walîd sent the following message to The Messenger of Allâh [peace be upon him]: “From Khâlid Ibn Al-Walîd: peace and Allâh's mercy and blessings be upon you Messenger of Allâh. I praise Allâh with perfect praise except for Whom there is no deity. To proceed: You, Messenger of Allâh [may Allâh send blessing and peace upon you] sent me to Banu Al-Hârith Ibn Ka'b and commanded me to keep inviting them to Islam for three days before fighting them and if they responded I should accept from them, live among them, teach them the principles of the religion, the Book of Allâh and the sunnah of His Prophet [peace be upon

him]; and if they rejected to embrace Islam I should fight them. I have come to them and invited them to Islam for three days by command of The Messenger of Allâh [peace be upon him] and dispersed riders among them to say: "O Banu Al-Hârith! Embrace Islam so that you would be saved." They embraced Islam and did not fight; and now I am living among them to enjoin upon them what is commanded by Allâh and forbid them from what is forbidden by Allâh, and teach them the principles of Islam and the sunnah of The Messenger of Allâh [peace be upon him] till The Messenger of Allâh [peace be upon him] sends to me. Peace and Allâh's mercy and blessings be upon you Messenger of Allâh."

In reply to Khâlid's letter The Messenger of Allâh [peace be upon him] sent the following: "In the Name of Allâh, the Most Gracious, the Most Merciful. From Muhammad, the Prophet and Messenger of Allâh, to Khâlid Ibn Al-Walid. Peace be upon you. I praise Allâh with perfect praise but for Whom there is no deity. Coming to the point: I have received your letter you sent with your envoy telling me that Banu Al-Hârith Ibn Ka'b embraced Islam and answered your invitation to Islam before any fighting and bore testimony that there is no deity to be worshipped except for Allâh and that Muhammad is the slave and Messenger of Allâh. Thus Allâh has guided them with His guidance. So give them the glad tidings (of Paradise) and warn them (of the fire), and let their delegation come with you. Peace and Allâh's mercy and blessings be upon you."

Khâlid came to The Messenger of Allâh [peace be upon him] along with the delegation of Banu Al-Hârith Ibn Ka'b including Qays Ibn Al-Husayn Dhul-Ghussah, Yazîd Ibn 'Abd-Al-Madân, Yazîd Ibn Al-Muhajjal, 'Abdullâh Ibn Qurâd Az-Ziyâdi, Shaddâd Ibn 'Abdullâh Al-Qinâni, and 'Amr Ibn 'Abdullâh Ad-Dibâbi.

Seeing them The Messenger of Allâh [peace be upon him] asked: "Who are those that look like the men of India?" it was said to him: "O Messenger of Allâh! They are the men of Banu Al-Hârith Ibn Ka'b." when they were made to stand in front of The Messenger of Allâh [peace be upon him] they greeted him and said: "We testify that you are the Messenger of Allâh, and that there is no deity except for Allâh." The Messenger of Allâh [peace be upon him] said: "And I testify that there is no deity except for Allâh and I am the Messenger of Allâh."

The Messenger of Allâh [peace be upon him] asked them: "Are you those who advance whenever driven away?" none of them answered. He repeated the question four times and none answered and after the fourth time Yazid Ibn 'Abd-Al-Madân said: "Yes O Messenger of Allâh! It is we who advance whenever driven away." He said it four times. The Messenger

of Allâh [peace be upon him] said: "Had Khâlîd not sent to me a letter informing me that you embraced Islam and did not fight, I would have thrown your heads underneath your feet." Yazîd Ibn 'Abd-Al-Madân said: "By Allâh! It is neither you nor Khâlîd to whom we owe favor." He asked: "Then to whom do you owe favor?" they said: "We owe favor to Allâh, the Exalted, the Almighty, Who guided us through you O Messenger of Allâh." He said: "You have told the truth."

The Messenger of Allâh [peace be upon him] further asked them: "By which thing did you overcome your fighting enemies in the pre-Islamic days?" they said: "We did not overcome anyone." He said: "No, you overcame those who fought you." They said: "We overcame our enemies, O Messenger of Allâh, because we gathered together and never left each other and we never began with injustice against anyone." He said: "You have told the truth." The Messenger of Allâh [peace be upon him] appointed Qays Ibn Al-Husayn a ruler over Banu Al-Hârith Ibn Ka'b. The delegation returned to their people between the end of Shawwâl and the beginning of Dhul-Qa'dah, and only four months later The Messenger of Allâh [peace be upon him] died.

The Messenger of Allâh [peace be upon him] sent to them 'Amr Ibn Hazm to instruct them in the religion, teach them the sunnah and the principles of Islam and take from them their objects of charity. He wrote a document to him in which he clarified to him his instructions and commands and it reads:

"In the Name of Allâh, the Most Gracious, the Most Merciful. This is a statement from Allâh and His Messenger. {O you who believe, fulfill obligations.} [Al-Mâ'idah 1] That is a covenant from Muhammad the Prophet and Messenger of Allâh, to 'Amr Ibn Hazm whom he has sent to Yemen. He orders him to be conscious of Allâh in all affairs, for surety Allâh is with those who are conscious of Him and who are doers of good. He orders him to behave with Truth as Allâh has commanded him, to give people good tidings, to command them to follow the right, to teach and instruct people in the Qur'an, and to prohibit them from touching the Qur'an unless pure. He should let people know their rights and duties. He should be lenient to them in the right and severe with injustice, for Allâh dislikes injustice and has prohibited it, as He says (what means): {Behold! let the Curse of Allâh be upon the wrongdoers.} [Hûd 18] He should give people the good tidings of Paradise and (teach them) the deed which leads to it, and warn them of fire and (show to them) the deed which leads to it. He should get familiarized with people so that they may understand religion. He should teach them the ceremonies and voluntary and obligatory

deeds of Hajj, and what Allâh has commanded (concerning it): both the greater Hajj and the minor Hajj, i.e. 'Umrah. He should forbid anyone of the people to perform prayers in a single small garment unless its edges are folded over his shoulders, to squat in one single dress which exposes his private parts to open air, and to braid the hair of the heads at the nape, and in case a dispute occurs between men, not to resort to clans and families, and let them appeal to Allâh with Whom there is no partner. Those who do not appeal to Allâh and rather to tribes and families should be struck with the sword till their appeal is to Allâh Alone with no partner. He should command men to perform ablution perfectly, by washing their faces, their hands up to the elbows, their feet to the ankles and pass their wetted hands over their heads as commanded by Allâh: He commands you to perform prayer at its due time. He should command the people to offer Rukû' and Sujûd perfectly and submissively, to perform Morning prayer early when it is still dark, the Thuhr prayer when the sun passes over the meridian, the 'Asr prayer in the afternoon when the sun is descending, the Maghrib prayer with the approach of the night, without delaying it until the stars appear in the sky, and the 'Ishâ' prayer at the beginning of the night. He should command the people to seek to perform the Jumu'ah prayer when the call is proclaimed for it and to take a ceremonial bath before going to (perform) it. He should order that the fifth of Allâh is to be taken out of the booty. The alms which are obligatory on the believers are (to be given out as follows): Concerning the estate, one-tenth of what is watered by wells and rain, and one-twentieth of what is watered by buckets; two sheep out of ten camels; four sheep out of twenty camels; a cow out of forty cows: a young one/two-year bull/cow out of thirty cows; and a sheep out of forty sheep at pasture. That is what Allâh has enjoined on the believers concerning almsgiving. He who gives more willingly, it is good for him. If a Jew or a Christian embraces Islam sincerely out of his own free will and obeys the instructions of the religion of Islam, he will be one of the believers and have their same rights and bear their same obligations. No one who clings to his religion, Judaism or Christianity, should be forced to leave it (But) a full Dinâr or its equivalent in clothes will be due (as Jizyah) on every adult, be he male or female, free or slave. He who pays that shall have a guarantee of protection from Allâh and His Messenger, and he who withholds that will be an enemy of Allâh and His Messenger and all the believers. May Allâh send blessing, mercy and peace upon Muhammad the Prophet and Messenger."

The Arrival of Rifâ'ah Ibn Zayd Al-Judhâmi

During the Hudaybiyah armistice, Rifâ'ah Ibn Zayd Al-Judhâmi and later

Ad-Dubaybi came to The Messenger of Allâh [peace be upon him]. He presented a slave to The Messenger of Allâh [peace be upon him] and embraced Islam and was good in faith. The Messenger of Allâh [peace be upon him] gave him a document for his people which reads: "In the Name of Allâh, the Most Gracious, the Most Merciful. That is a document from Muhammad, the Prophet and Messenger of Allâh, to Rifâ'ah Ibn Zayd: I have sent him to his people in general and those who join them: to invite them to Allâh and His Messenger. Whoever accepts the invitation among them will be one in the party of Allâh and His Messenger; and whoever rejects will have a two-month respite of safety." When Rifâ'ah came to his people and invited them they accepted the invitation and embraced Islam and went to Harrat Ar-Rajlâ' and lived there.

The Arrival Of Hamdân Delegation

The delegation of Hamdân went to The Messenger of Allâh [peace be upon him] including Mâlik Ibn Namat Abu Thawr: Dhul-Mish'âr, Mâlik Ibn Ayfa', Dimâm Ibn Mâlik As-Salmâni and 'Amîrah Ibn Mâlik Al-Khârifi. They met The Messenger of Allâh [peace be upon him] on his way of return from Tabûk and they were dressed in short Hibrah garments and Aden-made turbans, having their luggage made of wood and riding speedy horses and camels. Mâlik Ibn Namat stood and delivered a sermon in front of The Messenger of Allâh [peace be upon him] in which he said: "O Messenger of Allâh! The best of Hamdân's men have come to you on young speedy camels having embraced Islam and they never fear, for the sake of Allâh, the blame of a blamer. They have come from the cities of Khârif, Yâm and Shâkir after they accepted the invitation of the Messenger [peace be upon him] and discarded the worship of idols and stones. They will not repeal their covenant as long as they survive."

The Messenger of Allâh [peace be upon him] wrote to them a document in which he said: "In the Name of Allâh, the Most Gracious, the Most Merciful. That is the document of Muhammad, the Prophet and Messenger of Allâh, to the dwellers of the cities of Khârif and its surroundings: I send it with the chief of their delegation: Dhul-Mish'âr Mâlik Ibn Namat, and those who embrace Islam among his people: the land is theirs, its heights and slopes as long as they establish prayer and give Zakâh, eating its fruits and grazing its grass. They have the covenant of Allâh and His Messenger, and their witnesses are the Muhâjirûn and Ansâr."

The Two Liars: Musaylamah And Al-'Ansi Al-Hanafi

Ibn Ishâq says: During the lifetime of The Messenger of Allâh [peace be

upon him] two liars claimed Prophethood: Musaylamah Ibn Habîb in Yamâmah among Banu Hanîfah and Al-Aswad Ibn Ka'b Al-'Ansi in San'a'.

It is narrated on the authority of Abu Sa'îd Al-Khudri [Allâh be pleased with him] that he said: I heard The Messenger of Allâh [peace be upon him] addressing the people on his pulpit and saying: "O people! I have seen (the date of the) Night of Qadr and then been made to forget it. I have also seen in a dream two golden bangles in my arms which I disliked and when I blew them off they flew away. I interpret them as those liars of Yemen and Yamâmah⁽¹⁾."

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: I heard The Messenger of Allâh [peace be upon him] having said: "The final Hour will not be established till thirty charlatans will emerge each of whom will claim Prophethood⁽²⁾."

The Appointed Officers Go Out To Collect Charity

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] sent his appointed officers for collecting the objects of charity to all the territories which Islam entered. He sent Al-Muhâjir Ibn Abu Umayyah Ibn Al-Mughîrah to San'a' where Al-'Ansi emerged; Ziyâd Ibn Labîd Al-Ansâri, the brother of Banu Bayâdah to Hadramaut; 'Adiyy Ibn Hâtîm to Tay' and Banu Asad; Mâlik Ibn Nuwayrah to Banu Hanthalah; Az-Zabarqân Ibn Badr and Qays Ibn 'Âsim to Banu Sa'd; Al-'Alâ' Ibn Al-Hadrami to Bahrain; and 'Ali Ibn Abu Tâlib to Najrân to collect their objects of charity and bring to him the Jizyah of the Christians among them.

The Letter Of Musaylamah To The Messenger Of Allâh

Musaylamah Ibn Habîb had previously sent a letter to The Messenger of Allâh [peace be upon him], in which he said: "From Musaylamah the messenger of Allâh to Muhammad the Messenger of Allâh: peace be upon you. I have been made a partner with you in the matter (of Prophethood) and we should have half the land and the Quraysh the other half, but the Quraysh are a transgressing people."

This letter was brought by two envoys. It is narrated on the authority of Nu'aym Ibn Mas'ûd Al-Ashja'i [Allâh be pleased with him] that he said: I

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- (1) Ar-Rawd Al-Ânif, 4:379; Musnad Ahmad, no. 12137; Sunan Ibn Mâjah, no. 4056; Majma' Az-Zawâ'id, no. 11752.
- (2) Sahîh Al-Bukhârî, no. 3609, 7121; Sahîh Muslim, no. 84:157; Al-Bidâyah Wan-Nihâyah, 9:35; Al-Iktifâ', 2:330; Sunan Abu Dâwûd, no. 4334; Musannaf Ibn Abu Shaybah, no. 37567; Sunan At-Tirmidhi, no. 2218; Musnad Ahmad, 2:313.

heard The Messenger of Allâh [peace be upon him] having asked them when he read the book: "Then what is your opinion?" they said: "We are of the same opinion as his." On that he said: "By Allâh, had it not been for the fact that the envoys should not be killed I would have chopped off your heads⁽¹⁾."

Then he sent to Musaylamah the following reply: "In the Name of Allâh, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allâh, to Musaylamah the Liar: peace be upon him who follows the right guidance. To go further: The land is Allâh's which He gives to whomever of His servants as He wills; and the good end will be for the righteous⁽²⁾."

This was towards the end of 10 A.H.

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- (1) Majma' Az-Zawâ'id, no. 9597; Musnad Ahmad, no. 16032, 16411; Sunan Al-Bayhaqi Al-Kubra, no. 18556; Sunan Abu Dâwûd, no. 2763; Dalâ'il An-Nubuwwah, no. 2077; Al-Mustadrak, no. 4377.
- (2) As-Sirah An-Nabawiyyah, 4:98; Ar-Rawd Al-Ânif, 4:378; Subul Al-Huda War-Rashâd, 9:123.

PART V

THE PROPHET'S HAJJ AND DEATH

The Farewell Hajj

Ibn Ishâq says: By the coming of Dhul-Qa'dah, The Messenger of Allâh [peace be upon him] got ready for Hajj and ordered the people to prepare themselves for setting out with him.

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her], the wife of The Messenger of Allâh [peace be upon him] that she said: The Messenger of Allâh [peace be upon him] set out for Hajj when only five nights remained out of Dhul-Qa'dah. (And he appointed Abu Dujânah As-Sâ'idi, or Sibâ' Ibn 'Urfutah Al-Ghifâri to look after the people's affairs in Madînah according to Ibn Hishâm). 'Â'ishah added: We set out with the intention of performing Hajj solely and when we reached Sarif, and The Messenger of Allâh [peace be upon him] and some among the rich men had brought the sacrificial animals with them, he commanded those who had no sacrificial animals with them to put off Ihrâm after performing 'Umrah.

She added: I got my menses. The Messenger of Allâh [peace be upon him] came to me while I was weeping. He said: "What is the matter with you? Have you got your menses?" I replied: "I hoped I would not have performed Hajj this year." He said: "Do not say so. Do what all the pilgrims do with the exception of the Tawâf round the Ka'bah."

'Â'ishah [Allâh be pleased with her] added: The Messenger of Allâh [peace be upon him] entered Makkah and those who had no sacrificial animals with them put off Ihrâm and so did his wives after performing 'Umrah. When it was the day of Nahr (10th of Dhul-Hijjah), much beef was brought to my house and when I asked about it I was told that The Messenger of Allâh [peace be upon him] sacrificed cows on behalf of his wives. When it was the night of Hasbâ', The Messenger of Allâh [peace be upon him] sent me with my brother 'Abd-Ar-Rahmân Ibn Abu Bakr to At-Tan'îm to assume Ihrâm for 'Umrah in lieu of the one I missed⁽¹⁾.

It is narrated on the authority of Hafsa Bint 'Umar [Allâh be pleased

(1) Sahîh Al-Bukhâri, no. 294, 305, 1560, 1788; Sahîh Muslim, no. 1211; Ar-Rawd Al-Ânif, 4:379; Musnad Ahmad, no. 26388, 27099.

with her] that she said: When The Messenger of Allâh [peace be upon him] ordered his wives to put off Ihrâm after performing 'Umrah they said: "What does impede you O Messenger of Allâh from putting off Ihrâm with us?" he said: "I have brought my sacrificial animals and matted my hair and could not put off Ihrâm before slaughtering my sacrifice (after Hajj)⁽¹⁾."

The Return of 'Ali from Yemen

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Abu Najîh that The Messenger of Allâh [peace be upon him] had previously sent 'Ali Ibn Abu Tâlib [Allâh be pleased with him] to Najrân. On his return he met The Messenger of Allâh [peace be upon him] in Makkah. He entered upon Fâtimah (his wife) [Allâh be pleased with her] and found her having put off Ihrâm. He asked her: "What is the matter with you O daughter of the Messenger of Allâh?" she said: "The Messenger of Allâh [peace be upon him] ordered us to put off Ihrâm after performing 'Umrah and thus we did accordingly." He went to The Messenger of Allâh [peace be upon him] and after he had inquired about his journey The Messenger of Allâh [peace be upon him] said to him: "Go and perform Tawâf round the House and then put off Ihrâm as your companions did." He said: "O Messenger of Allâh! I assumed Ihrâm with the same intention with which you did." He said: "Return and put off Ihrâm as did your companions." He said: "O Messenger of Allâh! When I assumed Ihrâm I said: 'O Allâh! I assume Ihrâm with the same intention with which Your Prophet, slave and Messenger Muhammad [peace be upon him] assumed Ihrâm.'" He asked him: "Have you got sacrificial animals?" he answered in the negative thereupon The Messenger of Allâh [peace be upon him] made 'Ali share him in his sacrificial animals and he kept firm on his Ihrâm along with The Messenger of Allâh [peace be upon him] till he finished from Hajj. The Messenger of Allâh [peace be upon him] slaughtered the sacrificial animals on behalf of both⁽²⁾.

Ibn Ishâq says: It is narrated on the authority of Yazîd Ibn Talhah Ibn 'Yazîd Ibn Rukânah that he said: When 'Ali returned from Yemen to The Messenger of Allâh [peace be upon him] in Makkah he hastened to meet him and appointed one of his companions to lead the army. This man dressed each one of the soldiers in a suite of those which were with 'Ali [Allâh be pleased with him]. When the army came near 'Ali went out to meet it and behold! The soldiers were putting on the suites. He said to the

(1) Musnad Ahmad, no. 27181, 27194; Al-Mu'jam Al-Kabîr, no. 18836; As-Sirah An-Nabawiyah, 4:272; Musnad Abu Ya'li, no. 7052.

(2) Ar-Rawd Al-Ânif, 4:382; Musnad Ahmad, no. 15007, 3:366.

man: "Woe to you! What is that?" he said: "I have dressed the people in them in order to seem pleasant when they come." He said: "Let them put off those before you meet The Messenger of Allâh [peace be upon him]." He took the suites from the people and restored them to the clothes of Yemen.

The army made a complaint of that to The Messenger of Allâh [peace be upon him]. It is narrated on the authority of Abu Sa'îd Al-Khudri [Allâh be pleased with him] that he said: When the people complained 'Ali The Messenger of Allâh [peace be upon him] stood and addressed us saying: "O people! Do not make complaints against 'Ali. By Allâh, he is too tough for the sake of Allâh, or in the Cause of Allâh, to be complained⁽¹⁾."

The Khutbah Of The Messenger In The Farewell Hajj

Ibn Ishâq says: The Messenger of Allâh [peace be upon him] carried on his Hajj and showed to the people their ceremonies and rites of Hajj. He also delivered his Khutbah in which he clarified a lot of things. He praised Allâh and lauded Him and then said: "O Men, listen well to my words, for I do not know whether or not I shall meet you again on such an occasion in the future. O Men, your lives and property should be rendered inviolate until you meet your Lord. The safety of your lives and property should be as inviolate as this holy day of yours in this holy month of yours. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Thus do I warn you. Whoever of you is keeping a trust of someone else shall return that trust to its rightful owner. All interest obligations should henceforth be cancelled out, and your capital, however, is yours to keep and you should neither inflict nor suffer inequity. Allâh has judged that there should be no interest and that all the interest due to Al-'Abbâs Ibn 'Abd-Al-Muttalib should henceforth be cancelled out. Every right arising out of homicide in pre-Islamic days is henceforth abolished; and the first such right I abolish is that arising from the murder of Rabî'ah Ibn Al-Hârith Ibn 'Abd-Al-Muttalib who was nursed in Banu Layth and then killed by Hudhayl. That is the first claim on blood of retaliation belonging to the pre-Islamic days which I abolish.

O Men, Satan has lost all hope of ever being worshipped in this land of yours. Nevertheless, he will be pleased to be obeyed in your insignificant deeds. Beware of him, therefore, for the safety of your religion. O Men, Verily the transposing (of a prohibited month) is an addition to Unbelief:

(1) As-Sîrah An-Nabawiyah, 4:415; Ar-Rawd Al-Ânif, 4:382; Subul Al-Huda War-Rashâd, 11:292; Majma' Az-Zawâ'id, no. 14735; Musnad Ahmad, no. 11835; Al-Mustadrak, no. 4654; Fadâ'il As-Sahâbah, no. 1161.

the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allâh. In this way they make lawful what is forbidden by Allâh, and make unlawful what is made lawful by Allâh. The pattern according to which the time is reckoned is always the same. With Allâh, the months are twelve in number, four of which are prohibited. Three of these are successive⁽¹⁾ in addition to Rajab of Mudar which lies between Jumâda and Sha'bân.

O Men, you have a right upon your wives and they have a right upon you. Your right upon them is that they should neither fraternize with anyone of whom you do not approve nor commit adultery. But if they do, then Allâh has permitted you to abandon them within their homes and to chastise them without cruelty. If they desist, then due to them is sustenance and clothes in kindness. Do treat your wives well and be kind to them, for they are like captives under your guardianship who possess nothing for themselves. Remember that you have taken them as your wives and enjoyed their flesh lawfully only under the trust of Allâh and with His permission. Reason well, therefore, O Men, and ponder my words which I now convey to you. I am leaving with you the Book of Allâh and the Sunnah of His Prophet. If you follow them, you will never go astray.

O Men, harken well to my words. You should know that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing belongs to a Muslim should be legitimate to another Muslim unless it is given freely and willingly. Do not, therefore, do injustice to your own selves.

O Allâh, have I conveyed Your message?" the people said: "Yes, by Allâh." On that The Messenger of Allâh [peace be upon him] said: "O Allâh! Be a witness to that⁽²⁾!"

Ibn Ishâq says: It is narrated on the authority of 'Abbâd Ibn 'Abdullâh Ibn Az-Zubayr that the one who repeated aloud the words of The Messenger of Allâh [peace be upon him] to the people was Rabî'ah Ibn Umayyah Ibn Khalaf. The Messenger of Allâh [peace be upon him] said to him: "Say: 'O people! The Messenger of Allâh [peace be upon him] asks you: Do you know which month is this?'" they answered: "The sacred

(1) i.e. Shawwâl, Dhul-Qa'dah and Dhul-Hijjah.

(2) This Khutbah is narrated by many with slight variations of wording and sentence order: Sahîh Muslim, no. 1218; Ar-Rawd Al-Ânîf, 4:383; Majma' Az-Zawâ'id, no. 5623; Sahîh Ibn Hibbân, no. 3944; Sunan An-Nasâ'i Al-Kubra, no. 4100; Sunan At-Tirmidhi, no. 3087; Sunan Al-Bayhaqi Al-Kubra, no. 10244; Sunan Abu Dâwûd, no. 3334; Al-Mustadrak, no. 5074; Musannaf Ibn Abu Shaybah, no. 35972.

month (of Dhul-Hijjah).” He said: “Tell them that ‘Allâh has made your property and blood as inviolate till you would meet him as is this month of yours.’” Then he said to him: “Say: ‘O people! The Messenger of Allâh [peace be upon him] asks you: Do you know which city is this?’” they answered: “The sacred city (of Makkah).” He said: “Tell them that ‘Allâh has made your property and blood as inviolate till you would meet him as is this city of yours.’” Then he said to him: “Say: ‘O people! The Messenger of Allâh [peace be upon him] asks you: Do you know which day is this?’” they answered: “The day of the major pilgrimage (i.e. the day of ‘Arafah).” He said: “Tell them that ‘Allâh has made your property and blood as inviolate till you would meet him as is this day of yours’⁽¹⁾.”

Ibn Ishâq says: It is narrated on the authority of ‘Amr Ibn Khârijah that he said: ‘Attâb Ibn Asîd sent me to The Messenger of Allâh [peace be upon him] for some need, and he was standing at ‘Arafah. I joined him and stood underneath his she-camel whose saliva was dropping on my head. I heard him saying: “O people! Verily, Allâh has given each his right that is due to him. No bequest is permissible for an heir. The child is attributed to the one on whose bed it is born and the adulterer deserves the stone (to be stoned to death). Whoever claims to belong to somebody other than his real father or takes as allies others than his real masters will incur upon himself the curse of Allâh, the angels and all the people, and neither obligatory nor supererogatory deeds will be accepted from him”⁽²⁾.”

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn Abu Najîh that when The Messenger of Allâh [peace be upon him] stood at ‘Arafah, he said: “That is the place of standing (in Hajj),” pointing to the mount he was standing on “and the whole area of ‘Arafah is fit for a standing place.” When he stood at Quzah in the morning of the day of Muzdalifah he said: “That is the place of standing (in Muzdalifah), and the whole area of Muzdalifah is fit for a standing place.” When he slaughtered his sacrifice at the place of slaughtering sacrifices at Mina he said: “That is the place of slaughtering sacrifice and the whole area of Mina is fit for a place of slaughtering sacrifice”⁽³⁾.”

The Messenger of Allâh [peace be upon him] thus performed Hajj and showed to the people their ceremonies and what Allâh made obligatory on

(1) Ar-Rawd Al-Ânif, 4:383; Al-Iktifâ’, 2:335-336; Al-Mustadrak, no. 1697.

(2) As-Sirah An-Nabawiyyah, 4:342; Musnad Ahmad, no. 18106; Sunan Ibn Mâjah, no. 2712; Musannaf Ibn Abu Shaybah, no. 26107.

(3) Musnad Ahmad, no. 564, 768, 1348; Sunan Abu Dâwûd, no. 1922, 1925; Sunan Ibn Mâjah, no. 3010; Sunan At-Tirmidhi, no. 885; Sahîh Ibn Khuzaymah, no. 2837, 2889; Al-Mustadrak, no. 1698-1700; Al-Maghâzi, 1:1103.

them in Hajj as regards the standing place, throwing the pebbles, the Tawâf round the House, and what He made lawful and unlawful for them. In this way it was the Hajj of conveyance and the farewell Hajj as The Messenger of Allâh [peace be upon him] performed no Hajj after it.

The Commencements Of The Prophet's Sickness

Ibn Ishâq says: Such being the case, and beginning from the last night of Safar or the first night of Rabî' Al-Awwal, The Messenger of Allâh [peace be upon him] started to suffer from the fatal illness in which he died and attained the honor and mercy intended by Allâh Almighty for him. He came out one night to Baqî' Al-Gharqad in the middle of the night and sought Allâh's forgiveness for them (the dwellers of the graves) and then returned home and in the following morning his illness began.

It is narrated on the authority of Abu Muwayhibah, the freedman of The Messenger of Allâh [peace be upon him] that he said: The Messenger of Allâh [peace be upon him] sent for me at night to go to him. He said: "O Abu Muwayhibah, I have been ordered to ask Allâh to forgive the people of (the graves of) Baqî'; so, come with me." I accompanied him and when he stood among them, he said: "As-Salâmu 'alaykum (peace be upon you) O people of the grave. Rejoice for your status is better than that of the living. The tribulations have come like the parts of a dark night, with their last following their first, and the last are worse than the first ones."

Then, he came to me and said: "O Abu Muwayhibah, I was given the keys of the treasures of the worldly life and eternity and then I was given Paradise. Then, I was given the freedom to choose between that and meeting my Lord and Paradise." I said: "Let my father and mother sacrifice their lives for you. Take the keys of the treasures of the worldly life and eternity, then Paradise." He said: "Nay, by Allâh, I have chosen meeting my Lord and Paradise, O Abu Muwayhibah." Then, he supplicated Allâh to forgive the buried people at Baqî' and went away. The Messenger of Allâh [peace be upon him] then started to receive his fatal illness in which he expired⁽¹⁾."

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her], the wife of The Messenger of Allâh [peace be upon him] that she said: The Messenger of Allâh [peace be upon him] returned from Baqî' once after

(1) Ar-Rawd Al-Ânif, 4:424; Dalâ'il An-Nubuwwah, no. 3088; Musnad Ahmad, no. 16040; At-Tabaqât, 2:204; Al-Mu'jam Al-Kabîr, 22:346; no. 871; Al-Mustadrak, no. 4383; Sunan Ad-Dârimi, no. 78; Al-Âhâd Wal-Mathâni, Ibn Abu 'Âsim, no. 467; Jâmi' Al-Ahâdith, no. 25547.

having attended a funeral and I was having a headache and saying: "Oh my head." The Messenger of Allâh [peace be upon him] said: "By Allâh! It is my head that aches." He added: "What harm would befall you if you died before me and I prepared you, shrouded you, performed your funeral prayer and buried you?" She said: "By Allâh! If I died, I feel that you would return to my home and sleep with one of your wives in it." Upon hearing that, The Messenger of Allâh [peace be upon him] smiled, then, the pain of his fatal illness started to increase while going round his wives and was aggravated while he was in the house of Maymûnah, thereupon he invited his wives and sought their permission for him to be nursed in my house, and they approved⁽¹⁾.

His Wives, The Mothers Of Believers

Ibn Hishâm says: At that time The Messenger of Allâh [peace be upon him] had nine wives in wedlock: ‘Â’ishah Bint Abu Bakr, Hafsa Bint ‘Umar Ibn Al-Khattâb, Umm Habîbah Bint Abu Sufyân Ibn Harb, Umm Salamah Bint Abu Umayyah Ibn Al-Mughîrah, Sawdah Bint Zam‘ah Ibn Qays, Zaynab Bint Jahsh Ibn Ri‘âb, Maymûnah Bint Al-Hârith Ibn Hazn, Juwairiyah Bint Al-Hârith Ibn Abu Dirâr and Safiyyah Bint Huyayy Ibn Akhtab.

But The Messenger of Allâh [peace be upon him] married thirteen women:

1- Khadijah Bint Khuwaylid, and it was her father Khuwaylid Ibn Asad or her brother ‘Amr Ibn Khuwaylid who gave her to him in marriage; and The Messenger of Allâh [peace be upon him] gave her a dowry of twenty camels. She gave birth to all the children of The Messenger of Allâh [peace be upon him] except for Ibrâhîm. Before him she was the wife of Abu Hâlah Ibn Mâlik from whom she gave birth to Hind and Zaynab daughters of Abu Hâlah. But her first husband was ‘Atîk Ibn ‘Abid Ibn ‘Abdullâh Ibn ‘Umar Ibn Makhzûm from whom she gave birth to his son ‘Abdullâh and another girl who got married to Sayfi Ibn Abu Rifâ‘ah.

2- ‘Â’ishah Bint Abu Bakr As-Siddîq and it was her father Abu Bakr who gave her to him in marriage. The Messenger of Allâh [peace be upon him] wedded her in Makkah when she was seven years old for a dowry of four hundred Dirhams, and consummated marriage with her in Madînah when she was nine years old. He married no virgin other than her.

3- Sawdah Bint Zam‘ah Ibn Qays Ibn ‘Abd Shâms Ibn ‘Abd Wudd Ibn Nasr Ibn Mâlik, and it was Salîl Ibn ‘Amr or Hâtib Ibn ‘Amr Ibn ‘Abd

(1) Sahîh Ibn Hibbân, no. 6706; Sunan Ad-Dârimi, no. 80; Musnad Ahmad, no. 25950; Sunan An-Nasâ’î Al-Kubra, no. 7079; Sunan Al-Bayhaqi Al-Kubra, no. 6451; Al-Bidâyah Wan-Nihâyah, 5:244; Al-Kâmil Fi At-Târikh, 1:183; Târikh At-Tabari, 2:226.

Shâms who gave her to him in marriage for a dowry of four hundred Dirhams. But Ibn Ishâq narrates that both Salîṭ and Hâtib at that time were absent in Abyssinia. Before him she was the wife of As-Sakrân Ibn ‘Amr Ibn ‘Abd Shâms.

4- Zaynab Bint Jahsh Ibn Ri’âb Al-Asadiyyah, and it was her father Abu Ahmad who gave her to him in marriage for a dowry of four hundred Dirhams. Before him she was the wife of Zayd Ibn Hârithah the freedman of The Messenger of Allâh [peace be upon him]. In connection with her Allâh Almighty revealed (what means): {Behold! you did say to one who had received the grace of Allâh and your favour: "Retain you (in wedlock) your wife, and fear Allâh." But you did hide in your heart that which Allâh was about to make manifest: you did fear the people, but it is more fitting that you should fear Allâh. Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allâh's command must be fulfilled.} [Al-Ahzâb 37]

5- Umm Salamah: Hind Bint Abu Umayyah Ibn Al-Mughîrah, and it was her son Salamah Ibn Abu Salamah who gave her to him in marriage for a dowry of a cushion stuffed with fiber, a vessel, a bowl and a mill. Before him she was the wife of Abu Salamah: ‘Abdullâh Ibn ‘Abd-Al-Asad, from whom she gave birth to Salamah, ‘Umar, Zaynab and Ruqayyah.

6- Hafsaḥ Bint ‘Umar Ibn Al-Khattâb, and it was her father ‘Umar who gave her to him in marriage for a dowry of four hundred Dirhams. Before him she was the wife of Khunays Ibn Hudhâfah As-Sahmi.

7- Umm Habîbah: Ramlah Bint Abu Sufyân Ibn Harb, and it was Khâlid Ibn Sa‘îd Ibn Al-‘Âs who gave her to him in marriage in Abyssinia, and the Negus of Abyssinia paid her four hundred Dinars as a dowry on behalf of The Messenger of Allâh [peace be upon him]; and it was he who demanded her hand on behalf of The Messenger of Allâh [peace be upon him]. Before him she was the wife of ‘Ubaydullâh Ibn Jahsh Al-Asadi.

8- Juwairiyah Bint Al-Hârith Ibn Abu Dirâr Al-Khuzâ‘iyyah who was one of the female captives of Banu Al-Mustaliq and fell in the lot of Thâbit Ibn Qays Ibn Ash-Shamâs Al-Ansâri who concluded with her a contract of emancipation in return for a sum of money, thereupon she went to The Messenger of Allâh [peace be upon him] to seek his aid in her contract of emancipation and he said to her: "Do you like something better than this?" she asked: "What is that?" He said: "To pay for your emancipation on your

behalf and marry you.” She approved and he married her. Before him she was the wife of ‘Abdullâh, her paternal cousin.

But it is reported in another narration that when The Messenger of Allâh [peace be upon him] departed from the battle of Banu Al-Mustaliq and he was in Dhât Al-Jaysh and took Juwairiyah [Allâh be pleased with her] with him, he deposited her with a man from the Ansâr and ordered him to take care of her. Then The Messenger of Allâh [peace be upon him] arrived in Madînah and her father Al-Hârith Ibn Abu Dirâr came with her ransom. When he was in ‘Aqîq he looked at the camels of the ransom, and, having coveted of two of them, he hid them in a mountain pass. He went to The Messenger of Allâh [peace be upon him] and said: “O Muhammad! You have captured my daughter and here it is her ransom.” The Messenger of Allâh [peace be upon him] asked him: “Where are the two camels you have hidden in such and such a mountain pass of ‘Aqîq?” on that he said: “I bear witness that there is no deity but Allâh and that you, Muhammad, are the Messenger of Allâh. By Allâh, none but Allâh has known about that issue.” Thus Al-Hârith Ibn Abu Dirâr embraced Islam, along with two of his sons and some of his people. He brought the two camels and gave the ransom to The Messenger of Allâh [peace be upon him] and received his daughter Juwairiyah who embraced Islam and was perfect in faith. The Messenger of Allâh [peace be upon him] demanded her hand from his father who gave her to him in marriage for a dowry of four hundred Dirhams.

9- Safiyyah Bint Huyayy Ibn Akhtab who was taken a captive from the Jews of Khaybar and chosen by The Messenger of Allâh [peace be upon him]. He made a wedding banquet which had only Sawîq and dates. Before him she was the wife of Kinânah Ibn Ar-Rabî‘ Ibn Abu Al-Huqayq.

10- Maymûnah Bint Al-Hârith Ibn Hazn, and it was Al-‘Abbâs Ibn ‘Abd-Al-Muttalib who gave her to him in marriage and paid her four hundred Dirhams as a dowry on behalf of The Messenger of Allâh [peace be upon him]. Before him she was the wife of Abu Ruhm Ibn ‘Abd-Al-‘Uzza Ibn Abu Qays Ibn ‘Abd Wudd Ibn Nasr. It is said that she granted herself to The Messenger of Allâh [peace be upon him] (to marry her). She received the proposal of marriage to The Messenger of Allâh [peace be upon him] while she was on her camel thereupon she said: “The camel and what is on it are to Allâh and His Messenger [peace be upon him]. On that Allâh Almighty revealed (what means): {and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her.} [Al-Ahzâb 50] But according to another narration, it was Zaynab Bint Jahsh who dedicated herself to The Messenger of Allâh [peace be upon him].

11- Zaynab Bint Khuzaymah Ibn Al-Hârith Ibn ‘Abdullâh Ibn ‘Amr Ibn

‘Abd Manâf, and she was known the Mother of the needy in view of her sympathy and mercy for them. It was Qabîsah Ibn ‘Amr Al-Hilâli who gave her to him in marriage for a dowry of four hundred Dirhams. Before him she was the wife of ‘Ubaydah Ibn Al-Hârith Ibn ‘Abd-Al-Muttalib. Her first husband was Jahm Ibn ‘Amr Ibn Al-Hârith, her paternal cousin.

Those are eleven with whom The Messenger of Allâh [peace be upon him] consummated marriage, two of whom died during his lifetime, Khadijah Bint Khuwaylid and Zaynab Bint Khuzaymah; and when he died he had nine in wedlock.

He did not consummate marriage with two:

12- Asmâ‘ Bint An-Nu‘mân Al-Kindiyyah: he wedded her and, seeing leprosy in her body he gave her the dower and returned her to her family.

13- ‘Amrah Bint Yazîd Al-Kilâbiyyah who was still close to the time of disbelief. When she was brought to The Messenger of Allâh [peace be upon him] she sought refuge with Allâh from him thereupon he said: “Protected is he who seeks refuge with Allâh.” He returned her to her family. It is said that when The Messenger of Allâh [peace be upon him] invited her she said: “It is us to whom the people should come and we never come to anyone.” The Messenger of Allâh [peace be upon him] returned her to her family.

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: “Then the Messenger of Allâh [peace be upon him] came out, supported by two men from among his household one of whom was Al-Fadl Ibn Al-‘Abbâs and another man, bandaging his head and his legs were dragging on the ground till he entered my house.” ‘Ubaydullâh (the sub-narrator) said: When I told this narration to Ibn ‘Abbâs [Allâh be pleased with them] he said: “Do you know who the other man was?” I answered in the negative and he said: “He is ‘Ali Ibn Abu Tâlib.”

‘Â’ishah [Allâh be pleased with her] added: When The Messenger of Allâh [peace be upon him] entered my house and his illness worsened, he said: “Pour on me seven water skins full of water whose tying ribbons had not been untied so that I may go out and advise the people.” We made him sit in a tub belonging to Hafsa and started pouring water on him from those water skins till he gestured at us to stop. Then he went out to the people and led them in prayer and delivered a speech to them⁽¹⁾.”

(1) Ar-Rawd Al-Ânif, 4:432; ‘Uyûn Al-Athar, 2:429; As-Sirah An-Nabawiyyah, 4:429; Musnad Ahmad, no. 25956; Sahîh Al-Bukhârî, no. 4178, 5384; Sahîh Muslim, no. 418; Jâmi‘ Al-Usûl, no. 8529; Dalâ’il An-Nubuwwah, no. 3099; Sunan Al-Bayhaqi Al-Kubra, no. 119; Sunan An-Nasâ’i Al-Kubra, no. 7083.

Ibn Ishâq says: It is narrated on the authority of Ayyûb Ibn Bashîr that he said: The Messenger of Allâh [peace be upon him] came out bandaging his head till he sat on the pulpit. He first invoked Allâh's blessing and sought Allâh's forgiveness for the martyrs of Uhud. Then he said: "There is a servant whom Allâh gave the freedom to choose between the world and what He has (in the hereafter), and he chose what is with Allâh." Abu Bakr [Allâh be pleased with him] understood and knew that The Messenger of Allâh [peace be upon him] intended himself thereupon he went on weeping and said: "We sacrifice you with our souls and children O Messenger of Allâh." He said: "Keep quiet O Abu Bakr!" then he said: "Shut all the doors which are open to the masjid except for the door of the house of Abu Bakr. Indeed, to the best of my knowledge, none of my Companions has ever done a favor to me better than Abu Bakr. Were I to take anyone of the people for an intimate friend I would have taken Abu Bakr for my intimate friend. But it is a company and brotherhood in faith till Allâh assembles us with Him⁽¹⁾."

His Advice To Send The Expedition Of Usâmah

Ibn Ishâq says: It is narrated on the authority of 'Urwah Ibn Az-Zubayr and others that when The Messenger of Allâh [peace be upon him] felt the people's delay to carry out the expedition of Usâmah Ibn Zayd and he was very ill he came out bandaging his head and sat on the pulpit. The people had previously criticized the leadership of Usâmah saying: "He has appointed a very youth a commander over the senior Muhâjirûn and Ansâr. He praised Allâh and lauded Him as much as is worthy of Him and then said: "O people! Carry out the expedition of Usâmah! By my life, if you now criticize his leadership, you had already criticized the leadership of his father. He is entitled to be a leader as well as his father was entitled to be a leader." Then The Messenger of Allâh [peace be upon him] dismounted from the pulpit and the people were engaged in getting ready⁽²⁾.

At the time the health of The Messenger of Allâh [peace be upon him] deteriorated more, Usâmah Ibn Zayd and his army set out and camped at Al-Jurf, a Farsakh far from Madînah, and the people joined the army in succession. But Usâmah and his soldiers waited in order to know what would happen to The Messenger of Allâh [peace be upon him].

(1) Sahîh Muslim, no. 2382, 2383; Jâmi' Al-Usûl, no. 6406; As-Sîrah An-Nabawîyyah, 4:454; Dalâ'il An-Nubuwwah, no. 3103; Sunan At-Tirmidhî, no. 3660, 4021; Musnad Ahmad, no. 11151-53; Sahîh Al-Bukhârî, no. 466, 3654, 3904; Sunan An-Nasâ'i Al-Kubra, no. 8049; Ar-Rawd Al-Ânif, 4:434.

(2) 'Uyûn Al-Athar, 2:430; Subul Al-Huda War-Rashâd, 12:241; Al-Maghâzi, no. 1117; Sahîh Al-Bukhârî on the authority of Ibn 'Umar, no. 3730.

The Prophet's Advice To Do Good To The Ansâr

Ibn Ishâq says: It is narrated on the authority of ‘Abdullâh Ibn Ka‘b Ibn Mâlik that on the very day The Messenger of Allâh [peace be upon him] prayed and asked for Allâh’s forgiveness for the martyrs of Uhud he said: “O assembly of Muhâjirûn! You are strongly recommended to deal with the Ansâr kindly because all the people increase in number but the Ansâr do not increase like others. Nevertheless, they were my confidential supporters to whom I took shelter. So do good to the doers of good among them, and forgive the doer of evil among them.” Then The Messenger of Allâh [peace be upon him] dismounted and entered his house and his ailment became aggravated till he fainted⁽¹⁾.

The Prophet Is Given Ladûd As Medicine

He added: Some of his wives including Umm Salamah and Maymûnah, and others like Asmâ’ Bint ‘Umays gathered to him; and Al-‘Abbâs, his paternal uncle, also was with him. They all decided to give him Ladûd⁽²⁾. They gave it to him and when he became conscious he asked them who did so with him and he was told that it was Al-‘Abbâs, his paternal uncle, who did it. He said: “This medicine has been brought by women who came from this direction of the land,” pointing to the direction of Abyssinia. “Why have you done so?” Al-‘Abbâs said: “O Messenger of Allâh! We feared lest you have been afflicted with pleurisy.” He said: “Allâh is not to afflict me with such an ailment. Let everyone in the house take that medicine except for my uncle. All took it and even Maymûnah although she was fasting in fulfillment of the oath of The Messenger of Allâh [peace be upon him] by way of punishing them for what they did.

It is narrated on the authority of Usâmah Ibn Zayd [Allâh be pleased with him] that he said: When the healthy conditions of The Messenger of Allâh [peace be upon him] deteriorated I and those with me descended Madînah and entered upon The Messenger of Allâh [peace be upon him] and he was supported and unable to speak. He started to raise his hand towards the sky and then place it on me thereupon I came to know that he was supplicating Allâh for a good effect to me.

The Prophet Chooses What Is With Allâh

It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: I more often heard The Messenger of Allâh [peace be upon him] saying: “Never did Allâh Almighty send a Prophet to death before He gave

(1) Ar-Rawd Al-Ânif, 4:434.

(2) Medicine that is poured in one side of the mouth.

him the freedom of choice.” When death approached The Messenger of Allâh [peace be upon him] the last word I heard from him was his saying: “No, but the highest company in Paradise.” I said: “Then, by Allâh, he will not choose us.” I came to know that this was what he used to say to us, “Never did Allâh Almighty send a Prophet to death before He gave him the freedom of choice⁽¹⁾.”

Abu Bakr Leads The Prayer

It is narrated on the authority of ‘Ā’ishah [Allâh be pleased with her] that she said: when The Messenger of Allâh [peace be upon him] became seriously ill he said to me: "Order Abu Bakr to lead the people in prayer." I replied: "Abu Bakr is a soft-hearted person and when he recites the Qur'an he could not help weeping ." The Messenger of Allâh [peace be upon him] repeated the same order and I gave the same reply. In the third time he said: "You (women) are (like) the female companions of Joseph. Order Abu Bakr to lead the prayer. " she added: By Allâh! I said this only because I liked him to turn this from Abu Bakr since I knew that the people would never like a man who stood in his (the Prophet's) place, and that the first man who would stand in such a position would be a bad omen for the people in all misfortunes⁽²⁾.

It is narrated on the authority of ‘Abdullâh Ibn Zam‘ah Ibn Al-Aswad Ibn Al-Muttalib that he said: When The Messenger of Allâh [peace be upon him] became seriously ill and I along with some Muslims were with him Bilâl called him to prayer and he said: “Order somebody to lead the prayer.” I came out and behold! ‘Umar was among the people to whom I said: “Stand up O ‘Umar to lead the prayer.” Abu Bakr was absent at that time. ‘Umar stood and led the prayer. When he glorified Allâh, and he was a loud-voiced man, The Messenger of Allâh [peace be upon him] heard him thereupon he said: “Where is Abu Bakr! Verily, Allâh rejects that and so do the Muslims! Verily, Allâh rejects that and so do the Muslims!” then Abu Bakr was invited and led the prayers afterwards⁽³⁾.

‘Umar said: “Woe to you! What have you done with me O son of Zam‘ah? By Allâh, when you asked me to lead the prayer I thought except that The Messenger of Allâh [peace be upon him] had ordered you to do so; and had it not been for that I would not have led the prayer.” He said: “By

(1) Musnad Ahmad, no. 24498.

(2) As-Sirah An-Nabawiyyah, 4:460; Ar-Rawd Al-Ānif, 4:439; Sahih Al-Bukhâri, no. 633, 664, 678, 3384, 4445; Sahih Muslim, no. 418; Sunan Al-Bayhaqi Al-Kubra, no. 4858; Dalâ'il An-Nubuwwah of Al-Bayhaqi, no. 3128; Sunan An-Nasâ'i Al-Kubra, no. 9227; Musnad Ahmad, no. 26000.

(3) As-Sirah An-Nabawiyyah, 4:459; Jâmi‘ Al-Usûl, no. 6416.

Allâh, The Messenger of Allâh [peace be upon him] did not command me to do so. But since I did not see Abu Bakr I saw you from among the attendants the most entitled to lead the prayer⁽¹⁾.”

The Very Day On Which The Prophet Died

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: While the Muslims were offering the Fajr prayer on Monday and Abu Bakr was leading them in prayer, suddenly The Messenger of Allâh [peace be upon him] lifted the curtain of ‘Â’ishah’s dwelling and looked at them while they were in the rows of the prayer and smiled. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being overjoyed at seeing The Messenger of Allâh [peace be upon him]. But The Messenger of Allâh [peace be upon him] beckoned them with his hand to complete their prayer. The Messenger of Allâh [peace be upon him] smiled out of joyfulness when he saw them aligning in rows in their prayer. I have never seen The Messenger of Allâh [peace be upon him] in a better condition than he was at that moment. Then he returned and the people left thinking The Messenger of Allâh [peace be upon him] had recovered. Abu Bakr also left for his family in Sunh.

It is narrated on the authority of Muhammad Ibn Al-Qâsim that The Messenger of Allâh [peace be upon him] said when he heard the Takbir of ‘Umar in the prayer: “Where is Abu Bakr! Indeed Allâh rejects that and so do the Muslims.” Had it not been for ‘Umar’s statement at his death, the Muslims would have had no doubt that The Messenger of Allâh [peace be upon him] chose Abu Bakr as his successor. But at his death ‘Umar [Allâh be pleased with him] said: “Were I to choose a successor, the one who was better than me (Abu Bakr) chose a successor (‘Umar); and if I leave the people (without choosing a successor for them), the one who was better than me (the Prophet) left them (without choosing a successor for them)⁽²⁾.” Thus the people came to know that The Messenger of Allâh [peace be upon him] did not choose Abu Bakr [Allâh be pleased with him] as his successor, putting in mind that ‘Umar was by no means distrustful concerning Abu Bakr.

It is narrated on the authority of ‘Abdullâh Ibn Abu Mulaykah that he said: When it was Monday The Messenger of Allâh [peace be upon him]

(1) Ar-Rawd Al-Ânif, 4:439; Musnad Ahmad, no. 19113; Sunan Abu Dâwûd, no. 4660-61; Al-Mu’jam Al-Kabîr, 18:484, no. 213; Al-Mu’jam Al-Awsat, no. 1115.

(2) Musnad Ahmad, no. 332; Sahîh Muslim, no. 1823; Abu Dâwûd, no. 2939; Sunan At-Tirmidhi, no. 2225.

came out to the Morning prayer bandaging his head and Abu Bakr was leading the people in prayer. On seeing The Messenger of Allâh [peace be upon him] the people made it spacious and Abu Bakr knew that they did so only for The Messenger of Allâh [peace be upon him] to come in. He retreated from his praying place thereupon The Messenger of Allâh [peace be upon him] pushed him in his back and ordered him to complete leading the prayer. The Messenger of Allâh [peace be upon him] sat by the right side of Abu Bakr and prayed as sitting. When he finished from the prayer he faced the people and talked to them and raised his voice so much that it was heard even from outside the masjid. He said: "O people! The fire has blazed up and the tribulations have come in succession as the pieces of dark night. By Allâh, in no way could you lay any charge upon me because I have made lawful only what the Qur'an has made lawful and I have made unlawful only what the Qur'an has made unlawful."

When The Messenger of Allâh [peace be upon him] finished from his speech Abu Bakr said to him: "O Prophet of Allâh! I see that you, by Allâh's grace and favor, have become well and fine as we like. Today is the turn of the daughter of Khârijah (my wife in Sunh): should I go to her?" The Messenger of Allâh [peace be upon him] said: "Yes." Then The Messenger of Allâh [peace be upon him] entered the house and Abu Bakr left for his family in Sunh.

The Dialogue Between Al-'Abbâs And 'Ali

It is narrated on the authority of 'Abdullâh Ibn 'Abbâs [Allâh be pleased with them] that he said: 'Ali Ibn Abu Tâlib [Allâh be pleased with him] came out of the house of The Messenger of Allâh [peace be upon him] during his fatal illness. The people asked: "O Abu Hasan (i.e. Ali)! How is The Messenger of Allâh [peace be upon him] this morning?" 'Ali replied: "He has recovered with the Grace of Allâh." Al-'Abbâs Ibn 'Abd-Al-Muttalib held him by the hand and said to him: "In three days you, by Allâh, will be ruled (by somebody else), And by Allâh, I feel that The Messenger of Allâh [peace be upon him] will die from this ailment of his, for I know how the faces of the offspring of 'Abd-Al-Muttalib look like at the time of their death. So let us go to The Messenger of Allâh [peace be upon him] and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Ali said: "No, By Allâh, I will not do so. If we ask The Messenger of Allâh [peace be upon him] for it (the Caliphate) and he denies it us, the people will never give it to us afterwards."

Then The Messenger of Allâh [peace be upon him] expired when the

forenoon of that very day became bright.

The Prophet's Siwâk Before Death

Ibn Ishâq says: It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: The Messenger of Allâh [peace be upon him] returned to my house after he left the masjid on that day and lay in my lap. One from among Abu Bakr's family⁽¹⁾ entered upon me having a fresh Siwâk in his hand. The Messenger of Allâh [peace be upon him] looked at it in his hand so that I knew he wanted it. I said: "O Messenger of Allâh! Do you like me to give you this Siwâk?" he answered in the affirmative. I took it and chewed it to soften it for him (as it was very hard) and then gave it to him. He brushed his teeth with it in the best way I had ever seen him brushing his teeth and then put it down.

Then I felt The Messenger of Allâh [peace be upon him] started to grow heavier in my lap and when I looked at his face I found his eyes fixedly staring as he was murmuring: "Nay! With the highest company in Paradise." I said: "You have been given the freedom of choice, and you have chosen (the hereafter) by Him Who sent you with the truth." Then The Messenger of Allâh [peace be upon him] died.

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: The Messenger of Allâh [peace be upon him] died and he was lying in between my breast and chin⁽²⁾, and on my day-and-night turn and I was not unjust to anyone concerning that. It was out of my foolishness and youthfulness that when The Messenger of Allâh [peace be upon him] died while his head was in my lap, I laid his head on a pillow and then stood to beat my breast and slap my face along with the other women.

'Umar's Statement And Abu Bakr's Behavior After The Prophet's Death

Ibn Ishâq says: It is narrated on the authority of Abu Hurayrah [Allâh be pleased with him] that he said: When The Messenger of Allâh [peace be upon him] died 'Umar Ibn Al-Khattâb [Allâh be pleased with him] addressed the people saying: "Some hypocrites allege that The Messenger of Allâh [peace be upon him] died. But The Messenger of Allâh [peace be upon him] did not die: he has but gone to meet his Lord Almighty just as Moses, son of 'Imrân [peace be upon him] had already gone to meet his

(1) He is reported to be 'Abd-Ar-Rahmân Ibn Abu Bakr according to the narration of Al-Bukhârî on the same authority: no. 3100.

(2) Sahîh Al-Bukhârî, no. 4446.

Lord. He became absent from his people for forty nights after which he returned to them after it was said that he had died. By Allâh, The Messenger of Allâh [peace be upon him] will return just as Moses returned, and will cut off the hands and legs of those who alleged that he died.”

Then Abu Bakr [Allâh be pleased with him], having received the news of the death of The Messenger of Allâh [peace be upon him], came riding his horse from his dwelling place in Sunh. He dismounted from it and entered the Masjid while ‘Umar [Allâh be pleased with him] was talking to the people. He did not speak with anybody till he went directly to The Messenger of Allâh [peace be upon him] in the house of ‘Â’ishah [Allâh Be Pleased with her] and he was lying in one side of the house covered with a Hibrah⁽¹⁾ garment. Abu Bakr uncovered his face, knelt down and kissed him and then started weeping, and said: “Let my father and mother be sacrificed for you, O Prophet of Allâh! How good and pleasant are you alive and dead! By Allâh in Whose Hand my life is, Allâh will never make you experience two deaths [which everyone other than the prophets tastes]. You died the death doomed to you after which you will experience no death.”

Then he put down the Burdah on The Messenger of Allâh [peace be upon him] and came out while ‘Umar was addressing the people. He said (to him): “O ‘Umar! Keep silent!” He told him to sit down but ‘Umar refused. He again told him to keep silent but ‘Umar again refused. Then, having seen him insisting on talking, Abu Bakr faced the people and started talking to them. When the people saw Abu Bakr speaking they turned their faces to him and left ‘Umar. He praised Allâh and lauded Him and then said: “O people! Whoever of you worshipped Muhammad [peace be upon him] then (he should know that) Muhammad has died, but whoever worships Allâh, then (he should be certain that) Allâh Is Ever-Living and Does not Die.” Then he recited (what means): {Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to disbelief]? And he who turns back on his heels will never harm Allâh at all; but Allâh will reward the grateful.} [Al ‘Imrân 144]

By Allâh, the people seemed as if they did not know that Allâh had revealed this Qur’anic verse until Abu Bakr recited it. They all heard it from him, and everyone who heard it continued reciting it⁽²⁾.

It is narrated on the authority of Abu Hurayrah [Allâh be pleased with

(1) A kind of Burdahs made in Yemen.

(2) Târikh At-Tabari, 2:232; Al-Kâmil Fî At-Târikh, 2:187; on the authority of ‘Â’ishah: Sahîh Al-Bukhâri, no. 3667; Jâmi‘ Al-Usûl, no. 1759.

him] that 'Umar [Allâh be pleased with him] said: "By Allâh, no sooner had I heard Abu Bakr reciting it than I was confused and my legs could not support me. I fell down as soon as he had recited it, and I realized that The Messenger of Allâh [peace be upon him] had died⁽¹⁾."

The Story Of The Shed Of Banu Sâ'idah

Ibn Ishâq says: When The Messenger of Allâh [peace be upon him] died the Ansâr assembled round Sa'd Ibn 'Ubâdah [Allâh be pleased with him] in the shed of Banu Sâ'idah, 'Ali Ibn Abu Tâlib, Az-Zubayr Ibn Al-'Awwâm and Talhah Ibn 'Ubaydullâh [Allâh be pleased with them] kept themselves in the house of Fâtimah [Allâh be pleased with her], and the rest of Muhâjirûn along with Usayd Ibn Hudayr sided with Abu Bakr [Allâh be pleased with him]. Somebody went to Abu Bakr and 'Umar and said: "The Ansâr assembled round Sa'd Ibn 'Ubâdah in the shed of Banu Sâ'idah. So if you like to maintain authority over the people's affairs, then go to them quickly before the matter worsens." The Messenger of Allâh [peace be upon him] was still unburied in his house with the door being closed in by his family on him. 'Umar said: I said to Abu Bakr: "Let us go to our brothers from among the Ansâr to see what they are going to do."

It is narrated on the authority of 'Abdullâh Ibn 'Abbâs [Allâh be pleased with them] that he said: I used to teach the Qur'an to some people of the Muhâjirûn among whom was 'Abd-Ar-Rahmân Ibn 'Awf. While I was in his house at Mina, and he was with 'Umar Ibn Al-Khattâb during 'Umar's last Hajj, 'Abd-Ar-Rahmân came to me and said: "Would that you had seen the man who came today to the Commander of the Believers ('Umar), saying: 'O Commander of the Believers! What do you think about so-and-so who says: If 'Umar should die, I will give the pledge of allegiance to such-and-such person, as by Allâh, the pledge of allegiance given to Abu Bakr was nothing but a prompt measure which then became successful afterwards.'" 'Umar became angry and then said: "Allâh willing, I will stand before the people tonight and warn them against those who want to deprive the others of their rights (the question of rulership)." 'Abd-Ar-Rahmân said: I said: "O Commander of the believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not transmit what you have actually said or may not understand its meaning and thus interpret it incorrectly. So you'd better wait till you reach Madînah,

(1) Târikh At-Tabari, 2:233-234; Al-Bidâyah Wan-Nihâyah, 5:263.

as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place." On that 'Umar said: "By Allâh! Allâh willing, I will do this in the first Khutbah I will deliver before the people in Madînah."

Ibn 'Abbâs added: We reached Madînah by the end of the month of Dhul-Hijjah, and when it was Friday, I went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'id Ibn Zayd Ibn 'Amr Ibn Nufayl sitting at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while 'Umar Ibn Al-Khattâb appeared. When I saw him coming towards us, I said to Sa'id Ibn Zayd Ibn 'Amr Ibn Nufayl: "Today 'Umar will say such a thing as he has never said since he was chosen as Caliph." Sa'id denied my statement with astonishment and said: "What thing do you expect 'Umar to say the like of which he has never said before?"

In the meantime, 'Umar sat on the pulpit and after the Mu'adhdhin had finished, 'Umar stood up, and having glorified and praised Allâh as He deserved, he said: "Now then, I am going to tell you something I have been doomed to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allâh sent Muhammad [peace be upon him] with the Truth and revealed the Holy Book to him, and among what Allâh revealed was the Holy Verse of stoning to death (the married male or female person) who commits illegal sexual intercourse. We indeed recited this Holy Verse and understood and memorized it. The Messenger of Allâh [peace be upon him] carried out the punishment of stoning to death and so did we after him. I am afraid that after a long time somebody will say, 'By Allâh, we do not find the Holy Verse of stoning to death in Allâh's Book', thereupon they will go astray by leaving an obligation which Allâh has revealed. The punishment of stoning to death should be implemented upon any married person (male or female) who commits illegal sexual intercourse, if the required evidence is available or there is conception or confession.

We also used to recite among the Verses of Allâh's Book: "O people! Do not claim to belong to anyone other than your fathers, as it is disbelief (ungratefulness) on your part that you claim to belong to anyone other than your real father." Then The Messenger of Allâh [peace be upon him] said: "Do not praise me excessively as Jesus, son of Marry was praised, but call

me Allâh's Slave and Messenger."

(O people!) I have been informed that somebody amongst you says: "By Allâh, if 'Umar should die, I will give the pledge of allegiance to such-and-such person." One should not delude himself by saying that the pledge of allegiance given to Abu Bakr [Allâh be pleased with him] was a prompt sudden measure which then became successful. No doubt, it was like that, but Allâh saved (the people) from its evil, and there is none among you who has the qualities of Abu Bakr. Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, invalid will be the pledge of allegiance given whether to him or from the one who gives it otherwise they both should be killed.

No doubt after the death of The Prophet [peace be upon him] we were informed that the Ansâr disagreed with us and gathered in the shed of Banu Sâ'idah. 'Ali and Az-Zubayr and whoever was with them opposed us, while the Muhâjirûn gathered with Abu Bakr. I said to Abu Bakr: "Let us go to these Ansâri brothers of ours." So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Ansâr, and said: "O assembly of Muhâjirûn! Where are you going?" We replied: "We are going to these Ansâri brothers of ours." They said to us: "You shouldn't go near them. Carry out whatever we have already decided." I said: "By Allâh, we will go to them." And so we proceeded on until we reached them at the shed of Banu Sâ'idah.

Behold! There was a man sitting amongst them wrapped in something. I asked: "Who is that man?" They said: "He is Sa'd Ibn 'Ubadâh." I asked: "What is wrong with him?" They said: "He is sick." After we sat for a while the Ansâr's spokesman stood up and testified that none has the right to be worshipped but Allâh, praised Allâh as He deserves, and then said: "To proceed, we are Allâh's Ansâr (helpers) and the majority of the Muslim army, while you, the Muhâjirûn, are a small group; and some people among you came with the intention to prevent us from carrying out this matter (of caliphate) and deprive us of it."

After the spokesman had finished, I intended to speak as I had prepared a speech which I liked and wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said: "Wait a while." I disliked to anger him. So Abu Bakr himself gave a speech, and he was wiser and more patient than I. By Allâh, he never missed a sentence I liked in my own prepared speech but that he said the like of it or even better than it spontaneously. After a pause he said: "O Ansâr! You deserve all (the qualities that you have attributed to yourselves), but this question (of Caliphate) is only for the Quraysh as they are the best

of the Arabs as regards descent and home, and I am pleased to suggest that you choose one of these two men to give the pledge of allegiance as you wish." He held my hand and the hand of Abu 'Ubaydah Ibn Al-Jarrâh who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allâh, I would rather have my neck chopped off as expiator for a sin than become the ruler of a people one of whom is Abu Bakr.

One⁽¹⁾ of the Ansâr said: "I am the pillar on which the camel with a skin disease (eczema) rubs itself to pacify the itching (i.e., I am a noble), and I am as a high class palm tree! O Quraysh. There should be one ruler from us and one from you."

There was a hue and cry among the gathering and their voices rose so much that I was afraid there might be great discord, so I said: "O Abu Bakr! Hold your hand out." He held his hand out and I gave him the pledge of allegiance, and then all the Muhâjirûn gave the Pledge of allegiance and so did the Ansâr afterwards. Thus we became victorious over Sa'd Ibn 'Ubâdah (whom the Ansâr wanted to make a ruler). One of the Ansâr said: "You have killed Sa'd Ibn 'Ubâdah." I replied: "It is Allâh Who has killed Sa'd Ibn 'Ubâdah⁽²⁾."

Ibn Ishâq says: One of the two Ansâri men who met both Abu Bakr and 'Umar Ibn Al-Khattâb [Allâh be pleased with them] on their way to the shed of Banu Sâ'idah was 'Uwaym Ibn Sâ'idah, and the other was Ma'n Ibn 'Adiyy, the brother of Banu Al-'Ajlân.

Concerning the first one, 'Uwaym Ibn Sâ'idah, The Messenger of Allâh [peace be upon him] was asked in connection with whom Allâh Almighty said (what means): {There is a mosque whose foundation was laid from the first day on piety; it is more worthy of your standing forth (for prayer) therein. In it are men who love to be purified; and Allâh loves those who make themselves pure.} [At-Tawbah 108] The Messenger of Allâh [peace be upon him] said: "How excellent are such, among whom is 'Uwaym Ibn Sâ'idah⁽³⁾!"

As regards Ma'n Ibn 'Adiyy, it is reported that the people wept for the death of The Messenger of Allâh [peace be upon him] and said: "By Allâh, would that we have died before him. We fear lest we would be put to trial

(1) Said to be Al-Hubâb Ibn Al-Mundhir according to Sa'id Ibn Al-Musayyab: see Musnad Ahmad, 1:55.

(2) Sahîh Al-Bukhârî, no. 6830; Jâmi' Al-Usûl, no. 2076; Musnad Ahmad, no. 391; Sunan An-Nasâ'i Al-Kubra, no. 7151, 7154; Sunan Al-Bayhaqi Al-Kubra, no. 16312; Al-Bidâyah Wan-Nihâyah, 5:246; At-Tabaqât, 3:568.

(3) Târikh At-Tabari, 2:235; Al-Isâbah, 4:745.

after him.” On that Ma’n Ibn ‘Adiyy said: “But as for me, by Allâh, I do not like that I died before him in order that I would believe him after his death as I have believed him during his life.” Ma’n was killed as a martyr on the day of (the battle of) Yamâmah during the caliphate of Abu Bakr⁽¹⁾.

It is narrated on the authority of Anas Ibn Mâlik [Allâh be pleased with him] that he said: When it was the next day after Abu Bakr [Allâh be pleased with him] had been given the pledge of allegiance in the shed (of Banu Sâ'idah), Abu Bakr sat on the pulpit, and ‘Umar Ibn Al-Khattâb stood up and spoke before him. He praised Allâh Almighty and lauded Him with what befits His Majesty, and then said: “O people! Yesterday I said something to you (i.e. that Muhammad did not die), which was not (right), nor does it have reference in the Book of Allâh, nor was it something The Messenger of Allâh [peace be upon him] had confided to me: but I thought that The Messenger of Allâh [peace be upon him] would dispose of our affairs (before his death) i.e. he would be the last of us (to leave). Allâh Almighty Left the Book for you with which He guided His Messenger [peace be upon him] ; if you hold firmly to it, Allâh would guide you as He had guided him. Verily, Allâh Almighty Has Made you unanimously agree on the best of you, and the Companion of the Messenger of Allâh [peace be upon him] and the one of two men when they were in the cave: so, stand and pledge allegiance to him.”

The people then pledged allegiance to Abu Bakr in public, after he had been given the pledge of allegiance (in private) in the shed. Then, Abu Bakr [Allâh be pleased with him] spoke. He praised Allâh Almighty and lauded Him with what befits His Majesty. Then he said: “O people! I have been appointed as your ruler, even though I am not the best of you. If I do good, you should help me, and if I do wrong, you should correct me. Verily, truthfulness is honesty and lying is treason. The weak among you is strong in my sight until I restore his right to him, Allâh willing; and the strong among you is weak in my sight until I take back the (illegally usurped) right from him Allâh willing. No people leave Jihâd in the Cause of Allâh but that Allâh Almighty strikes them with humiliation; and no people spread immorality among themselves but that Allâh Almighty smites them with affliction. Obey me as long as I obey Allâh and His Messenger [peace be upon him]; and if I disobey Allâh and His Messenger [peace be upon him], you then owe no obedience to me. Stand to perform your prayer, may Allâh have mercy upon you⁽²⁾.”

(1) Târikh At-Tabari, 2:236.

(2) Târikh At-Tabari, 2:237; Al-Bidâyah Wan-Nihâyah, 5:269; Jâmi‘ Al-Ahâdith, no. 27873; Kanz Al-‘Ummâl, no. 14064.

It is narrated on the authority of ‘Abdullâh Ibn ‘Abbâs [Allâh be pleased with them] that he said: By Allâh, I was walking with ‘Umar Ibn Al-Khattâb [Allâh be pleased with him] during his caliphate and he was going to fulfill his need and there was none with him other than me, and he had the staff in his hand and was talking to himself and striking his foot with his staff. He turned toward me and said: “O Ibn ‘Abbâs! Do you know what led me to say what I said when The Messenger of Allâh [peace be upon him] died?” I said: “No, O Commander of Believers, you know best.” He said: “Nothing led me to say what I said except that I more often read this Qur’anic Verse (what means): {Thus have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves.} [Al-Baqarah 143] I thought, by Allâh, that The Messenger of Allâh [peace be upon him] would survive to witness to the concluding deeds of the ummah. That is why I said this statement of mine⁽¹⁾.”

The Preparation And Burial Of The Prophet

Ibn Ishâq says: When the pledge of allegiance was given to Abu Bakr [Allâh be pleased with him] the people turned to prepare The Messenger of Allâh [peace be upon him] for burial on Tuesday. It was ‘Ali Ibn Abu Tâlib, Al-‘Abbâs Ibn ‘Abd-Al-Muttalib, Al-Fadl and Qutham sons of Al-‘Abbâs, Usâmah Ibn Zayd and Shuqrân, the freedman of The Messenger of Allâh [peace be upon him] who undertook washing the dead body of The Messenger of Allâh [peace be upon him]. Aws Ibn Khawli who belonged to Banu ‘Awf Ibn Al-Khazraj, said to ‘Ali Ibn Abu Tâlib: “I beseech you by Allâh O ‘Ali, and by our share from The Messenger of Allâh [peace be upon him] (to allow me to attend his wash).” He was one of the Companions of The Messenger of Allâh [peace be upon him] and of Badr warriors. ‘Ali thus admitted him and he sat and attended the wash of the body of The Messenger of Allâh [peace be upon him]. ‘Ali supported his body against his chest and Al-‘Abbâs, Al-Fadl and Qutham were turning over his body along with him, and both Usâmah Ibn Zayd and Shuqrân were pouring water over his body while ‘Ali was washing him and rubbing his body from above the shirt and thus his hand did not touch his flesh directly. He was saying: “Let my father and mother sacrifice their lives for you. How good and pleasant are you alive and dead.” Nothing was seen from The Messenger of Allâh [peace be upon him] of those things which are usually seen from the ordinary corpses⁽²⁾.

(1) Târikh At-Tabari, 2:238.

(2) Musnad Ahmad, no. 2357; Al-Kâmil Fi At-Târikh, 2:195.

Ibn Ishâq says: It is narrated on the authority of ‘Â’ishah [Allâh be pleased with her] that she said: When they intended to wash the body of The Messenger of Allâh [peace be upon him] they differed in opinion whether they should strip The Messenger of Allâh [peace be upon him] off the clothes or wash his body with his clothes on. Such being the case they were overtaken by slumber so much that there was none among them but that his chin dropped down in his chest. Then an invisible speaker from the direction of the House talked to them to wash the body of The Messenger of Allâh [peace be upon him] with his clothes on. They swiftly stood up toward The Messenger of Allâh [peace be upon him] and washed his body with his shirt on: they went on pouring the water on the shirt and rubbing his body from above the shirt. Thus their hands did not touch his flesh⁽¹⁾.

Ibn Ishâq says: It is narrated on the authority of ‘Ali Ibn Al-Husayn that when The Messenger of Allâh [peace be upon him] was washed they shrouded him in three garments, two of which were Suhari and the third was a Hibrah Burd; and his body was wrapped in them one over the other.

It is narrated on the authority of Ibn ‘Abbâs [Allâh be pleased with them] that he said: They intended to dig a grave for The Messenger of Allâh [peace be upon him]. Abu ‘Ubaydah Ibn Al-Jarrâh was the one who used to dig tombs for the Makkans and Abu Talhah: Zayd Ibn Sahl used to dig niches or crevices on the side of the grave for the Medinians. Al-‘Abbâs called two men and ordered one of them to go to Abu ‘Ubaydah and the other to Abu Talhah. He supplicated Allâh saying: “O Allâh! Choose the best for The Messenger of Allâh [peace be upon him].” The one sent to Abu Talhah found and invited him, and he came and dug a niche for The Messenger of Allâh [peace be upon him]⁽²⁾.

When the body of The Messenger of Allâh [peace be upon him] was prepared on Tuesday he was placed on his bed in the house. The Muslims had different opinions about his burying place. Some said that he should be buried in the masjid, and others went as far as to say that he should be buried with his Companions. On that Abu Bakr [Allâh be pleased with him] said: No doubt I heard The Messenger of Allâh [peace be upon him] having said: “No Prophet died but that he should be buried in the very place he died⁽³⁾.” Thus the bed on which The Messenger of Allâh [peace be upon him] died was lifted and a grave was dug underneath it. The people entered to perform funeral prayer on The Messenger of Allâh [peace be upon him]

(1) Musnad Ahmad, 6:267; Sunan Abu Dâwûd, no. 3041; Sunan Ibn Mâjah, no. 1464.

(2) Musnad Ahmad, no. 39, 1:8; Al-Bidâyah Wan-Nihâyah, 5:287; Târikh At-Tabari, 2:239; ‘Uyûn Al-Athar, 2:434.

(3) Ithâf Al-Maharah, no. 9311; Sunan Ibn Mâjah, no. 1628; At-Tabaqât, 2:292.

in groups, beginning with men, then women and then the youngsters. None led the funeral prayer on The Messenger of Allâh [peace be upon him].

The Messenger of Allâh [peace be upon him] was buried on the midnight of Wednesday. It was 'Ali Ibn Abu Tâlib, Al-Fadl and Qutham sons of Al-'Abbâs and Shuqrân, the freedman of The Messenger of Allâh [peace be upon him] who descended the grave of The Messenger of Allâh [peace be upon him]. Aws Ibn Khawli who belonged to Banu 'Awf Ibn Al-Khazraj, said to 'Ali Ibn Abu Tâlib: "I beseech you by Allâh O 'Ali, and by our share from The Messenger of Allâh [peace be upon him] (to allow me to descend the grave)"; and he allowed him.

When Shuqrân placed the body of the Messenger of Allâh [peace be upon him] in the niche and built upon him, he took a piece of amaranth, which The Messenger of Allâh [peace be upon him] used to put on and spread out, and buried it along with him in the grave and said: "By Allâh, none will ever use it after you."

Al-Mughîrah Ibn Shu'bah claimed that he was the last one to be with The Messenger of Allâh [peace be upon him]. He said: I took my ring and threw it in the grave and said: "My ring has fallen down from me." I did so intentionally in order to be able to touch The Messenger of Allâh [peace be upon him] and thus be the last to be with him.

Ibn Ishâq says: It is narrated on the authority of 'Abdullâh Ibn Al-Hârith that he said: I performed 'Umrah with 'Ali Ibn Abu Tâlib [Allâh be pleased with him] during the caliphate of 'Umar Ibn Al-Khattâb or 'Uthmân Ibn 'Affân and he stayed in the house of his sister Umm Hânî' Bint Abu Tâlib. When he finished from his 'Umrah he returned and water was poured for him to take bath. Then some people from Iraq entered upon him and said: "O Abu Hasan! We have come to ask you about something we like you to tell us about." He said: "Perhaps it is the claim of Al-Mughîrah Ibn Shu'bah that he was the last one to see The Messenger of Allâh [peace be upon him] (in the grave)." They answered in the affirmative. He said: "He lied. The last one to see The Messenger of Allâh [peace be upon him] (in the grave) was Qutham Ibn 'Abbâs."

It is narrated on the authority of 'Â'ishah [Allâh be pleased with her] that she said: When the Messenger of Allâh [peace be upon him] came to his last moments, he started putting his square garment on his face. When he felt hot and short of breath he took it off his face and said: "May Allâh curse a people (i.e. the Jews and Christians) for they built the places of worship at the graves of their Prophets." By so saying, The Messenger of Allâh [peace be upon him] was warning (Muslims) of what those had done⁽¹⁾.

(1) Sahîh Al-Bukhârî, no. 4443, 5815; Musnad Ahmad, no. 25172, 26192; Jâmi' Al-Usûl, =

It is narrated on the authority of ‘Ā’ishah [Allāh be pleased with her] that she said: The last commandment given by The Prophet [peace be upon him] was: “It is not fit that two religions should gather together in the Arab Peninsula⁽¹⁾.”

Ibn Ishâq says: When The Messenger of Allāh [peace be upon him] died the calamity of the Muslims was aggravated. It is narrated on the authority of ‘Ā’ishah [Allāh be pleased with her] that she said: When The Messenger of Allāh [peace be upon him] died a lot of Arabs renegaded (from Islam), the Jews and Christianity raised their heads, the hypocrisy emerged and the Muslims became like rain sheep on a wintry night because they lost their Prophet till Allāh Almighty gathered them on Abu Bakr⁽²⁾.

Ibn Hishâm says: It is narrated on the authority of Abu ‘Ubaydah and others that when The Messenger of Allāh [peace be upon him] died the majority of the people of Makkah intended to renegade from Islam so much that ‘Attâb Ibn Asîd feared them and concealed himself (from them). On that Suhayl Ibn ‘Amr stood up and praised Allāh and lauded Him, and made a mention of the death of The Messenger of Allāh [peace be upon him] and then said: “No doubt, this (death of the Prophet) but increased the Islam in power. Whoever rouses doubt, we will chop off his head.” Thus the people retracted and desisted from what they intended to do and ‘Attâb Ibn Asîd appeared. That is what The Prophet [peace be upon him] meant when he said to ‘Umar Ibn Al-Khattâb: “Perhaps he (Suhayl) will do something because of which you will not censure him⁽³⁾.”

=

no. 3660; Sunan An-Nasâ’i Al-Kubra, no. 7093.

- (1) As-Sîrah An-Nabawîyyah, 3:415; Ar-Rawd Al-Ânif, 4:95; Al-Iktifâ’, 2:168; Al-Maghâzi, 1:718; ‘Uyûn Al-Athar, 2:431; Majma’ Az-Zawâ’id, no. 9661; Musnad Ahmad, no. 26395; Sunan Al-Bayhaqi Al-Kubra, no. 12334; Dalâ’il An-Nubuwwah, no. 3132; Tafsîr Ibn Kathîr, 1:389.
- (2) Al-Bidâyah Wan-Nihâyah, 5:300.
- (3) See page 347.

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